LINGUISTIC SURVEY OF INDIA.

COLLECTED AND EDITED BY

SIR G. A. GRIERSON, K.C.I.E., PH.D., D.LITT., I.C.S. (Retd.)

VOL. IX.

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PART I.

SPECIMENS OF

WESTERN HINDĪ AND PAÑJĀBĪ

LINGUISTIC SURVEY OF INDIA

VOL. IX

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CENTRAL GROUP

PART I

SPECIMENS OF WESTERN HINDĪ AND PAÑJĀBĪ

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COLLECTED AND EDITED BY

SIR GEORGE ABRAHAM GRIERSON, K.C.I.E., PH.D., D.LITT., I.C.S. (RETD.),

HONORARY FELLOW OF THE ASIATIC SOCIETY OF BENGAL; HONORARY MEMBER OF THE AMERICAN ORIENTAL SOCIETY, THE SOCIÉTÉ FINNO-OUGRIENNE, THE ASSOCIATION PHONÉTIQUE INTERNATIONALE, AND THE NĀGARĪ PRACHĀRIṆĪ SABHĀ; FOREIGN ASSOCIATE MEMBER OF THE SOCIÉTÉ ASIATIQUE DE PARIS; CORRESPONDING MEMBER OF THE KÖNIGLICHE GESELLSCHAFT DER WISSENSCHAFTEN ZU GÖTTINGEN; VICE-PRESIDENT OF THE ROYAL ASIATIC SOCIETY.

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Subject to subsequent revision, the following is the proposed list of volumes of the Linguistic Survey of India.

Vol. I. Introductory.
" II. Mōn-Khmēr and Tai families.
" III. Part I. Tibeto-Burman languages of Tibet and North Assam.
" " II. Bodo, Nāgā, and Kachin groups of the Tibeto-Burman languages.
" " III. Kuki-Chin and Burma groups of the Tibeto-Burman languages.
" IV. Munda and Dravidian languages.
" V. Indo-Aryan languages, Eastern group.
Part I. Bengali and Assamese.
" II. Bihārī and Oṛiyā.
" VI. Indo-Aryan languages, Mediate group (Eastern Hindī).
" VII. Indo-Aryan languages, Southern group (Marāṭhī).
" VIII. Indo-Aryan languages, North-Western group (Sindhī and Lahndā) and the Piśācha languages (including Kāshmīrī).
" IX. Indo-Aryan languages, Central group.
Part I. Western Hindī and Pañjābī.
" II. Rājasthānī and Gujarātī.
" III. Bhīl languages, Khāndēśī, etc.
" IV. Pahāṛī languages.
" X. Eranian family.
" XI. "Gipsy" languages and supplement.

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PAÑJĀBĪ.

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LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ए *e*, ए *ē*, ऐ *ai*, ओ *o*, ओ *ō*, औ *au*.

क *ka* ख *kha* ग *ga* घ *gha* ङ *ṅa* च *cha* छ *chha* ज *ja* झ *jha* ञ *ña*

ट *ṭa* ठ *ṭha* ड *ḍa* ढ *ḍha* ण *ṇa* त *ta* थ *tha* द *da* ध *dha* न *na*

प *pa* फ *pha* ब *ba* भ *bha* म *ma* य *ya* र *ra* ल *la* व *va* or *wa*

श *śa* ष *sha* स *sa* ह *ha* ड़ *ṛa* ढ़ *ṛha* ळ *ḷa* ळ्ह *ḷha*

Visarga (:) is represented by *ḥ*, thus क्रमश : *kramaśaḥ*. *Anuswāra* (ं) is represented by *ṁ*, thus सिंह *siṁh*, वंश *vaṁś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus বংশ *bangśa*. *Anunāsika* or *Chandra-bindu* is represented by the sign ˜ over the letter nasalized, thus मैं *mẽ*.

B.—For the Arabic alphabet, as adapted to Hindōstānī—

ا	*a*, etc.	ج	*j*	د	*d*	ر	*r*	س	*s*	ع	ʿ
ب	*b*	چ	*ch*	ڈ	*ḍ*	ڑ	*ṛ*	ش	*sh*	غ	*gh*
پ	*p*	ح	*ḥ*	ذ	*z*	ز	*z*	ص	*ṣ*	ف	*f*
ت	*t*	خ	*kh*			ژ	*zh*	ض	*ẓ*	ق	*q*
ٹ	*ṭ*							ط	*ṭ*	ک	*k*
ث	*s*							ظ	*ẓ*	گ	*g*
										ل	*l*
										م	*m*
										ن	*n*
										ں	when representing *anunāsika* in Dēva-nāgarī, by ˜ over nasalized vowel.
										و	*w* or *v*
										ہ	*h*
										ی	*y*, etc.

Tanwīn is represented by *n*, thus فوراً *fauran*. *Alif-e maqṣūra* is represented by ٰ ;—thus دعوی *da'wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بندہ *banda*. When pronounced, it is written,—thus گناہ *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus बन *ban*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkh*ᵉ*tā*, pronounced *dēkhtā*; (Kāshmīrī) चह् ـٔ *tsᵉh*; कर् کُرٕ *kar*ᵉ, pronounced *kor*; (Bihārī) देखथि *dēkhath*ⁱ.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted:—

(*a*) The *ts* sound found in Marāṭhī (च), Paṣhtō (ځ), Kāśmīrī (च), Tibetan (ङ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsh*.

(*b*) The *dz* sound found in Marāṭhī (ज), Paṣhtō (ډ), and Tibetan (ज) is represented by *dz*, and its aspirate by *dzh*.

(*c*) Kāshmīrī ں (ञ) is represented by *ñ*.

(*d*) Sindhī ڻ, Western Pañjābī (and elsewhere on the N.-W. Frontier) ڼ, and Puṣhtō ڼ or ں are represented by *ṇ*.

(*e*) The following are letters peculiar to Paṣhtō:—

ټ *ṭ*; ځ *ts* or *dz*, according to pronunciation; ډ *ḍ*; ړ *ṛ*; ږ *ẓh* or *g*, according to pronunciation; ښ *ṣh* or *ḳh*, according to pronunciation; ڼ or ں *ṇ*.

(*f*) The following are letters peculiar to Sindhī:—

ٻ *bb*; ڀ *bh*; ٿ *th*; ٽ *ṭ*; ٺ *ṭh*; ڦ *ph*; ڄ *jj*; ڃ *jh*; ڇ *chh*; ڃ *ñ*; ڈ *dh*; ڊ *ḍ*; ڏ *ḍḍ*; ڍ *ḍh*; ڪ *k*; ڪ *kh*; ڳ *gg*; ڳ *gh*; ڳ *ṅ*; ڻ *ṇ*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following:—

â,	represents	the sound	of the	*a* in *all*.
ă,	"	"	"	*a* in *hat*.
ĕ,	"	"	"	*e* in *met*.
ŏ,	"	"	"	*o* in *hot*.
e,	"	"	"	*é* in the French *était*.
o,	"	"	"	*o* in the first *o* in *promote*.
ö,	"	"	"	*ö* in the German *schön*.
ü,	"	"	"	*ü* in the " *mühe*.
th,	"	"	"	*th* in *think*.
dh,	"	"	"	*th* in *this*.

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ásistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

INTRODUCTORY NOTE.

THIS volume, dealing with the Central Group of Indo-Aryan Vernaculars, is divided into four parts, *viz.* :—

Part i, dealing with Western Hindī and Pañjābī.
Part ii, " " Rājasthānī and Gujarātī.
Part iii, " " The Bhīl Languages, Khandēśī, etc.
Part iv, " " Pahāṛī.

Of these, Part iii has been prepared partly by Professor Konow and partly by me. I am entirely responsible for the other Parts.

The languages forming this Central Group, and the numbers of their speakers as reported for this Survey, are as follows :—

Western Hindī	38,013,928
Pañjābī	12,677,639
Rājasthānī	15,842,087
Gujarātī	10,646,227
Bhīlī, etc.	4,100,675
Eastern Pahāṛī[1]	143,721
Central Pahāṛī	1,107,612
Western Pahāṛī	816,181
TOTAL	83,348,070

Of these, the most important, both politically and in point of numbers, is Western Hindī. One of its dialects is Hindōstānī, the lingua franca of India. It should, however, be remembered that Hindōstānī is not a typical dialect of the language. The typical dialect is the Braj Bhākhā spoken round Agra and Mathura. The home of Hindōstānī as a vernacular is more to the North-West, on the border of the Panjab, and that dialect is therefore much infected by the Pañjābī lying to its West.[2]

Western Hindī is spoken in the western half of the United Provinces, and Pañjābī in the Central Panjab. Rājasthānī is spoken in Rajputana, and Gujarātī in Gujarat. The Bhīl languages and those grouped with them are spoken mainly in the Bhīl country and in Khandesh, but scattered colonies are found in several localities of northern India, from Midnapore in Bengal to the central Panjab.

It would be impossible, in the present volume, to give a detailed account of the relationship of the languages of the Central Group to the other Indo-Aryan vernaculars. The question involves a consideration of the entire history of the growth and expansion of all the Aryan languages, ancient and modern, of northern India, and must therefore be deferred to the Introductory Volume of this Survey, which cannot be prepared till all

[1] The figures for Eastern Pahāṛī include only those speakers that are resident in India. They do not include the unknown, but much larger, number resident in Nepal, the home of the language.

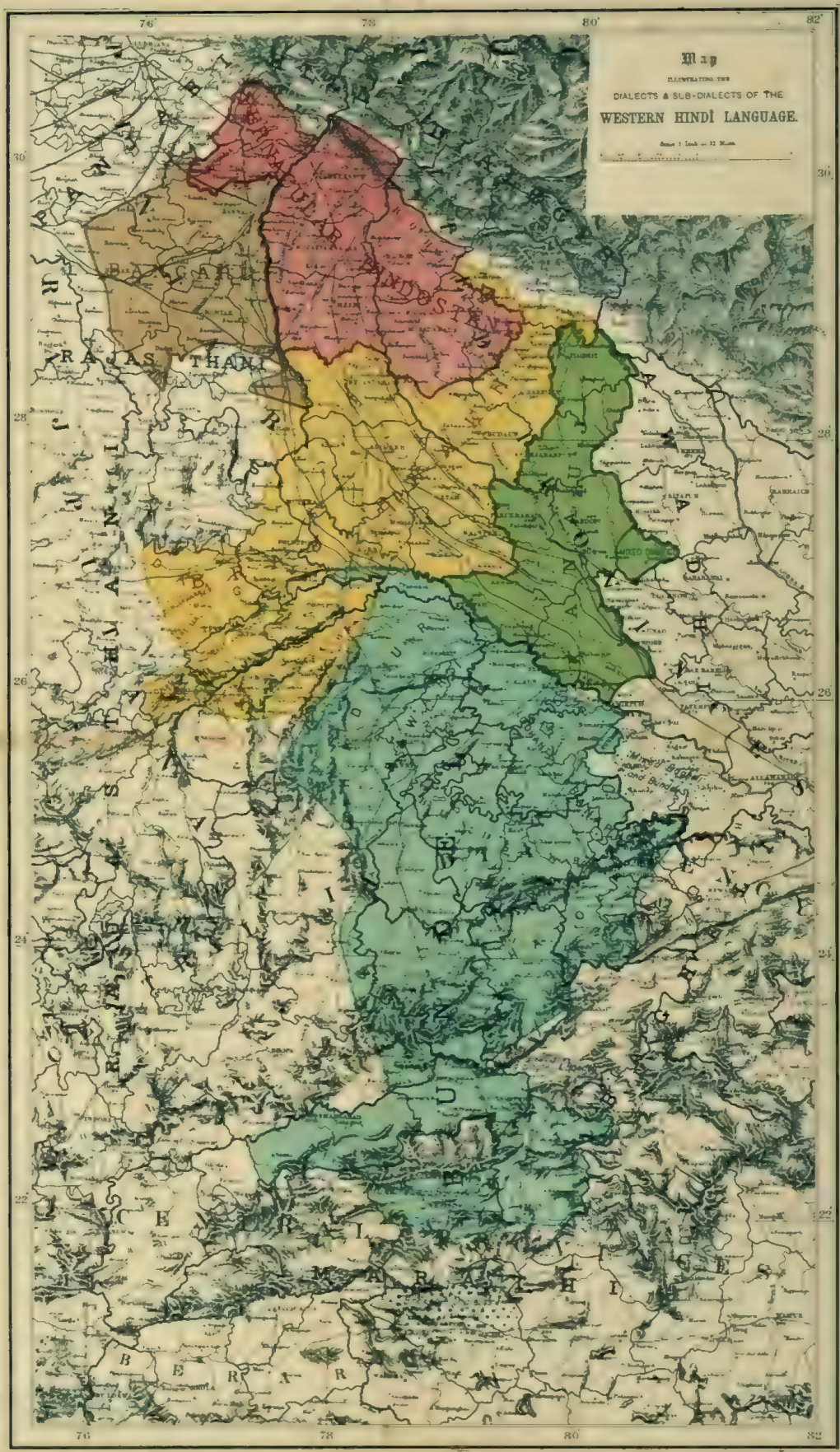
[2] The principal point in which Hindōstānī has been affected by Pañjābī is that nouns that in Western Hindī end in *au* or *ō*, such as *ghōṛau* or *ghōṛō*, a horse, in Hindōstānī, as in Pañjābī, end in *ā*, as in *ghōṛā*. Another important point is the use of the postposition *nē* to indicate the case of the agent.

the remaining volumes are in type. Suffice it here to say that the typical language of the Central Group is Western Hindī. Pañjābī is a language resulting from the amalgamation of two very different forms of speech,—the old Piśācha language that lies at the base of the Lahndā spoken in the Western Panjab, and the Prakrit of the Midland that was the parent of Western Hindī. Rājasthānī represents the overflow of Western Hindī to the South and South-West, but is much infected by the language of Gūjar invaders who came partly from the West and partly from Sapādalaksha or the Himalayan tract between Nepal and Kashmir. Gujarātī is a further continuation of this overflow. It has as a basis an old North-Western language of Piśācha origin akin to Sindhī, which was overwhelmed by the Western Hindī invasion, but traces of which can still be observed. The Bhīl dialects are mostly broken forms of Gujarātī spoken by non-Aryan tribes. The three Pahāṛī languages have at their base an old language akin to Piśācha, spoken by the Khaśa tribe, which has been superseded by the language of Gūjar invaders. This mixed form of speech was carried, as above stated, into Rajputana, and was again, in its turn, strongly influenced in later times by re-immigrants to the Himālaya from Rajputana, who now spoke Rājasthānī. Particulars regarding the growth and expansion of each of these various languages will be found in the Introductions to the various sections.

The four parts of this volume were prepared and sent to press some years ago, but difficulties connected with the obtainment of proper types have greatly delayed the printing of Parts i and iv. I regret that owing to this the Bibliographies of these parts are not entirely up to the dates printed on the title-pages.

GEORGE A. GRIERSON.

CAMBERLEY;
August 11, 1914.


Map
ILLUSTRATING THE
DIALECTS & SUB-DIALECTS OF THE
WESTERN HINDÎ LANGUAGE.
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BUNDELKHANDI
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WESTERN HINDĪ.

Geographical Habitat.

The home of Western Hindī closely agrees with the *Madhyadēśa*, or Midland, of ancient Sanskrit geographers. The Madhyadēśa was the country between the Śaraswatī on the west and what is now Allahabad on the east. Its northern boundary was the Himālaya Range, and its southern the Narbada River. Between these limits lay, according to tradition, the holy land of Brahmanism. It was the centre of Hindū civilisation, and the abode on earth of its deities. Western Hindī does not extend so far east as Allahabad—its eastern limit is about Cawnpore,—but in other respects the area in which it is spoken is almost exactly the same as the Madhyadēśa. It is spoken as a vernacular over the western portion of the United Provinces, in the eastern districts of the Panjab, in Eastern Rajputana, in Gwalior and Bundelkhand, and in the north-western districts of the Central Provinces. Moreover, its most important dialect, Hindōstānī, is spoken and understood, and is even amongst some classes of the population a vernacular, over the whole of the Indian Peninsula.

Dialects: Hindōstānī.

Western Hindī has five dialects,—Hindōstānī, Bāngarū, Braj Bhākhā, Kanaujī, and Bundēlī. Hindōstānī, as a local vernacular, is spoken in Western Rohilkhand, the Upper Gangetic Dōāb, and the Panjab District of Ambala. It has also been carried over the whole of India by Musalmān conquerors, and has received considerable literary culture. Under these conditions it has three main varieties, Literary Hindōstānī proper, employed by both Musalmāns and Hindūs for literary purposes and as a *lingua franca*; Urdū, employed chiefly by Musalmāns and by Hindūs who have adopted the Musalmān system of education, and a modern development, called Hindī, employed only by Hindūs who have been educated on a Hindū system. Urdū, itself, has two varieties, the standard literary form of Delhi and Lucknow, and the Dakhinī, spoken, and used as a literary medium, by Musalmāns of Southern India.

Bāngarū.

Bāngarū is the dialect of Western Hindī which is spoken in the Eastern Panjab. It is also called Jāṭū and Hariānī. It is much influenced by the neighbouring Rājasthānī and Pañjābī.

Braj Bhākhā.

Braj Bhākhā is the dialect of the west central Dōāb and the country to its north and to its south.

Kanaujī.

Kanaujī is really a form of Braj Bhākhā and is only given separate consideration in deference to popular opinion. It is spoken in the east central Dōāb and the country to its north.

Bundēlī.

Bundēlī is spoken in Gwalior and Bundelkhand. It is also spoken in the adjoining districts of the Central Provinces.

All these dialects are described with considerable detail on the following pages, and it will suffice to give here the total estimated number of speakers of each—

Hindōstānī—		
Local Vernacular	5,282,733	
Literary Hindōstānī (including Urdū and Hindī)	7,696,264	
Dakhinī	3,654,172	
		16,623,169

Brought forward		16,633,169
Bāngarū		2,165,784
Braj Bhākhā	7,864,274	
Kanaujī	4,481,500	
		12,345,774
Bundēlī		6,869,201
Total estimated number of speakers of Western Hindī		38,013,928

This is about the same as the population of the United Kingdom in 1891 (38,104,975), and two-thirds of a million less than that of France at the present time (38,641,333). I roughly estimate the area in which it is spoken at about 200,000 square miles, with which we may compare the area of the German Empire (209,000), and that of France (204,000).

Origin and geographical position of Western Hindī in regard to neighbouring languages.

As explained in the Introductory Note, Western Hindī is the purest representative of that Group. It is directly derived from the Apabhraṁśa dialect corresponding to Śaurasēnī, the most Sanskritic of all the Prakrits; it is spoken in the area which was the centre from which Aryan civilisation was diffused over Hindostan; and the head-quarters of its principal dialect—Braj Bhākhā—is Mathurā,—the *Μάδουρα ἡ τῶν Θεῶν* of the Greeks, and in ancient times one of the most sacred cities of India.

Of the four languages which form the Central Group of Indo-Aryan vernaculars, Western Hindī is the one which is the most typical of the group. In fact, it would be more accurate, though more complicated, to describe it as being the *only* member of the group, the other three, Pañjābī, Rājasthānī, and Gujarātī, being intermediate between it and the adjoining languages, Lahndā, Sindhī, and Marāṭhī, which belong to what I call the Outer Circle. These languages, Pañjābī, Rājasthānī, and Gujarātī, lie to the west and south of Western Hindī. It is also to be remembered that to its east we have Eastern Hindī, another language which is intermediate between Western Hindī and the speeches of the Outer Circle. But these two sets of intermediate languages possess sharply opposed characteristics. Their respective bases are quite different. As has been explained in the introduction to Vol. VI of this Survey, pp. 3 and ff., Eastern Hindī is a language of the Outer Circle affected by the characteristics of the Central Group, while Pañjābī, Rājasthānī, and Gujarātī are in all their chief characteristics members of the Central Group, and only show traces, which are more and more evident as we go westwards, of the influence of the Outer Circle. It would be most correct to class them as a distinct intermediate group of languages, but it is more convenient to consider them all together, with Western Hindī, as members of one group—the Central,—remembering that they do not possess all the true characteristics of that group in its purity.

The linguistic boundaries of Western Hindī are as follows:—On its north-west it is bounded by Pañjābī, to its south-west and south lies Rājasthānī, to its south-east, Marāṭhī, and to its east, Eastern Hindī. On the north it is bounded by the Indo-Aryan dialects, Jaunsārī, Gaṛhwālī, and Kumaunī, of the lower southern slope of the Himālaya. It gradually shades off into Pañjābī, Rājasthānī, and Eastern Hindī, but there is no intermediate dialect between it and Marāṭhī. Marāṭhī nowhere merges into the languages of the Central Group, but is separated from them by a sharp distinct line

There are, it is true, a few tribal dialects which possess the characteristics of both Western Hindī and Marāṭhī, but these are mere mechanical mixtures—broken jargons,—which are not true intermediate forms of speech. We may consider Marāṭhī as being fully established in the Nāgpur plain at the foot of the Satpura Range. The northern hill dialects are described in Part IV of this volume, and are closely connected with Rājasthānī.

Written character.

Two characters are employed for writing Western Hindī,—the Persian for some forms of Hindōstānī, and the Dēvanāgarī (with its current hands the Kaithī and Mahājanī) for the other dialects. Neither of them need be described here. In writing the dialects in the Dēvanāgarī character, an important irregularity is observed in the employment of the letter र *ra*. When this is followed, in *Tadbhava* words, by the letter य *ya* or व *wa*, it does not take the form ॅ. Such compounds are written र्य *rya* and र्व *rwa*, respectively. Thus (Braj Bhākhā) मार्यो *māryau*, struck; Bundēlī र्वाबो *rwābō* (Hindōstānī *rōnā*), to weep.

General grammatical characteristics.

The familiar Hindōstānī grammar may be taken as the standard of the grammars of all the Western Hindī dialects. Each is fully described in the proper place, and I here content myself with pointing out one characteristic in which Western Hindī is pre-eminently typical of the Central Group of language. This is the analytic method of its construction, which will be dealt with at some length in the first volume of this Survey, and is only referred to here. Of all the languages of the group, Western Hindī is that which carries analysis to its furthest extreme. Its standard dialect has only one true tense (the present subjunctive) for its verb, and has only one true case (the so-called oblique form) for its nouns. Nearly all the other accidents of time and relation are expressed by the aid of participles, auxiliary verbs, or postpositions.

Early references to the language.

The earliest date which Yule gives of the use of the word 'Hindōstānī' is 1616 when Terry speaks of Tom Coryate being proficient in 'the Indostan, or more vulgar language.'[1] We may also note that Terry, in his *A Voyage to East India* (1655), gives a brief description of the vulgar tongue of the country of Indostan, which will be found quoted below under J. Ogilby. So Fryer (1673) (quoted by Yule) says: 'The Language at Court is *Persian*, that commonly spoken is *Indostan* (for which they have no proper character, the written Language being called *Banyan*).' It is evident, therefore, that early in the 17th century it was known in England that the *Lingua Franca* of India was this form of speech. On the other hand, another set of authorities stated that the *Lingua Franca* of India was Malay. So Ogilby in the passages quoted below. Again, David Wilkins, in the preface to Chamberlayne's collection of versions of the Lord's Prayer (published 1715), explains that he could not get a version in the Bengali language, as that form of speech was dying out, and was being superseded by Malay. He therefore, for Bengali, gave a Malay version, written in the Bengali character.

It is possible that Ogilby had less excuse than appears for his mistake, for Mr. Quaritch, in his Oriental Catalogue published in 1887, mentions a MS. Dictionary then

[1] See, for this and other quotations, *Hobson-Jobson*, s. vv. *Hindostanee* and *Moors*. It is hardly necessary to remind the reader that in the 18th century Hindōstānī was commonly called 'Moors.'

in his possession (No. 34,724 in the Catalogue)[1] which he doubtfully dates as 'Surat, about 1630.' This is a Dictionary of Persian, Hindōstānī, English, and Portuguese, and he describes it as 'a great curiosity as being the first work of its kind. It was probably compiled for the use of the English factory at Surat. The Persian is given in Native and in Roman letters, the Hindōstānī in Gujarātī and Roman letters.' It is a small folio manuscript on Oriental tinted paper.

The celebrated traveller Pietro Della Valle arrived at Surat early in 1623, and remained in India till November 1624; his head-quarters being Surat and Goa. His Indian Travels were published in 1663,[2] and he has the honour of being the first to mention the Nāgarī, or, as he calls it, Naghèr, alphabet in Europe. He also mentioned a language which was current all over India, like Latin in Europe, and which was written in that character.[3] This is, however, probably Sanskrit, not Hindōstānī.

A Jesuits' College was founded at Agra in the year 1620, and to it, in 1653, came Father Heinrich Roth.[4] Here he studied Sanskrit, and wrote a grammar of that language. He visited Rome in 1664, and afterwards returned to Agra, where he died in 1668. While in Rome he met Kircher, who was then in that city getting the imprimatur for his *China Illustrata*, and gave him information regarding the Nāgarī alphabet which he incorporated in that work. It was published at Amsterdam in 1667, and its full title was *Athanasii Kircheri e Soc. Jesu* CHINA *Monumentis qua sacris qua profanis, nec non variis Naturae et Artis Spectaculis, aliarumque Rerum memorabilium Argumentis* ILLUSTRATA. Roth's contributions (besides verbal information) consisted of a set of illustrations of the ten Avatāras of Vishṇu (nine of which have titles in both Roman and Nāgarī characters), and five plates, four of which describe the Nāgarī alphabet (*Elementa Linguae Hanscret*), while the fifth gives the *Pater Noster* and the *Ave Maria* in Latin, but written (incorrectly enough) in the Nāgarī character. The Pater Noster begins as follows,—यातिर् (*sic*) नोस्तिर् की एस् इन् सेलिस्.[5]

In 1673 John Ogilby, Cosmographer, published in London—*Asia, the first Part. Being an Accurate Description of Persia, and the Several Provinces thereof. The Vast Empire of the Great Mogol, and other Parts of India; and their several Kingdoms and Regions: With the Denominations and Descriptions of the Cities, Towns, and Places of Remark therein contained. The various Customs, Habits, Religion, and Languages of the Inhabitants. Their Political Governments, and Way of Commerce. Also the Plants and Animals peculiar to each Country. Collected and translated from the most authentick Authors, and augmented with later Observations, illustrated with notes and adorned with peculiar Maps, and proper Sculptures.* On pp. 59, 60, he deals with the Persian language and its three dialects, Xirazy, Rostazy, and Harmazy. On p. 129 he takes up the subject of the Malay language. He says, 'as to what concerns the Language of the Indians, it only differs in general from the Moors and the Mahumetans, but they have also several different Dialects amongst themselves. Amongst all

[1] It has since been sold, and I have failed to trace it.

[2] So *Encyclopædia Britannica*. Yule (*Hobson-Jobson*) gives 1650-53. (Edited for the Hakluyt Society by Edward Grey, B.C.S., 1892, 2 vols.)

[3] See Professor Zachariae, in the *Vienna Oriental Journal*, XVI. pp. 205 and ff.

[4] See Professor Zachariae, *V. O. J.*, XV. pp. 313 and ff.

[5] All this is taken from Professor Zachariae's article above referred to. The representation of *coelis* by सेलिस् (*sēlis*) is interesting. The Italian pronunciation of the word is represented by चेलिस (*chēlis*) in Beligatti's work mentioned below.

their Languages, there is none which spreads itself more than the Malayan.' He then proceeds to give a vocabulary of Malayan. He next rather wavers on this point, for (p. 134) he first quotes Pietro Della Valle to show that the same speech is used everywhere, but the written characters differ. Next, he explains on Kircher's (not Pietro Della Valle's)[1] authority that the word 'Nagher' is used as the name both of a language and of a character. He then goes on, 'According to Mr. Edward Terry [see above] the Vulgar Tongue of Indostan hath great affinity with the Persian and Arabic Tongues: but is pleasanter and easier to pronounce. It is a very fluent language, expressing many things in few Words. They write and read like Us, *viz.* from the Left to the Right Hand.' (This last remark shows that some alphabet akin to Nāgarī, and not the Persian one, is referred to.) The language of the Nobility and Courts, and of all public Businesses and Writings, is Persian, but 'Vulgar Mahumetans speak Turkish, but not so eloquently as the natural born Turks. Learned Persons, and Mahumetan Priests, speak the Arabic. But no Language extends further, and is of greater Use than the Malayan . . . . . The Netherlands East India Company have lately printed a Dictionary of the Common Discourse in that Tongue, as also the new Testament and other Books in the same Language. Moreover, the Holland Ministers in their several Factories in India, teach the Malayan Tongue, not only in their Churches, but Schools also.'[2]

In the same year we have Fryer's much more accurate statement about Indian languages already quoted.

In 1678 there appeared at Amsterdam the first volume of Henricus van Rheede tot Drakestein's[3] *Hortus Indicus Malabaricus adornatus per H. v. R. t. D.* The introduction contains eleven lines of Sanskrit, dated, in the Nāgarī character. The date corresponds to 1675 A.D.

In Berlin in the year 1680, Andreas Müller, under the pseudonym of Thomas Ludeken, produced a collection of versions of the Lord's Prayer under the title of *Oratio Orationum. S. s. Orationis dominicæ Versiones praeter authenticam fere centum, eäque longe emendatius quam antehac, et e probatissimis Autoribus potius quam prioribus Collectionibus, jamque singulä genuinis Linguä suä Characteribus, adeoque magnam Partem ex Aere ad Editionem a Barnimo Hagio traditae editaeque a Thoma Ludekenio, Solq. March. Berolini, ex Officina Rungiana, Anno 1680.*[4] The Barnimus Hagius mentioned herein as the engraver is also a pseudonym for Müller himself. In this collection Roth's *Pater Noster* was reprinted as being actually Sanskrit, and not a mere transliteration of the Latin original.

In 1694 there appeared a work on Chess by Thomas Hyde, entitled *Historia Shahiludii.*[5] On pp. 132-137 he gives twelve different Sanskrit words for 'elephant' engraved in Nāgarī characters.

[1] So O. Dapper's *Asia* (published in Dutch in 1672; German Translation, Nürnberg, 1681) in a passage which Ogilby has evidently translated in the above quotation. Professor Zachariae, however, states (*V. O. J.*, XVI.) that so far as he has been able to discover, Kircher does not mention Nagher at all. I have not seen Dapper's work, but Ogilby certainly borrowed largely from it.

[2] I am sorry that I can give no clue as to the Dutch works mentioned. Perhaps some of my readers can. Ogilby appears to have confused India Proper with the Dutch Settlements in Further India, where, of course, Malay *was* the *Lingua Franca.*

[3] See Professor Macdonell, in *J. R. A. S.*, 1900, p. 350. The work appeared from 1678 to 1703 in twelve volumes.

[4] Adelung, *Mithridates*, Vol. I. pp. 654 and ff.

[5] See Professor Macdonell, *J. R. A. S.*, 1898, p. 136, Note 2. Another similar work by the same author appeared in the same year, entitled *Historia Nerdiludii.* See Prof. Zachariae in *V. O. J.*, XV., quoted above.

So far we have dealt only with general notices or with the accounts of the characters in which Hindōstānī is written. With the commencement of the 18th century, we find the first attempts at giving serious accounts of the language itself. According to Amaduzzi in his preface to Beligatti's *Alphabetum Brammhanicum* (see below), a Capuchin monk named Franciscus M. Turonensis completed at Surat, in the year 1704, a manuscript *Lexicon Linguae Indostanicae*, in two parts, of between four and five hundred double-columned pages each. In Amaduzzi's time it was still preserved in the library of the Propaganda in Rome, but when I searched for it there in the year 1890 it could not be found.

We now come to the first Hindōstānī grammar. John Joshua Ketelaer (also written Kōtelār, Kessler, or Kettler) was a Lutheran by religion, born at Elbingen in Prussia. He was accredited to Shāh 'Ālam Bahādur Shāh (1708-1712) and Jahāndār Shāh (1712) as Dutch envoy. In 1711 he was the Dutch East India Company's Director of Trade at Surat. He passed through Agra both going to and coming from Lahore (*viá* Delhi), but there does not seem to be any evidence available that he ever lived there, though the Dutch Company had a Factory in that city subordinate to Surat. The mission arrived near Lahore on the 10th December 1711, returned to Delhi with Jahāndār Shāh, and finally started from that place on the 14th October 1712, reaching Agra on the 20th October. From Agra they returned to Surat. In 1716 Ketelaer had been three years Director for the Dutch Company at Surat. He was then appointed their envoy to Persia, and left Batavia in July 1716, having been thirty years in the Dutch Service or in the East Indies. He died of fever at Gambroon on the Persian Gulf on his return from Isfahan, after having been two days under arrest, because he would not order a Dutch ship to act under the Persian Governor's orders against some Arab invaders.[1] He wrote a grammar and a vocabulary of the 'Lingua hindostanica,' which were published by David Mill, in 1743, in his *Miscellanea Orientalia* (see below). We may assume that they were composed about the year 1715.

In the same year there appeared another collection of versions of the Lord's Prayer. Its author was John Chamberlayne. It was published at Amsterdam, and had a preface by David Wilkins, who also contributed many of the specimens. Its full title was *Oratio dominica in diversas omnium fere Gentium Linguas versa et propriis cujusque Linguae Characteribus expressa, una cum Dissertationibus nonnullis de Linguarum Origine, variisque ipsarum Permutationibus. Editore Joa. Chamberlanio Anglo-Britanno, Regiae Societatis Londinensis Socio. Amstelodami, typis Guil. et David. Goerei, 1715.* For our present purpose, it is sufficient to remark, with reference to this celebrated work, that it reproduces Roth's *Pater Noster*, but without making Müller's error of imagining it to be Sanskrit.

Maturin Veyssière LaCroze was born at Nantes in 1661. In 1697 he became librarian to the Elector at Berlin and died in that city in 1739. As librarian he kept up a voluminous correspondence on linguistic subjects with the learned men of his time, including David Wilkins, John Chamberlayne, Ziegenbalg, and T. S. Bayer. This was published after his death under the title of *Thesavri Epistolici LaCroziani Ex Bibliotheca Iordaniana edidit Io. Lvdovicvs Vhlivs. Lipsiae, 1742.* In this we find him helping Wilkins and Chamberlayne in the compilation of the *Oratio Dominica* just mentioned. For our present purpose, the most important letters are those to and

[1] See G. A. Grierson, *Proceedings* A. S. B., May, 1895. *Cf.* Adelung, *Mithridates*, Vol. I. p. 192.

from Theophilus Siegfried Bayer, one of the brilliant band of scholars who founded the Imperial Academy at St. Petersburg. In one of Bayer's letters (dated June 1, 1726) we find what are I believe the first words of what is intended for Hindōstānī ever published in Europe. These are the first four numerals as used by the 'Mogulenses Indi' (1=*hicku*; 2=*guu*; 3=*tray*; 4=*tzahr*), which are contained in a comparative statement of the numerals in eight languages. These numerals are, however, not really Hindōstānī. *Guu* is an evident misprint. The others are Lahndā or Sindhī, (1= Lahndā, *hik*; Sindhī, *hiku*: 3=Lahndā, *trai*; Sindhī, *ṭrē*: 4=Lahndā, *chār*; Sindhī, *chāri*).[1] Two years subsequently, in the third and fourth volumes of the Transactions of the Imperial Academy (for the years 1728 and 1729, published in 1732 and 1735 respectively) we find Bayer busily deciphering the Nāgarī alphabet, first through means of a trilingual syllabary printed in China, which gave the Tibetan form of Nāgarī (Lāntshā), current Tibetan, and Manchu alphabets, and afterwards with the help of the missionary Schultze to be shortly mentioned.[2] Finally, in November 1731 LaCroze writes to Bayer that the character used for writing by the Marāṭhās is called 'Balabande,' which, however, he adds, hardly differs from that used by the 'Bramans' which is called 'Nagara' or 'Dewanagara.' He then proceeds to show how, in his opinion, the 'Balabande' alphabet is derived from Hebrew, basing his contention on the forms of the letters in Roth's *Pater Noster* as reproduced in Chamberlayne's work.

Our next stage is Mill's *Dissertationes Selectae.* Its full title is *Davidis Millii Theologiae D. ejusdemque, nec non Antiquitatum sacrarum, & Linguarum orientalium in Academia Trajectina, Professoris ordinarii, Dissertationes selectae, varia s. Litterarum et Antiquitatis orientalis Capita exponentes et illustrantes. Curis secundis, novisque Dissertationibus, Orationibus, et Miscellaneis Orientalibus auctae. Lugduni Batavorum, 1743.* To us its principal interest consists in the fact that, in the *Miscellanea Orientalia,* he prints Ketelaer's Hindōstānī Grammar and Vocabulary, which, as we have seen, was written about the year 1715. He also gives some plates illustrating Indian alphabets. Two illustrate the Nāgarī character, and I am not certain from where he got them. The third is taken from Bayer's essay in the Transactions of the Imperial Academy of St. Petersburg, and shows the Lāntshā, ordinary Tibetan, and Manchu characters. The fourth illustrates the Bengali alphabet. The *Miscellanea Orientalia* are on pp. 455-622 of the work. Caput, I., *De Lingua Hindustanica* (pp. 455-488). *Latin, Hindōstānī, and Persian Vocabulary* (pp. 504-509). *Etymologicum Orientale harmonicum* (a comparative vocabulary of Latin, Hindōstānī, Persian, and Arabic) (pp. 510-598). Except for the plates of characters, all the Hindōstānī is in the Roman character, the body of the work being written in Latin. The spelling of the Hindōstānī words is based on the Dutch system of pronunciation. Thus, *me kiá*, feci; *me kartsjoekœ* (*maĩ kar chukā*), feci; *miejœ* (*mujhē*), mihi. The use of the Perso-Arabic alphabet for writing Hindōstānī is explained. In the two test points of the accuracy of all these old grammars (the distinguishing of the singular and of the

[1] Bayer gives the numbers more correctly on pp. 113 and ff. of his *Historia Regni Græcorum Bactriani.* Petropoli, 1738. Here he gives the first ten numerals both in the Dēvanāgarī character, and in transliteration. The latter runs, 1, *heku*; 2, *ddku*; 3, *tray*; 4, *tgjar*; 5, *pangj*; 6, *tscha*; 7, *tzatte*; 8, *aadgj*; 9, *nao*; 10, *ndga*. He tells us that he got them from a native of Multan. I have to thank Professor Kuhn for drawing my attention to this work.

[2] Regarding LaCroze and Bayer, see further particulars in G. A. Grierson, *J. A. S. B.*, Vol. LXII. (1893), pt. I. pp. 42 and ff.

plural of the personal pronouns, and the use of *nē* in the agent case), Ketelaer is right in the first and wrong in the second. He recognises *maĩ* (which he spells *me*) and *tũ* (*toe*) as singulars, and *ham* (*ham*) and *tum* (*tom*) as plurals. He has no idea of the use of *nē*. On the other hand, he teaches the Gujarātī use of *āp* to mean 'we.'

Ketelaer's Grammar includes not only the Hindōstānī declensions and conjugations, but also versions of the Ten Commandments, the Creed, and the Lord's Prayer in that language. His translation of the last may be given as a specimen of the earliest known translation of any European Language into Hindōstānī. It runs as follows:—

Hammare baab—Ke who asmaanmehe—Paak hoeé teere naom—Auwe hamko moluk teera—Hoé resja teera—Sjon asmaan ton sjimienme—Rootie hammare nethi hamkon aasde—Oor maafkaar taxier apne hamko—Sjon mafkarte apre karresdaar onkon—Nedaal hamko is was wasjeme—Belk hamko ghaskar is boerayse. Teerœ he patsjayi, soorrauri alemgiere heametme. Ammen.

In the year following the publication of Ketelaer's Grammar appeared that of the celebrated missionary Schultze, whose name has been already mentioned more than once. The full title is *Viri plur. Reverendi Benjamin Schultzii Missionarii Evangelici Grammatica Hindostanica collectis in diuturna inter Hindostanos Commoratione in justum Ordinem redactis ac larga Exemporum* (sic) *Luce perfusis Regulis constans et Missionariorum Usui consecrata. Edidit et de suscipienda barbararum Linguarum Cultura prefatus est D. Jo. Henr. Callenberg. Halae Saxonum, 1744* (some copies are dated 1745). Schultze was aware of the existence of Ketelaer's Grammar, and mentioned it in his preface. Schultze's Grammar is in Latin. Hindōstānī words are given in the Perso-Arabic character with transliteration. The Nāgarī character (*Dewa-nágaricœ*) is also explained. He ignores the sound of the cerebral letters and (in his transliteration) of all aspirated ones. He is aware of the singular and plural forms of the personal pronouns, but is ignorant of the use of *nē* with the past tenses of transitive verbs.

Four years afterwards Johann Friedrich Fritz published the *Sprachmeister* with a preface by Schultze. Its title runs *Orientalisch-und Occidentalischer Sprachmeister, welcher nicht allein hundert Alphabete nebst ihrer Aussprache, So bey denen meisten Europäisch-Asiatisch-Africanisch-und Americanischen Völckern und Nationen gebräuchlich sind, Auch einigen* Tabulis polyglottis *verschiedener Sprachen und Zahlen vor Augen leget, Sondern auch das Gebet des Herrn, in 200 Sprachen und Mund-Arten mit dererselben Characteren und Lesung, nach einer Geographischen Ordnung mittheilet. Aus glaubwürdigen* Auctoribus *zusammen getragen, und mit darzu nöthigen Kupfern versehen. Leipzig, Zufinden bey Christian Friedrich Gessnern. 1748.* Fritz's book is a long way ahead of its predecessor Chamberlayne's. Part I. (pp. 1-219) gives tables of the alphabets of over a hundred different languages, with accounts of the mode of use of each. On pp. 120-122 we find described the use of the Perso-Arabic alphabet as applied to Hindōstānī. It may be noticed that all mention of the cerebral letters is omitted. On p. 123 we have the 'Devanagram,' on p. 124 the 'Balabandu,' and on pp. 125-131 the 'Akar Nagari,' which are all rightly classed together as various forms of the same alphabet, but the transliteration is often curiously incorrect. For instance,

under 'Akar Nagari,' ढ is transliterated *dhgja*, and it is explained that an *n* is always sounded before it and that the *j* is clearly pronounced as in the Arabic ج. It will be seen that here the existence of cerebral letters is indicated. Except in the case of 'Akar Nagari,' no attempt is made to distinguish between aspirated and unaspirated letters. On p. 204 are given the Hindōstānī numerals from 1—9, and 10, 20, 30, etc., up to 90. They commence, *Jek, do, tin, schahar, patsch, sche, sat, att, nau, das.* Part II (pp. 1-128) contains the versions of the Lord's Prayer. On pp. 81 and 82 is given Schultze's 'Hindostanica seu Mourica seu Mogulsch' version in the Perso-Arabic character with transliteration. The latter begins, *Asman-po*[1] *rahata-so hamara Bap, tumara Naun pak karna hone deo, tumari Padaschahi ane deo,* etc. The versions in the Nāgarī character are Roth's transliterated version, Sanskrit in 'Dewa-nagaram s. Hanscret,' and Bhōjpurī in 'Akar-Nagarika' (the last two by Schultze). Finally, there are comparative statements of the words for 'father,' 'heaven,' 'earth,' and 'bread' in all the languages quoted, and some other appendixes. The Hindōstānī forms of these four words are given as *Bab', Asmán, Hunnia,* and *Rosi* (sic), respectively.

Our next authority is *Travels from St. Petersburg in Russia to diverse Parts of Asia.* By John Bell. Glasgow, 1763. (New Edition, Edinburgh, 1806.) In Chapter 12 of this work are given the Numerals of Indostan.

Of much more importance is the *Alphabetum Brammhanicum seu Indostanum Universitatis Kasí. Romae,* 1761. *Typis Sac. Congregationis de Propag. Fide.* It is by a Capuchin Missionary named Cassiano Beligatti, and is furnished with a preface by Johannes Christophorus Amadutius (Amaduzzi). In this preface there is a very complete account of the then existing knowledge regarding Indian languages. It describes Sanskrit (समस्कृत) correctly as the language of the learned, and next refers to the 'बका बोली' or 'Beka Bolì' or common tongue which is found in the University of 'Kasì or Benarès.' It then goes on to enumerate the other principal alphabets of India which (except 'Nagrì, Nagrì Soratensis, or Balabandù') do not immediately concern us. Of more particular interest is his mention of a *Lexicon Linguae Indostanicae* which was composed by a Capuchin Missionary of Surat named Franciscus M. Turonensis, in the year 1704, the manuscript of which was then in the Propaganda Library in Rome, and which Amaduzzi describes at considerable length. He also mentions a manuscript dialogue (? in Hindōstānī) between a Christian and a Native of India regarding the truth of religion, which was dedicated to the Rājā of Betia, in the present district of Champaran, by Josephus M. Gargnanensis and Beligatti, the author of the work we are now describing. The *Alphabetum Brammhanicum* is of importance as being the first book (so far as I am aware) in which the vernacular words are printed in their own character in moveable types. But not only are the Dēvanāgarī letters represented by types, but even the Kaithī ones receive the same honour. Beligatti calls the Dēvanāgarī character the 'Alphabetum expressum in litteris Universitatis Kasí,' and after covering over a hundred pages with a minute description of its use (including the compound consonants), he goes on, on page 110, to deal with the 'Alphabetum populare Indostanorum vulgo *Nagri.*' This is, he says, used by all the natives for familiar letters and ordinary books, and for all subjects, whether religious or profane, which can be

[1] This postposition '*po*' (*pō*) belongs to Dakhinī Hindōstānī.

written in the 'भाखा बोली *bhakà boli* or vulgar tongue.'[1] He then gives a good description of the Kaithī alphabet, using moveable types also here. The book concludes with an account of the numerals and with reading exercises. These last are transliterations of the Latin *Pater Noster* and *Ave Maria* into Dēva-nāgarī, followed by translations of the Invocation of the Trinity, the Lord's Prayer, the Ave Maria, and the Apostles' Creed into Hindōstānī, in the same character. Taking it altogether, the *Alphabetum Brammhanicum* is, for its time, a wonderfully good piece of work.

With the *Alphabetum Brammhanicum* the first stage of Hindōstānī Bibliography may be considered to be completed. Hadley's Grammar appeared in 1772, and was quickly followed by a number of other and better ones, such as the Portuguese *Gramatica Indostana* (1778: far in advance of Hadley), Gilchrist's numerous works (commencing 1787), and Lebedeff's Grammar (1801). These will all be found below, each described in its proper place. Lebedeff's work deserves more than a mere entry on account of the extraordinary adventures of its author. This remarkable man gives an account of his life in the preface of his book, from which we gather that he began his Indian career (apparently as a bandmaster) in the year 1785 at Madras. After a stay there of two years he migrated to Calcutta, where he met with a Pandit who taught him Sanskrit, Bengali, and Hindōstānī (or, as he called it, the Indian mixed dialect). His next attempt was to translate two English plays into Bengali, and one of these was performed publicly with great applause (according to its author) in 1795 and again in the following year. According to Adelung,[2] he then became theatrical manager to the Great Mogul, and finally returned to England after a stay of more than twenty years in the East. In London he published his grammar, and made the acquaintance of Woronzow, the Russian Ambassador, who sent him to Russia. He was employed in the Russian Foreign Office and was given a large subvention towards founding a Sanskrit press. I have no knowledge of any other works from his pen. It is to be hoped, for the sake of his patrons, that his knowledge of Sanskrit and Bengali was greater than that of Hindōstānī which he displays in his grammar. Not only is its system of transliteration (*kon hay hooa* = who is there) detestably incorrect, but so is the whole account of the grammatical structure of the language. The concluding words of his preface show that he was not conscious of its imperfections, and at the same time throw a curious light on the morality of Europeans in India at his time. 'The Indian words in this work are . . . . so well ascertained as to leave no doubt, but the European learner, with a little assistance of a Pandit or Moonshie, nay, even of a *Bebee-saheb*, cannot fail in a short time to obtain a knowledge of their [the natives'] idioms, and to master the Indian dialects with incredible facility.'

Finally we may briefly refer to a few belated works of the early period of inquiries into Indian languages, which appeared after Hindōstānī had begun to be seriously studied

[1] Beligatti's representation of this expression is more accurate than Amaduzzi's, but even his transliteration here breaks down. Count de Gubernatis (*Bolletino Italiano degli Studii Orientali*, Firenze, 1876-77, pp. 44, 45) mentions a *Gramatica Mora* (*vuol dire Hindostani*) *adopera i caratteri devanagarici. Segue un parvum Dictionarium indostanum de Nominibus ut plurimum obviis in Historia Indica*, by the Paulinus a S. Bartholomaeo mentioned in the next page as the author of the preface to the *Alphabeta Indica*. The work mentioned by Count de Gubernatis is apparently in MS. and should belong to the latter half of the 18th century. I owe this reference to the kindness of Professor Zachariae.

[2] *Mithridates*, I. 185. According to the same authority he was by birth an Ukraine peasant, and, on account of his musical talents, was taken up by Prince Rasumosky, who carried him to Italy, where he became proficient on the violoncello. He then wandered to Paris and London, where he took service under a Lord who went to India as Governor.

in Calcutta. In 1782 Iwarus Abel published in Copenhagen *Symphona Symphona, sive undecim Linguarum Orientalium Discors exhibita Concordia Tamulicae videlicet, Granthamicae, Telugicae, Sanscrutamicae, Marathicae, Balabandicae, Canaricae, Hindostanicae, Cuncanicae, Gutzaratticae et Peguanicae non characteristicae, quibus ut explicativo-Harmonica adjecta est Latine.* It is a comparative vocabulary of fifty-three words in these eleven languages. The words include parts of the body, heaven, sun, etc., certain animals, house, water, sea, tree, the personal pronouns and numerals.

In 1791 there was published in Rome an anonymous work, with a preface by Paulinus a S. Bartholomaeo, entitled *Alphabeta Indica, id est Granthamicum seu Sanscrdamico-Malabaricum, Indostanum sive Vanarense, Nagaricum vulgare, et Talenganicum.* It is a collection of these four alphabets, all in moveable types.

Johann Christoph Adelung's *Mithridates oder allgemeine Sprachenkunde mit dem Vater Unser als Sprachprobe in bey nahe fünfhundert Sprachen und Mundarten* may be taken as the link between the old philology and the new. A philologist so eminent as this great writer could not fail to adorn whatever linguistic subject he touched, and, for its time, this work is a marvel of erudition and masterly arrangement. So far as Indian languages go, it sums up all (little it must be confessed) that was known about them at the end of the 18th century. In it 'Mongolisch-Indostanisch oder Mohrisch' (*i.e.*, Urdū) (Vol. I. pp. 183 and ff.) and 'Rein oder Hoch-Indostanisch, Dewa Nagara' (pp. 190 and ff.) are jointly described as the 'Allgemeine Sprachen in Indostan.' By 'Rein oder Hoch-Indostanisch' are meant the various 'Hindī' dialects spoken between Mathura and Patna, but as an example is given the Lord's Prayer in badly spelt Sanskrit. It is contributed by Schultze, whose nationality apparently prevented him from distinguishing between *bh* and *p*. For instance, he spells *bhōjanam* 'podsanam.' Vol. IV of the work consists of additions and corrections, and of a supplement by J. S. Vater. Further information regarding Hindōstānī will be found on pp. 58-63, 83 (relationship of Hindōstānī to Romani), and 486 of that volume.

SUMMARY OF IMPORTANT EARLY DATES.

A.D.	
1600.	EMPEROR AKBAR reigning.
	English East India Company incorporated.
1602.	Dutch East India Company founded.
1605.	EMPEROR JAHĀNGĪR comes to the throne.
1615.	Embassy of Sir T. Roe. English factory established at Surat.
1616.	Earliest recorded mention of the Indostan language (spoken by Tom Coryate).
1620.	Jesuits' College founded at Agra. English establish an Agency there.
1623-24.	Pietro Della Valle in India.
1628.	EMPEROR SHĀH JAHĀN comes to the throne.
1630.	? Compilation of the Surat Dictionary of Persian, Hindōstānī, English, and Portuguese.
1640.	English factory established at Hugli.
1653.	Heinrich Roth joins Jesuit College at Agra.
1655.	Terry's *Voyage to East India* published. Terry accompanied Sir T. Roe (1615).
1658.	EMPEROR AURANGZEB comes to the throne.
1661.	Bombay transferred to the English crown.
1663.	Pietro Della Valle's Indian Travels published.
1664.	Heinrich Roth visits Rome and meets Kircher.
1667.	Kircher's *China Illustrata*. LaCroze appointed Librarian at Berlin.
1672.	J. Fryer's Travels in East India and Persia commenced and continued to 1681. Published 1698.
1672.	O. Dapper's *Asia* published in Dutch.
1673.	J. Ogilby's *Asia*.

A.D.

1678. Henricus van Rheede tot Drakestein's *Hortus Indicus Malabaricus* commenced to issue.
1680. Andreas Müller's *Oratio Orationum.*
1681. O. Dapper's *Asia* (German Translation) published at Nürnberg.
1694. Thomas Hyde's *Historia Shahiludii.*
1696. Charnock founds Fort William in Calcutta.
1698. J. Fryer's *Travels in East India and Persia* published. See 1672.
1704. Franciscus M. Turonensis completes his *Lexicon Linguae Indostanicae.*
1708. EMPEROR BAHĀDUR SHĀH comes to the throne.
1711. Ketelaer's embassy.
1712. EMPEROR JAHĀNDĀR SHĀH comes to the throne.
1713. EMPEROR FARRUKH-SIYAR comes to the throne.
1715. Ketelaer's Grammar. The *Oratio Dominica* of Chamberlayne and Wilkins.
1719. EMPEROR MUḤAMMAD SHĀH comes to the throne.
1726-29. Bayer's investigations.
1739. Death of LaCroze. See 1667. Invasion of India by Nādir Shāh.
1743. Mill's *Dissertationes Selectae.* Publication of Ketelaer's Grammar. Manoel da Assumpçam publishes a Bengali Grammar and Vocabulary at Lisbon.
1744. Schultze's *Grammatica Hindostanica.*
1745-58. Schultze's Bible translations.
1748. EMPEROR AḤMAD SHĀH comes to the throne. Fritz's *Sprachmeister* published.
1754. EMPEROR 'ĀLAMGĪR II. comes to the throne.
1757. Battle of Plassy.
1759. EMPEROR SHĀH 'ĀLAM II. comes to the throne.
1761. *Alphabetum Brammhanicum.* Third battle of Panipat. Defeat of the Marāṭhās by Aḥmad Shāh Durrānī.
1772. WARREN HASTINGS, GOVERNOR OF BENGAL. Hadley's Grammar published.
1773. Fergusson's Hindōstānī Dictionary published.
1778. *Gramatica Indostana* published at ~~Lisbon~~. Rome see p. 17.
1782. Iwarus Abel's *Symphona Symphona.*
1786. MARQUIS OF CORNWALLIS, GOVERNOR GENERAL.
1787. Gilchrist begins publishing.
1788. *The Indian Vocabulary* published in London.
1790. Harris's *Dictionary of English and Hindostany.*
1791. *Alphabeta Indica* published at Rome.
1793. SIR JOHN SHORE, GOVERNOR GENERAL. William Carey lands at Calcutta.
1798. LORD MORNINGTON (MARQUIS OF WELLESLEY), GOVERNOR GENERAL.
1800. Robert's *Indian Glossary.*
1801. Lebedeff's Grammar. Carey's first Bengali New Testament printed.
1805. MARQUIS OF CORNWALLIS, SECOND TIME GOVERNOR GENERAL. W. Hunter's translation of the New Testament into Hindōstānī. Done with the aid of Muḥammad Fiṭrat and other learned natives.
1806. Publication of first volume of Adelung's *Mithridates.* Henry Martyn arrives in India, and commences translation of New Testament.
1807. EARL OF MINTO, GOVERNOR GENERAL.
1810. Henry Martyn's Urdū translation of New Testament, the basis of all subsequent versions, completed in manuscript with the aid of Muḥammad Fiṭrat.
1811. Carey publishes a Hindī New Testament.
1812. Fire in Serampore Press. Henry Martyn's version of the New Testament destroyed before issue.
1813. EARL OF MOIRA (MARQUIS OF HASTINGS), GOVERNOR GENERAL. Carey publishes the Pentateuch in Hindī.
1814. Henry Martyn's translation of the New Testament into Hindōstānī issued. Carey publishes New Testament in Hindī.

Authorities.

Of the dialects of Western Hindī, Braj Bhākhā and Hindōstānī are those which have received most literary culture. Kanaujī is so like Braj Bhākhā, that it hardly deserves separate mention. I only refer to it as its separate existence is popularly recognised. Some few works have

been written in Bundēlī, but none of them have been critically edited. Indeed, this important dialect has been almost entirely ignored by students. Even Dr. Kellogg does not describe it in his *Grammar*. Kanaujī and Bundēlī are therefore hardly mentioned in this bibliography. Nearly all the entries refer either to Braj Bhākhā or to one or other of the various forms of Hindōstānī.

The following Bibliography is divided into four sections :—

I.—*General*—This deals with works giving a general account of the language or of one or more of its dialects, including works dealing with the subject from the point of view of comparative philology.

II.—*Grammars, Dictionaries, and other helps to the student.*—I have endeavoured to make this as complete as possible up to the date of the Mutiny. After that I have selected, perhaps in a somewhat arbitrary fashion.

III.—*Selections, Collections of Scattered Pieces, and Collections of Proverbs.*—This includes some Readers put together mainly for students.

IV.—*Texts.*—Here, with a few exceptions, I have confined myself to works which have been more or less critically edited by European scholars. It would have been impossible to enumerate the huge mass of texts which have issued without any attempt at editing from the native presses of India. For them, the reader can consult Mr. Blumhardt's *Catalogues* of Hindōstānī and Hindī works in the British Museum Library, and of the same in the India Office Library. These are all published separately, and can be obtained at a moderate price. To this section I have added an appendix giving a list of early translations of the Scriptures into the various dialects of Western Hindī.

In each of the first three sections, all the works of one writer are grouped together, and each writer is arranged in order of the date of the first work mentioned under his name. In the fourth section writers are arranged alphabetically.

In the following lists I have taken special care to include everything written by Garcin de Tassy. In this respect I have to acknowledge the assistance which has been kindly rendered to me by Monsieur J. Vinson. With his help I trust that I have been able to offer a not unworthy tribute to the memory of the great French scholar :—

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BEAMES, J.,—See Chand Bardāī.

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CHAND BARDĀI,—Only portions of the text have been printed. Parts have been edited by Mr. J. Beames and by Dr. A. F. R. Hoernle, C.I.E., in the Bibliotheca Indica. The latter gentleman has also translated a section of the portion which he edited. Canto I. has also been edited in Benares by Paṇḍit Mōhanlāl Vishṇulāl Paṇḍyā, under the title of *M. V. Pandia's Manuscript of the Prithvíráj Rásáu of Chand Bardái, edited in the original old Hindi with critical Notes by Pandit, etc.* Benares, 1887, 1888. A continuation is now (1912) being issued in Benares by the Nāgarī Prachāriṇī Sabhā. The following are the principal works dealing with the poem: —

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SYĀMAL DĀS, KAVIRĀJ,—*The Antiquity, Authenticity and Genuineness of the Epic called the Prithí Ráj Rásá, and commonly ascribed to Chand Bardai.* *Journal*, Bengal Asiatic Society, Vol. LV (1886), Pt. I., p. 5.

MŌHANLĀL VISHNULĀL PAṆḌYĀ, PAṆḌIT,—*The Defence of Prithiráj Rásá.* Benares, 1887. This is a reply to the preceding.

SYĀM SUNDAR DAS,—*Arrangement of the Chapters of the Prithiráj-Ráso. Indian Antiquary*, Vol. XXXI (1902), p. 499.

See also '*Notice sur un Poëme historique indien composé par Tchand Barde du xiie Siècle.*' *Journal Asiatique*, II., i, (1828), p. 150.

CLINT, L.,—See Inshā Allāh Khān, called Inshā.

COURT, MAJOR HENRY,—See Ḥasan, Mīr; Muḥammad Rafī'; Sher 'Alī Afsōs.

DHRUVA-DĀS,—*Bhakta-nāmāvalī* (a series of Lives of the Saints, in Braj Bhākhā), edited by Rādhā-kṛishṇa Dās in Nāgarī Prachāriṇī Granṭha-mālā, No. 1. Benares (printed Allahabad), 1901. [The work was written early in the 17th century.]

EASTWICK, E. D.,—See Amman, Mīr; Ḥafiẓu'd-dīn Aḥmad; Ikrām 'Alī; Lallū Lāl; Maẓhar 'Alī Khān Wilā.

FEER, L.,—See Kāẓim 'Alī Jawān.

FORBES, DUNCAN,—See Amman, Mīr; Ḥaidar Bakhsh (Ḥaidarī); Ikrām 'Alī; Maẓhar 'Alī Khān Wilā.

GARCIN DE TASSY, JOSEPH HÉLIODORE,—See 'Abdu'l-lāh, Mīr, called Miskīn; Aḥmad Khān, Saiyid, C.S.I.; Amman, Mīr; Ikrām 'Alī; Muḥammad Taqī, Mīr; Nihāl Chand (Lāhōrī); Taḥsinu-'d-dīn; Walīu'l-lāh, Shah.

GHULĀM AKBAR,—See Ḥafiẓu'd-dīn Aḥmad.

GHULĀM ḤAIDAR,—See Ikrām 'Alī; Muḥammad Rafī'.

GHULĀM MUḤAMMAD, MUNSHĪ,—See Maẓhar 'Alī Khān Wilā.

GHULĀM QĀDIR,—See Ḥafiẓu'd-dīn Aḥmad.

GILCHRIST, J. H. B.,—See Amānatu'l-lāh; Amman, Mīr; Bahādur 'Alī, Mīr; Ḥaidar Bakhsh (Ḥaidarī); Kāẓim 'Alī Jawān; Ḥasan, Mīr; Nihāl Chand (Lāhōrī); Shēr 'Alī Afsōs.

GIRIDHAR GŌSWĀMĪ,—See Sūr Dās.

GRIERSON, G. A.,—See Bihārī Lāl.

GROWSE, F. S.,—See Chand Bardāī.

ḤAFIẒU'D-DĪN AḤMAD,—*The Khirud Ufroz* (Khirad-afrōz), *or the Ayar Danish of Abool Fuzl, translated into Hindoostanee, by Muoluwee Shuekh Hufeez Ood-deen Ahmud.* Calcutta, 1805 or 1803 (Incomplete). *The Khirud Ufroz; originally translated into the Hindoostanee Language, by Muoluvee Ḥufeez ood-Deen Uḥmud, from the Uyar Danish, written by the celebrated Shuekh Ubool Fuẓl, Prime Minister to the Illustrious Ukbur, Emperor of Hindoostan. Revised, compared with the original Persian, and prepared for* the Press, by Captain Th. Roebuck with the Assistance of Moulavee Kazim Ulee and Moonshees Ghoolam Ukbar, Mirzae Beg and Ghoolam Qadir. Calcutta, 1815. *Khirad-Afroz (the Illuminator of the Understanding) by Maulavī Ḥafiẓu'd-dín. A new Edition of the Hindústání Text, carefully revised, with Notes, critical and explanatory:* by Edward Eastwick, F.R.S., F.S.A., M.R.A.S., Professor of Hindústání at Haileybury College. Hertford, 1857. *The Khirud-Ufroz: translated from the Oordoo into English, and followed by a Vocabulary of the difficult Words and Phrases occurring in the text.* by T. P. Manuel. (Only a portion of the Work has been translated.) Calcutta, 1861.

(*N.B.*—Abū'l-faẓl's Ayār-e Dānish is a simpler Persian version of Ḥusain ibn 'Alī al-Kāshifī's Anwār-e Suhailī.)

ḤAIDAR BAKHSH (ḤAIDARĪ), SAIYID,—*Arāish-e Maḥfil. Published by Munshī Qudratu'l-lāh.* Calcutta, 1803. *Araesay Mehfeel. A translation into the Hindoostanee Tongue of the celebrated Persian Tale entitled Qussu, e Hatim Tai, executed under the direction of John Borthwick Gilchrist . . .* by Sueed Hydurbux Hydree. Bombay, 1845. Many other editions in India. Among them one in the Nāgarī character, (Calcutta, (?) 1845), and one in the Gujarātī character (Bombay, 1877).

(*N.B.*—There is another, altogether different, Arāish-e Maḥfil, dealing with the history of India, by Shēr 'Alī Afsōs.)

ḤAIDAR BAKHSH (ḤAIDARĪ), SAIYID,—*Tota Kuhanee. A Translation into the Hindoostanee Tongue of the popular Persian Tales entitled Tootee Nunu, by Sueyud Hueder Bukhsh Hueduree. Under the Superintendence of J. Gilchrist.* Calcutta, 1804. (An edition of four pages of this work had previously appeared in 1802 in Gilchrist's *Hindee Manual.*) Other Editions: Calcutta, 1836; *ib.*, 1839; Bombay, 1840; Madras, 1841; Bombay, 1844; Delhi, 1859; Cawnpore, 1864;

Bombay, 1870, and many others. *Totā Kahānī; or Tales of a Parrot, in the Hindūstānī Language. Translated by Saiyid Ḥaidar Bakhsh, surnamed Ḥaidarī . . . a new Edition with . . . a Vocabulary of all the words occurring in the Text*, by D. Forbes. London, 1852.

The Totā Kahānī; or Tales of a Parrot, translated from Saiyid Ḥaidar Bakhsh's Hindūstānī Version of Muḥammad Qāsim's Persian Abridgment of Nakhshabī's Ṭūṭī Nāma, by G. Small. London, 1875.

Ḥaidar Bakhsh (Ḥaidarī), Saiyid,—*Gooli Mughfirut; or the Flower of Forgiveness, being an Account . . . of those Moosulmans called Shoohuda or Martyrs, from the Time of Moohummud, to the Death of Hoosuen at Kurbula.* By Meer Huedur Bukhsh Huedurce. Calcutta, 1812.

Les Séances de Haidarī, récits historiques et élégiaques sur la Vie et la Mort des principaux Martyrs musulmanes, Ouvrage traduit de l'Hindoustani, par M. l'Abbé Bertrand, . . . suivi de *l'Élégie de Miskin, traduite de la même Langue*, par M. Garcin de Tassy. Paris, 1845.

Ḥaidar Bakhsh (Ḥaidarī), Saiyid,—See Shēr 'Alī Afsōs.

Ḥairat, Mirzā,—See Arabian Nights.

Hall, F. E.,—See Lallū Lāl.

Hari Prakāś,—See Bihārī Lāl.

Hariśchandra,—See Sūr Dās.

Ḥasan, Mir,—*Sihr-ool-buyan* (Siḥru'l-bayān) *or Musnuwee of Meer Husun, being a History of the Prince Benuzeer, in Hindoostanee Verse.* Published under the patronage of the College of Fort William in Bengal. Calcutta, 1805. Many other editions, such as Cawnpore, 1862, 1874; Meerut, 1876; Cawnpore, 1878. *Nusrī Benuzeer (Naṡr-e Bēnaẓīr), or a prose Version by Meer Buhadoor Ulee, of the Sihr ool buyan, an enchanting Fairy Tale in Hindoostanee Verse, by Meer Husun; composed for the use of the Hindoostanee Students in the College of Fort William*, under the superintendence of John Gilchrist. Calcutta, 1803. *The Nasr-i Be-nazīr. An Eastern Fairy Tale, translated from the Urdū* by C. W. Bowdler Bell. Calcutta, Hull (printed), 1871. *The Naṡr-i-Benaẓīr or the Incomparable Prose of Mīr Ḥasan, literally translated into English* by Major Henry Court. 2nd Edition, Calcutta, 1889. *The Nasr-i-be Nazīr, one of the Text Books for the High Proficiency Examination in Urdu*, edited by Lieut.-Col. G. S. A. Ranking, Calcutta, 1902.

Ḥasan, Mir,—See also Nihāl Chand (Lāhōrī).

Herklots,—See Ja'far Sharīf.

Hoernle, A. F. R., C.I.E.,—See Chand Bardāī.

Hollings, Capt. W.,—See Lallū Lāl; Maẓhar 'Alī Khān Wilā.

Ikrām 'Alī,—*Ikhwānu'ṣ-ṣafā. Translated from the Arabic by Maulavī I. 'A.* Calcutta, 1811. Other editions, Madras, 1840; Bombay, 1844; second edition, edited by Ghulām Ḥaidar, Calcutta, 1846; Lucknow, 1848; Delhi, 1851; Lahore, (?) 1855; Lucknow, 1862; Madras, 1862; Lahore, 1868; Bombay, 1870; Bangalore, 1872; Madras, 1872; Madras, 1879; Bulandshahr, 1882; and others. *Intikhāb-i Ikhwānu'ṣ-ṣafā* (Selections from the I. S.). Edited by J. Michael, London, 1829. *Ikhwānu-ṣ-ṣafā. Translated from the Arabic into Hindūstānī, by Maulawī Ikrām 'Alī. A new Edition, revised and corrected*, by Duncan Forbes . . . and Dr. Charles Rieu. London, 1862. *The Ikhwan-us-safa . . . Third Edition, revised and corrected* by W. Nassau Lees. Calcutta, 1862.

A complete Vocabulary to the Ikhwan-oos-suffa; with etymological Illustrations of . . . difficult Words. By T. P. Manuel. Calcutta, 1862.

An English Translation of the Akhwa-noos-safa, by Moonshee Syed Hoossain. Madras, 1855. *The Ikhwan-oos-suffa, translated from the original Oordoo into English Prose, and followed by a Vocabulary of the difficult Words . . . occurring in the Text*, by T. P. Manuel. Calcutta, 1860. *Ikhwānu-ṣ-ṣafā; or Brothers of Purity. Translated from the Hindūstānī of Maulavī Ikrām 'Alī*, by John Platts, Esq.,—Carried through the Press by Edward B. Eastwick. London, 1869.

Les Animaux, extrait da Tuhfat Ikhwan ussafa . . . traduit d'après la Version hindoustanie par M. Garcin de Tassy. Paris, 1864.

Inshā Allāh Khān, called Inshā,—*Kulliyāt-e Inshā Allāh Khān.* The complete works. Delhi, 1855; Lucknow, 1876.

A Tale by Inshā Allah Khān. Communicated and translated by L. Clint, Esq., *Journal of* the Asiatic Society of Bengal, Vol. XXI (1852), pp. 1 and ff. Continuation, translated by the Rev. S. Slater, Vol. XXIV (1855), pp. 79 and ff. (This is the celebrated tale commonly called '*Kahānī ṭhēṭh Hindī-mẽ*,' which has frequently appeared in Indian School-books such as

'*Guṭ-kā.*' Its value consists in its style, which, though pure and elegant Urdū and fully intelligible to the Musalmāns of Delhi and Lucknow, does not contain a single Persian word. On the other hand, it is equally free from the Sanskritisms of Paṇḍits. The idiom (including the order of the words) is distinctly that of Urdū, not of Hindī. In this last respect, it differs from the work of Ayōdhyā Siṅgh Upādhyāy, in which the order of words is that usual in Hindī.

INSHĀ ALLĀH KHĀN, CALLED INSHĀ,—See also Section II.

I'TIṢĀMU'D-DĪN,—*Shigurf nāma-e Wilāyat, or Excellent Intelligence concerning Europe; being the Travels of Mirza Itesa Modeen in Great Britain and France. Translated from the original Persian Manuscript into Hindoostanee, with an English Version and Notes*, by James Edward Alexander. London, 1827.

JA'FAR SHARĪF,—*Qanoon-e-Islam, or the Customs of the Moosulmans of India; comprising a full and exact Account of their various Rites and Ceremonies . . . By Jaffur Shurreef, composed under the Direction of, and translated* by G. A. Herklots. London, 1832.

JARRETT, CAPT. H. S.,—See Muḥammad Rafī'.

KĀLĪ KṚISHṆA, RĀJĀ,—See Maẓhar 'Alī Khān Wilā.

KĀẒIM 'ALĪ JAWĀN (MĪRZĀ) AND LALLŪ LĀL,—*Sing,hasun Butteesee, or Anecdotes of the celebrated Bikramajeet, . . . translated into Hindoostanee from the Brij-B,hak,ha of Soondur Kubeeshwur*, by Meerza Kazim Ulee Juwan, and Shree Lulloo Lal Kub. Calcutta, 1805. Second Edition, Calcutta, 1816. Other Editions: Calcutta, 1839; Agra, 1843; Bombay, 1854; Lucknow, 1862; Benares, 1865; Lucknow, 1870; *ib.* same date; Delhi, 1875; Lucknow, 1877; Meerut, 1882. All the above are in the Nāgarī character. In the Gurmukhī character, Lahore, 1876. In the Persian character, Agra, (?) 1866; Lucknow, (?) 1868.

Singhāsan Battīsī Mangām (a metrical version), by Raṅg Lāl, *alias* Chaman. Cawnpore, 1869; *ib.*, 1871.

Selections (in the Nāgarī character) in Vol. II. of Shakespear's *Muntakhabāt-i-Hindī*. See Section III.

Singhāsan Battīsī . . . translated into Hindī, from the Sanskrit, by Lallūjī Lāl Kabi . . . A new edition . . . with copious Notes by Syed Abdoollah. London, 1869.

A Throne of Thirty-two Images, or the Buttris Shinghashun. (Translated into English.) Calcutta, 1888.

Contes indiens. Les trente-deux Récits de Trône (Batris-Siṅhasan) ou les Merveilleux Exploits de Vikramaditya, traduits . . . par L. Feer. (Collections de Chansons et de Contes populaires, Vol. VI.) Paris, 1881.

(Extracts from the S. B. in J. Vinson's *Manuel de la Langue Hindoustani*, pp. 150 and ff.) See Section II.

KĀẒIM 'ALĪ JAWĀN (MĪRZĀ),—*Sukoontala Natuk; being an Appendix to the English and Hindoostanee Dialogues* [by J. B. Gilchrist], *in the Universal Character.* London, 1826. Another Edition, Lucknow, 1875. See Section II.

KĀẒIM 'ALĪ JAWĀN (MĪRZĀ),—See Ḥafiẓu'd-dīn Aḥmad; Muḥammad Rafī', commonly called Saudā; Muḥammad Taqī, Mīr.

KEMPSON, M.,—See Naẓīr Aḥmad.

LAKSHMAṆ SIṄGH, RĀJĀ,—*Sakuntala or the Lost Ring; a Sanskrit Drama of Kalidas, translated into Prose and Verse, with notes* by Kuṅwar [Rājā] Lachman Sinha, Deputy Collector, N.-W. P. [pp. 95-175 of Śiva Prasād's Hindi Selections (1867)]. Another Edition, Benares, 1897.

The Śakuntalā in Hindī. The Text of Kaṅvar Lachhman Siṅh critically edited, with grammatical, idiomatical, and exegetical Notes, by F. Pincott. London, 1876.

LALLŪ LĀL,—*Prēm Sāgar; or the History of Krishnu, translated into Hindee, by Shree Lulloo Lal Kub.* Calcutta, 1803, 1805, 1810, 1825 (with Vocabulary), 1831 (edited by *Yogadhyan Misra*), 1842, and many other editions in India. In the Gujarātī character, Bombay, 1854, (illustrated) 1862. *The Prem Ságar; or the Ocean of Love, being a History of Kṛiṣhṇ, according to the tenth Chapter of the Bhágavat of Vyásadev, translated into Hindí from the Braj Bhákhá of Chaturbhuj Misr, by Lallú Lál, late Bhákhá Múnshí of the College of Fort William. A new edition with a Vocabulary*, by Edward B. Eastwick, M.R.A.S. Hertford, 1851. *Selections from the Prem Ságar . . . The Hindí Text printed in the Roman Character, with a complete Vocabulary to the entire work.* By J. F. Baness. Calcutta, 1875. Second Edition, 1880.

Translations. *The Prem Sagur. Translated into English*, by Capt. W. Hollings. Calcutta, 1848. Second Edition, 1867. Another, Allahabad, 1900. *Prem Ságar; or the Ocean of Love.*

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LALLŪ LĀL,—*Rajneeti; or Tales exhibiting the moral Doctrines, and the civil and military Policy of the Hindoos. Translated from the original Sunscrit of Narayun Pundit into Braj B,hak,ha.* By Shree Lalloo Lal Kub. Calcutta, 1809. Other Editions, *ib.* 1827; Agra, 1843. *Rāja-nīti, a Collection of Hindu Apologues, with a Preface, Notes, and supplementary Glossary.* By F. E. H[all], Allahabad, 1854. Other Editions: Lucknow, 1873; Calcutta, 1878. Third Edition, revised and published for the use of the Board of Examiners, by the Rev. Dr. K. M. Banerjea and Lt.-Col. (General Sir) A. C. Toker. Calcutta, 1883.

Rājanīti yā Pañchōpākhyān. A Hindī Version, by Bhairava-prasāda, of the Braj-Bhākhā Text of L. L. Bombay, 1854. Another Edition, Bombay, 1866.

The Rājnītī; or Tales exhibiting . . . . . Hindoos. Translated literally from the Hindī of Shrī Lallū Lal Kab, into English, by J. R. A. S. Lowe. Calcutta, 1853.

Analysis et Extraits du Radj-niti. By M. Éd. Lancereau. *Journal Asiatique* IV., xiii. (1849), p. 71.

LALLŪ LĀL,—*Madho Bilas; Tale of Madho and Sulochan, in poetry (done into Hindī from the Sanscrit),* by Lallu Ji Lall Kabi. Agra, 1846. Other Editions: Calcutta, 1868; Calcutta, (?) 1870. I have been unable to trace the earlier editions.

LALLŪ LĀL,—See Bihārī Lāl; Kāzim 'Alī Jawān; Mazhar 'Alī Khān Wilā; Muhammad Taqī.

LĀL KAVI,—*The Ch,hutru Prukash, a Biographical Account of Ch,hutru Sal, Raja of Boondelkhund, by Lal Kavi.* Edited by Captain W. Price, Professor of Hindee and Hindoostanee in the College of Fort William. Published under the authority of the General Committee of Public Instruction. Calcutta, 1829. Republished in the Benares *Nāgarī-Prachāriṇī Granth-mālā*, Benares, 1903.

History of the Boondelas, by W. R. Pogson. Calcutta, 1828. (A translation of the Chhatra Prakāś.)

LANCEREAU, E.,—See Lallū Lāl; Mazhar 'Alī Khān Wilā.

LEES, W. NASSAU,—See Ikrām 'Alī; Shēr 'Alī Afsōs.

LOWE, J. R. A. S.,—See Lallū Lāl.

MAHDĪ 'ALĪ KHĀN,—See Nihāl Chand (Lāhōrī).

MANUEL, T. P.,—See Ḥafīẓu'd-dīn Aḥmad; Ikrām 'Alī.

MAZHAR 'ALĪ KHĀN WILĀ AND LALLŪ LĀL,—*Buetal Pucheesse; being a Collection of twenty-five Stories related by the Demon Buetal to the Raja Bicrumajeet, translated into Hindoostanee from the Brujb,ha,kha of Soorut Kubeeshwur,* by Muzhur Ulee Khani Vila, and Shree Lulloo Lal Kub. Calcutta, 1805. Other editions, Calcutta, 1809, 1834; Agra, 1843; Calcutta, 1849; Indore, 1849; Bombay, 1857; Calcutta, 1860; Calcutta, 1870; Benares, (illustrated) 1876; (?) Delhi, 1876. Also printed in Vol. I. of Price's *Hindee and Hindoostanee Selections*, 1830. See Section III.

The Baitál Pachisi; or Twenty-five Tales of a Demon. A new Edition of the Hindī Text, with each Word expressed in the Hindústání Character immediately under the corresponding Word in the Nágarí; and with a perfectly literal English interlinear Translation, accompanied by a free translation in English at the foot of each page, and explanatory Notes, by W. B. Barker . . . Edited by E. B. Eastwick. Hertford, 1855. *Baitāl Pachchīsī. A new and corrected Edition, with a vocabulary of all the Words occurring in the Text,* by D. Forbes. London, 1857.

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Extraits du Bétál-patchísi (traduits) par M. Éd. Lancereau. *Journal Asiatique*, IV., xviii., xix. (1851-52).

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MICHAEL, J.,—See Ikrām 'Alī.

MIRZĀ BEG,—See Ḥāfiẓu'd-dīn Aḥmad.

MŌHANLĀL VISHṆULĀL PAṆḌYĀ, PAṆḌIT,—See Chand Bardāī.

MUḤAMMAD 'ABDU'L-ḤĀLĪM (SHARAR),—*Quwwat-e Intiẓāmīya.* Lucknow, 1889.

Shahīd-e Wafā. Lucknow, 1891; another Edition, Lahore, 1892; another, Delhi, 1896.

Ḥasan Anjilīnā. Lahore, 1892.

Manṣūr aur Mōhanā. Lahore, 1893: another Edition, Lucknow, 1898.

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Firdaus-e Barīn. Lucknow, 1899.

Flōra Flōrinda. Lucknow, 1899.

Dil-chasp. Delhi, 1900.

Dil-gudāz, (a monthly literary magazine, edited by Sharar. The British Museum has Vol. VI. Lucknow. 1899).

MUḤAMMAD ASGHAR 'ALĪ KHĀN NASĪM,—See Arabian Nights.

MUḤAMMAD ASLĀM,—See Muḥammad Rafī'.

MUḤAMMAD FAIẒ,—See Nihāl Chand (Lāhōrī).

MUḤAMMAD ḤĀMID 'ALĪ KHĀN, ḤĀMID,—See Arabian Nights.

MUḤAMMAD ḤUSAIN (ĀZĀD),—Besides the *Āb-e Ḥayāt* (Section I., *ante*, and above), and the *Jāmi'u-'l-qawā'id* (Section II., above), Āzād has also edited (Lahore, 1890) the *Dīwān-e Zauq*, with a preface and notes.

MUḤAMMAD ḤUSAIN (ĀZĀD),—*Darbār-e Akbarī.* Collected and Edited by Sayyad Mumtāz 'Alī. Lahore, 1898.

MUḤAMMAD IBRĀHĪM (ZAUQ),—See Muḥammad Ḥusain (Āzād).

MUḤAMMAD RAFĪ', COMMONLY CALLED SAUDĀ,—*Intikhāb-e Kulliyāt-e Saudā* (spelt *Intikabi Cooliyat Souda*), *or Selections from the poetical Works of Rufeeu oos Souda*, by Moulavee Muhammud Uslam and Kazim Ulee Juwan. Calcutta, 1810. Second Edition, revised and enlarged, by Mouloowe Golam Hyder. Calcutta, 1847. *Muntakhab-i Muṣnawiyāt-i Saudā.* Revised Edition by Captain H. S. Jarrett. Calcutta, 1875. Another edition revised and edited by Lieut.-Col. G. S. A. Ranking, Calcutta, 1903. *Selections from the Kulliyat or complete Works of Mirza Rafi-oos-Sauda* . . . literally translated by Major Henry Court. Simla, 1872. Editions of his complete works,—*Kulliyāt-e Saudā*, Poetical Works of Mirzā Muḥammad Rafi, (Saudā). Delhi, 1853. Cawnpore, 1872, 1888.

MUḤAMMAD RAMAẒĀN,—See Nihāl Chand (Lāhōrī).

MUḤAMMAD TAQI KHĀN, CALLED HAWAS,—*Lailī Majnūn-e Hawas.* (The Story of the Loves of Lailī and Majnūn, in verse). Cawnpore, 1844; Calcutta, 1846; Lucknow, *ib.*, 1862; 1869; Cawnpore, 1874; *ib.*, 1882; *ib.*, 1885.

MUḤAMMAD TAQI, MĪR,—*Kooliyat Meer Tuqee; The poems of Meer Mohummud Tuqee, comprising the Whole of his numerous and celebrated Compositions in the Oordoo, or polished Language of Hindoostan*, edited by [Kāẓim 'Alī Jawān and other] learned Moonshees attached to the College of Fort William. Calcutta, 1811. *Shooulu,e ishq* (*Sho'la-e 'Ishq*): *The Flame of Love: a Hindoostanee Poem, by Meer Mohummud Tuqee.* Edited by William Carmichael Smyth. London, 1820. (This poem will also be found in Lallū Lāl's Laṭāif-e Hindī. See Section III). *Conseils aux mauvais Poëtes, Poëme de Mir Taki, traduit de l'Hindoustani*, par M. Garcin de Tassy. *Journal Asiatique*, VII. (1825), pp. 300 and ff. Separate reprint, Paris, 1826. *Consigli ai cattivi poeti* (translation of foregoing into Italian by Pugliesi Pico), Palermo, 1891. The Hindōstānī text of this poem will be found on p. 124 of J. Vinson's *Manuel de la Langue Hindoustani.* Paris, 1899. See Section II. *Satire contre les Ignorants* (literal translation of original), by J. Vinson in *Revue de Linguistique*, XXIV (1891), pp. 101 and ff.

MUḤAMMAD TAQI, MĪR,—See Lallū Lāl.

NAẒIR,—See Walī Muḥammad.

NAẒIR AḤMAD, KHĀN BAHĀDUR,—*Mir'ātu'l-'arūs.* (A Hindōstānī Novel, especially intended for women.) Cawnpore, 1869; Lucknow, 1869; Cawnpore, 1875; Bareilly, 1880; Allahabad,

1885; Delhi, 1889. *The Bride's Mirror or Mir'ātul-'Arūs. Edited in the Roman Character with a Vocabulary and Notes by G. E. Ward.* London, 1899. *The Bride's Mirror, a Tale of Domestic Life in Delhi forty Years ago, translated from the Original Hindustani* by G. E. Ward. London, 1903.

Banātu'n-na'sh. (A Tale of Indian Life,—a sequel to the preceding.) Agra, 1868; *ib.*, 1872; Cawnpore, 1879; Agra, 1888; Cawnpore, 1882; *ib.*, 1888.

Taubatu'n-naṣūḥ. (A novel on the importance of education and religious training.) Agra, 1874; Cawnpore, 1879; Allahabad, 1885; Delhi, 1889; Lahore, 1895. *The Taubatu-n-Nasūh (Repentance of Nussooh) of Maulvī Hâjī Hâfiz Nazīr Ahmed of Delhi . . . Edited with Notes and Index*, by M. Kempson. London, 1886. Second Edition of the first five chapters, with annotations and vocabulary by the same. London, 1890.

The Repentance of Nussooh. Translated from the original Hindustani by M. Kempson. London, 1884.

(Extract from the Taubatu'n-naṣūḥ, in J. Vinson's *Manuel de la Langue Hindoustani*, pp. 120 and ff. See Section II.)

NIHĀL CHAND (LĀHŌRĪ) AND SHER 'ALĪ AFSŌS,—(*Gul-e Bakāwalī*, also called *Maẕhab-e 'Ishq.*) *Gooli Bukawulee, a Tale translated from the Persian into Hindoostanee, by Moonshee Nihal Chund*, under the superintendence of J. Gilchrist. Calcutta, 1804. *Mushubi Ishq, or the Gooli Bukawulee, written in the Oordoo Dialect, by Moonshee Nihal Chund . . . and afterwards revised* by Meer Sher Ulee Ufsos . . . Second Edition. Revised . . . by T. Roebuck. Calcutta, 1815. Another Edition, edited by Muḥammad Faiẕ and Muḥammad Ramaẕān. Calcutta, 1827. Another Edition, Calcutta, 1832. *Muzubai Ask. A Translation into the Hindoostanee Tongue of the popular Persian Tales, entitled Goolai Bucawley*, by Moonsey Neehalchund Lahoree, under the superintendent (*sic*) of John Gilchrist. Sixth Edition. Bombay, 1843. Other editions, Calcutta, 1846; Lucknow, 1848; Bombay, 1850 (in one volume with Mahdī 'Alī Khān's *Yūsuf Zulaikhā* and Mīr Ḥasan's *Siḥru'l-bayān*); Cawnpore, 1851; Delhi, 1852; Cawnpore, 1859; *ib.*, 1869; Delhi, 1872 (in the Nāgarī character); *ib.*, 1873 (with illustrations); *ib.*, 1887 (Nāgarī character); Cawnpore, 1875; Lucknow, 1875; *ib.*, same year; Cawnpore, 1876; Delhi, 1876; Cawnpore, 1877 (illustrated); *ib.*, 1879; Delhi, 1879; Madras, 1879; Delhi, 1881 (illustrated); Benares, (?) 1887; Cawnpore, 1889.

Extracts from the Gooli Bukawullee are in Vol. II. of Price's *Hindee and Hindoostanee Selections*. See Section III.

A translation into English by Lieut. R. P. Anderson was published in Delhi in 1851. I have not seen it.

Abrégé du Roman hindoustani intitulé La Rose de Bakawali. Journal Asiatique, II., xvi. (1835), pp. 193 and 338. Separate reprint, par M. Garcin de Tassy. Paris, 1835. *La Doctrine de l'Amour ou Taj-ulmuluk et Bakawali, Roman de Philosophie religieuse, par Nihal Chand de Delhi* (sic), *traduit de l'Hindoustani*, par M. Garcin de Tassy. Paris (in *Revue de l'Orient*), 1858.

OESTERLY, HERMANN,—See Maẕhar 'Alī Khān Wilā.

PARAMĀNANDA, PAṆDIT,—See Bihārī Lāl.

PICO, PUGLIESE,—See Muḥammad Taqī, Mīr.

PINCOTT, FREDERIC,—See Arabian Nights; Lakshmaṇ Siṅgh, Rājā.

PLATTS, JOHN,—See Ikrām 'Alī; Maẕhar 'Alī Khān Wilā.

POGSON, W. R.,—See Lāl Kavi.

PRICE, CAPT. WILLIAM,—See Amman, Mīr; Bahādur 'Alī, Mīr; Lāl Kavi; Maẕhar 'Alī Khān Wilā; Nihāl Chand (Lāhōrī); Sher 'Alī Afsōs.

PYĀRE LĀL PAṆDIT,—See Arabian Nights.

RAJAB 'ALĪ BEG, SURŪR, MIRZĀ,—See Arabian Nights.

RAṄG LĀL (CHAMAN),—See Kāẕim 'Alī Jawān.

RANKING, LIEUT.-COL. G. S. A.,—See Ḥasan, Mīr; Muḥammad Rafī'.

RATAN NĀTH DAR, PAṆDIT, (SARSHAR),—*Shamsu'ṣ-ṣuḥā.* Cawnpore, 1879.

Fasāna-e Āzād. (A Story reprinted from the *Awadh Akhbār*). Part I. Lucknow, 1880. 2nd Edition, Pts. II.-IV., Lucknow, 1887. 3rd Edition (4 Pts.), Cawnpore, 1889-91.

Hushshū. 2nd Edition, Lucknow, 1895.

Sair-e Kuhsār. Lucknow, 1890.

Besides the above Novels, Ratan Nāth has written translations of (1) 'Don Quixote'; under the title of *Khudāī Faujdār.* 2 Pts. Lucknow, 1894. (2) 'Russia,' by Sir D. M. Wallace;

under the title of *Tārīkh-e Rāstya*. Lucknow, 1887. And (3) 'Letters from High Latitudes,' by the Earl of Dufferin. Lucknow, 1888.

RIEU, DR. CHARLES,—See Ikrām 'Alī.

ROEBUCK, CAPT. THOMAS,—See Amman, Mīr; Ḥafiẓu'd-dīn Aḥmad; Nihāl Chand (Lāhōrī).

SADAL MIŚRA,—*Chandrāwatī*. Benares, 1901, Nāgarī Prachāriṇī Sabhā Granth-mālā, No. 2. [A translation of the Nāsikētōpākhyāna made in 1803. S. M. was a contemporary of Lallū Lāl at the College of Fort William. He wrote several Hindī works, but this appears to be the only one that has been printed. It is a translation of the Sanskrit *Nāsikētōpākhyāna*.]

SAIYID ḤUSAIN, MUNSHĪ,—See Ikrām 'Alī.

SARDĀR,—See Sūr Dās.

SARSHĀR,—See Ratan Nāth Dar, Paṇḍit.

SAUDĀ,—See Muḥammad Rafī'.

SHĀDĪ LĀL CHAMAN,—See Arabian Nights.

SHAKESPEAR, JOHN,—See Kāẓim 'Alī Jawān; Sher 'Alī Afsōs.

SHAMSU'D-DĪN AḤMAD, MUNSHĪ,—See Arabian Nights.

SHARAR,—See Muḥammad 'Abdu'l-ḥālim.

SHER 'ALĪ AFSŌS, MĪR,—*Bāgh-e Urdū, the Rose Garden of Hindoostan; translated from Shykh Sadee's original Nursery or Persian Goolistan of Sheeraz*, by Meer Sher Ulee Ufsos . . . under the direction and superintendence of John Gilchrist. Calcutta, 1802. Other Editions: Calcutta, 1808; Madras, 1844; Bombay, 1846; Delhi, 1848; Bombay, 1851 (without prefatory matter).

SHER 'ALĪ AFSŌS, MĪR,—*Araish-i muhfil, being a History in the Hindoostanee Language of the Hindoo Princes of Dihlee from Joodishtur to Pithoura. Compiled from the Khoolasut-ool Hind* [*of Sujān Rāy*] *and other Authorities*, by Meer Sher Ulee Ufsos. Calcutta, 1808. [Other Editions: Calcutta, 1848; Lahore, 1867; Lucknow, 1870. The *Araish-i-mahfil, printed for the use of the junior Members of Her Majesty's Indian Civil Services*. Third Edition, revised and corrected by W. Nassau Lees. Calcutta, 1863.

Selections from this work will be found in Shakespear's *Muntakhabāt-i-Hindī* (1817) and in Price's *Hindee and Hindoostanee Selections* (1830). See Section III.

The Araish-i-mahfil, or the Ornament of the Assembly, literally translated from the Oordoo by M. H. Court. Allahabad, 1871; Second Edition, Calcutta, 1882.

Arāish-e Maḥfil or Assemblage of Ornament (sic). *Ten Sections of a Description of India, being the most interesting Portion of J. Shakespear's Muntakhabāt-i-Hindī . . . Translated from the Hindoostanee and accompanied with Notes, explanatory and grammatical*, by N. L. Benmohel. Dublin, 1847.

Quelque Lignes sur les Sciences des Indes, extraites de l'Araïch-i-Mahfil, de Mir Cher Aly Afsos, et traduites de l'Hindoustani, par M. Garcin de Tassy. *Journal Asiatique*, IX. (1826), pp. 97 and ff.

Quelque Lignes sur les Fruits et les Fleurs de l'Hindostan, extraites de l'Araïch-i-Mahfil, ou Statistique et Histoire de l'Hindostan, par Mir Cher-Aly-Afsos, et traduite de l'Hindoustani, par M. Garcin de Tassy. *Journal Asiatique*, XI. (1827), pp. 94 and ff.

Histoire du Règne des Pandavas dans l'Hindoustan, traduite du Texte hindoustani de l'Araïch-i-Maḥfil de Mir Cher-i-Alī Afsos. Par M. l'Abbé Bertrand. *Journal Asiatique*, III., xiv., 1842, pp. 71 and ff.

Histoire des Rois de l'Hindoustan après les Pandavas, traduite du Texte Hindoustani de Mir Cher-i Alī Afsos. By the same. *Ib.*, IV., iii., 1844, pp. 104 and ff.; 229 and ff.; 354 and ff.

Note.—There is another and altogether different Arāish-ē Maḥfil by Ḥaidar Bakhsh Ḥaidarī, which deals with the Story of Ḥātim Ṭāī. The two works have often been confounded.

SHER 'ALĪ AFSŌS, MĪR,—See Ḥaidar Bakhsh (Ḥaidarī); Nihāl Chand (Lāhōrī).

SLATER, REV. S.,—See Inshā Allāh Khān, called Inshā.

SMALL, G.,—See Ḥaidar Bakhsh (Ḥaidarī).

SMITH, L. F.,—See Amman, Mīr.

SMYTH, WILLIAM CARMICHAEL,—See Muḥammad Taqī, Mīr.

SŪDAN KAVI,—*Sujān-charitra* (an account of the wars of Sujān Singh of Bharatpur), edited by Rādhākṛishṇa Dās, in Nāgarī Prachāriṇī Granth-mālā, No. 3. Benares (printed Allahabad), 1902. [Sujān Singh, also known as Sūraj Mall, died in 1764.]

SŪR DĀS,—*Sūr-sāgar*; Lucknow, 1864; Agra, 1876; Lucknow, 1880.

Drishṭikūṭ; Lucknow, 1890 (with the commentary of Sardār, called *Sāhityalaharī*); Benares, 1869 (with a commentary by Giridhar Gōswāmī); Patna, 1889 (with a commentary by Hariśchandra).

Many editions of portions of the *Sūr-sāgar* have appeared in India.

SYĀMAL DĀS, KAVIRĀJ,—See Chand Bardāī.

TAḤSĪNU'D-DĪN,—*Qiṣṣa-e Kāmrūp ō Kalā. Les Aventures de Kamrup, par Tahcin-uddin, publiées en Hindoustani*, par M. Garcin de Tassy . . . Paris, 1835.

Les Aventures de Kamrup, texte hindoustani romanisé, d'après l'Edition de M. Garcin de Tassy, par M. l'Abbé Bertrand. Paris, 1859.

Vocabulaire hindoustani-français pour le Texte des Aventures de Kamrup, par MM. Garcin de Tassy et l'Abbé Bertrand. Paris, 1857.

Les Aventures de Kamrup, par Tahcin-uddin; traduites de l'Hindoustani, par M. Garcin de Tassy . . Paris, printed under the auspices of the Oriental Translation Committee of Great Britain and Ireland, 1834.

TOD, COL. JAMES,—See Chand Bardāī.

TOKER, LIEUT.-COL. (GENERAL SIR) A. C.,—See Lallū Lāl.

TOLBORT, T. W. H.,—See Arabian Nightā.

ṬŌṬĀRĀM SHĀYĀN,—See Arabian Nights.

VINSON, J.,—See Amman, Mīr; Kāẓim 'Alī Jawān; Muḥammad Taqī, Mīr; Naẓīr Aḥmad.

WALĪ MUḤAMMAD, usually known as NAẒĪR,—*Kulliyāt, or Complete Works*. Lucknow, 1870; Delhi, 1877. *Banjāra Nāma* (contains two poems, viz., *Banjāra Nāma*, of the Story of the Grain merchant, and *Āchār chāhō̃-kā̃*, or Pickled Rats). Lucknow, (?) 1860. *Banjāra Nāma*, and *Mōtī Nāma*, Lucknow, 1874. *Giri-band-e Naẓīr* (a collection of short poems, of which the principal is the *Jōgī Nāma*). Agra, (?) 1860. *Lailī Majnūn-e Naẓīr* (the Romance of Lailī and Majnūn in verse). Cawnpore, 1866; Delhi, 1873. *Muntakhab-e Naẓīr* (selections from his poems), Cawnpore, 1868; Bombay, 1880.

WALĪU'L-LĀH, SHĀH, usually known as WALĪ,—*Dīwān-i Walī. Les Oeuvres de Wali, publiées en hindoustani* par M. Garcin de Tassy, Paris, 1834. Another edition, Lucknow, 1878. *Les Oeuvres de Wali. Traduction et Notes*, par M. Garcin de Tassy. Paris, 1836.

WARD, G. E.,—See Alṭāf Ḥusain and Naẓīr Aḥmad.

WILĀ,—See Maẓhar 'Alī Khān Wilā.

WILLIAMS, MONIER,—See Amman, Mīr.

YŌGA-DHYĀN MISRA,—See Lallū Lāl.

ZAUQ,—See Muḥammad Ibrāhīm.

SECTION IV.—APPENDIX.

Early Translations of the Scriptures.

SCHULTZE, BENJ., AND CALLENBERG, J.,—The first four Chapters of Genesis in Hindōstānī. Translated by Schultze and published by Callenberg. Halle, 1745-46. Daniel by the same, Halle, 1748.

SCHULTZE, BENJ., AND CALLENBERG, J.,—*Evangelium Lucae, in Linguam indostanicam translatum a viro plur. reverendo Benjam. Schultzio, evangelico in India Missionario, edidit D. Jo. Henr. Callenbergius.* Halae Saxonum, 1749. The same, 1758.

Acta Apostolorum, in Linguam, etc. Halae Sax, 1849.

Epistola Jacobi, in Linguam, etc. Halae Sax., 1750.

Marci Evangelium, in Linguam, etc. Halae Sax., 1758.

Evangelium Johannis, in Linguam, etc. Halae Sax., 1758.

Johannis Apocalypsis, in Linguam, etc. Halae, 1758.

Novum Testamentum, in Linguam, etc. Halae, 1758.

HUNTER, WILL.,—*The New Testament of Jesus Christ, translated into the Hindoostanee Language, by Mirza Mohummud Fitrut and other learned Natives of the College of Fort William, revised and compared with the Original Greek by Will. Hunter.* Calcutta, 1805.

SERAMPORE MISSIONARIES (ANON.),—*The New Testament of Our Lord and Saviour Jesus Christ; translated into the Hindoostanee Language from the Original Greek.* By the Missionaries of Serampore. Serampore, 1811. [This is rather Hindī.]

Dharm-kī Pōthī (the whole Bible). Serampore, 1812, 1816, 1819, 5 Vols.

SERAMPORE MISSIONARIES (ANON.).—*The Gospels* . . . . . translated into Braj Bhākhā, Serampore, 1822. The New Testament, 1827.

SERAMPORE MISSIONARIES (ANON.),—The New Testament translated into Kanauji. Serampore, 1822.

MARTYN, THE REV. H.,—*The New Testament of Our Lord and Saviour Jesus Christ, translated into the Hindoostanee Language from the original Greek, by the Rev. H. Martyn, and afterwards carefully revised with the assistance of Mirza Fitrit and other learned Natives.* For the British and Foreign Bible Society. Serampore, 1814. Persian character.

The same. Nāgarī character. Calcutta, 1817.

The same. Persian character. London, 1819.

CHAMBERLAIN, J.,—The four Gospels, translated into the Hindui Language. Serampore, 1820. Acts to I. Corinthians, 1823. All these in Nāgarī type. The four Gospels in Kaithī type. Serampore, 1823.

THOMPSON, REV. J. T.,—The four Gospels translated into Hindī; Serampore, 1826. Psalms, *ib.*, 1836. Both in Nāgarī.

BOWLEY, THE REV. WILLIAM,—*The New Testament of Our Lord and Saviour Jesus Christ, altered from Martyn's Oordoo translation into the Hinduee language* by the Rev. William Bowley, under the patronage of the Calcutta Auxiliary Bible Society. Calcutta, First three Gospels, 1818-19; Fourth Gospel, 1820; Acts, 1822; Entire New Testament, 1826; an edition of the four Gospels, Calcutta, 1826, in the Kaithī character.

HINDŌSTĀNĪ.

'It is sheer pedantry—nay, a misconception of the laws which govern language as a living organism—to despise pithy and apt colloquialisms, and even slang. In order to remain healthy and vigorous, a literary language must be rooted in the soil of a copious vernacular, from which it can extract and assimilate, by a chemistry peculiar to itself, whatever nourishment it requires. It must keep in touch with life in the broadest acceptation of the word; and life at certain levels, obeying a psychological law which must simply be accepted as one of the conditions of the problem, will always express itself in dialect, provincialism, slang.'—W. ARCHER in the *Pall Mall Magazine* for October 1899.

As a dialect of Western Hindī, Hindōstānī presents itself under several forms. These may first of all be considered under two heads, *viz.* Vernacular Hindōstānī, and the Literary Hindōstānī founded thereon. Vernacular Hindōstānī is the language of the Upper Gangetic Doab and of Western Rohilkhand. Literary Hindōstānī is the polite speech of India generally, and may be taken as the vernacular of educated Musalmāns throughout northern India, and of all Musalmāns south of the Narbadā. Being derived from, and still having its roots in, vernacular Hindōstānī, it would be more logical to treat the latter first, but considerations of convenience lead us to reverse the process. Literary Hindōstānī is so widely known, and of such importance, that it must necessarily be taken as the standard dialect of Western Hindī. Its grammar and its various standards of literary style are fixed, and present a suitable form with which to compare the different vernaculars on which it is based, or to which it is related. I therefore commence by describing Literary Hindōstānī.

The following is the approximate number of speakers of the two main divisions of Hindōstānī,—the vernacular, and the literary form of speech—

Vernacular Hindōstānī	5,282,733
Literary Hindōstānī	11,350,436
TOTAL .	16,633,169

Literary Hindōstānī,[1] *Urdū, and Hindī.*

Name of the dialect.

The word 'Hindōstān' is Persian by origin, and means literally 'the country of the Hindōs or Hindūs.' By it Indian writers connote the country between the Punjab on the west, Bengal on the east, the Himalayas on the north, and the Vindhyas on the south. It includes the

[1] The name is 'Hindōstānī', not 'Hindūstānī' as commonly written. All the early European writers spelt it correctly with *o*, not *u*. The word rhymes in Persian and Urdū poetry with *dōstān* and *bōstān* and the vowel of the second syllable is consequently *ō*, not *ū*; even the word now more generally pronounced *Hindū* should correctly be *Hindō* and is often to be heard so pronounced in India (where the distinction between *ū* and *ō*, lost in Erān, still survives) by accurate reciters of Persian poetry. *Hindō* represents an earlier *Hindau*, being the modern Persian for the ancient *Hendava, i.e.*, a dweller in the country of the *hapta hindu* (Sanskrit, *sapta sindhu*) or 'seven rivers' now called, with the omission of two (probably the Saraswatī and Drishadwatī or Ghaggar), the 'Panj-āb.' See Lyall, *Sketch of the Hindustani Language*, p. 1. Sir Charles Lyall has drawn my attention to the following verse by Sa'dī, *Bōstān* (ed. Graf, *Muqaddimah* 127):—

گل آورد سعدي سوي بوستان

بشوخي و فُلفُل بهندوستان

'Sa'dī has shamelessly brought a rose to the garden and pepper to India,' *i.e.*, he has brought coals to Newcastle.

ancient *Madhyadēśa* or Midland of Sanskrit geography, but extends far beyond it to the east.[1]

The word 'Hindōstānī' was coined under European influence, and means the language of Hindōstān. It thus connotes much more than it literally signifies, for, besides Hindōstānī, three other languages, Bihārī, Eastern Hindī, and Rājasthānī, are spoken in Hindōstān, a tract inhabited by about ninety millions of people, and as large as Germany, France, and Spain combined. Even in the tract in which Western Hindī is a vernacular, and of which Hindōstānī may be considered as the standard literary dialect, it is only spoken as a general vernacular in a comparatively small area in the north-western corner.

Early names.

The earliest writers on India (such as Terry and Fryer) called the current language of India 'Indostan.' In the early part of the eighteenth century writers alluded in Latin to the *Lingua Indostanica*, *Hindustanica*, or *Hindostanica*. The earliest English writers in India called the language 'Moors,' and it appears to be Gilchrist who about 1787 first coined the word 'Hindōstānī' or, as he spelt it, 'Hindoostanee.'[2]

Where spoken.

Literary Hindōstānī, as distinct from vernacular Hindōstānī, is current, in various forms, as the language of polite society, and as a *lingua franca* over the whole of India proper. It is also a language of literature, both poetical and prose.

Number of speakers.

As most of those who possess the power of speaking it use it as a second language, in addition to their own vernaculars, it is impossible to give more than an approximate number of the speakers amongst whom it is current. It is true that, especially in the larger cities, the Urdū form of Hindōstānī is the only vernacular of educated Musalmāns, but no figures are available for distinguishing these from the large number of people who are bilingual. Only for the Dakhinī form of Hindōstānī are approximately correct figures available.

The following table shows, province by province, the best estimate which I can put together of the number of people who speak Literary Hindōstānī, in some form, or other, by preference. I exclude from it the speakers of Vernacular Hindōstānī who inhabit the Upper Doab and West Rohilkhand, and also all speakers of other dialects of Western Hindī such as Bundēlī, Kanaujī, Braj, or Bāngarū. The figures for Dakhinī are given as a total, the details being given later on, province by province, when we come to consider that form of speech more particularly. The figures for Assam, Bengal, the United Provinces, Rajputana, Central India, Ajmere-Merwara and Kashmir, are estimates based on returns supplied for the Survey. The others are based on the Census figures for 1891, after making the necessary adjustments.

In Bombay, I have taken the Hindōstānī of Gujarat and Sindh as Literary Hindōstānī, and that of the rest of the presidency as Dakhinī.

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[1] The eastern limit of the *Madhyadēśa* was what is now Allahabad.

[2] Fergusson in 1773 published a *Dictionary of the Hindostan Language*. For further particulars on this subject see the Bibliography, *ante*.

Table showing the estimated number of speakers of Literary Hindōstānī in the various Provinces of India.

Province.		Estimated number of speakers.
Assam		32,290
Bengal		1,828,372
Berar		4,000
Bombay—		
Gujarat	101,191	
Sindh	18,009	
		119,200
Burma		83,694[1]
Central Provinces		80,256
Panjab		1,329,801
United Provinces		3,859,291
Baroda		11,026
Mysore		25,534
Rajputana, Central India, and Ajmere-Merwara		322,000
Kashmir		800
Add figures for Dakhinī		3,654,172
TOTAL		11,350,436

Origin of the dialect.

As already stated, Literary Hindōstānī is based on the vernacular Hindōstānī spoken in the Upper Doab and in Western Rohilkhand. It grew up as a *lingua franca* in the polyglot bazaar attached to the Delhi court, and was carried everywhere in India by the lieutenants of the Mughul Empire. Since then its seat has been secure. It has been adopted as the language which every follower of Islām (the religion of the Emperors) speaks if he can, and its simple grammar and enormous vocabulary have rendered it able to fill the need which has always been felt in such a polyglot tract as India for a *lingua franca*. It has also received, in at least two of its forms, considerable literary cultivation.[2]

Urdū.

It has several recognised varieties, amongst which may be mentioned Urdū, Rēkhta, Dakhinī, and Hindī. Urdū is that form of Hindōstānī which is written in the Persian character, and which makes

[1] Most of these are probably speakers of Dakhinī, but no certain information is available.

[2] It will be noticed that this account of Hindōstānī and its origin differs widely from that which has been given hitherto by most authors (including the present writer), which was based on Mīr Amman's preface to the 'Bāgh o Bahār.' According to him Urdū was a mongrel mixture of the languages of the various tribes who flocked to the Delhi bazaar. The explanation given above was first put forward by Sir Charles Lyall in the year 1890, and the Linguistic Survey has shown the entire correctness of his view. Hindōstānī is simply the vernacular of the Upper Doab and Western Rohilkhand, on which a certain amount of literary polish has been bestowed, and from which a few rustic idioms have been excluded.

a free use of Persian (including Arabic) words in its vocabulary. The name is said to be derived from the *Urdū-e mu'alla* or royal military bazaar outside the Delhi palace. It is spoken chiefly in the towns of Western Hindostan, by Musalmāns and by Hindūs who have fallen under the influence of Persian culture. Persian vocables are, it is true, employed in every form of Hindōstānī. Such have been admitted to full citizenship even in the rustic dialects, or in the elegant Hindī of modern writers like Harishchandra of Benares. To object to their use would be affected purism, just as would be the avoidance of the use of all words of Latin derivation in English. But in what is known as High Urdū the use of Persian words is carried to almost incredible extremes. In writings of this class we find whole sentences in which the only Indian thing is the grammar, and with nothing but Persian words from beginning to end. It is curious, however, that this extreme Persianisation of Hindōstānī is not, as Sir Charles Lyall rightly points out, the work of conquerors ignorant of the tongue of the people. On the contrary, the Urdū language took its rise in the efforts of the ever pliable Hindū to assimilate the language of his rulers. Its authors were Kāyasths and Khatrīs employed in the administration and acquainted with Persian, not Persians or Persianised Turks, who for many centuries used only their own language for literary purposes.[1] To these is due the idea of employing the Persian character for their vernacular speech, and the consequent preference for words to which that character is native. 'Persian is now no foreign idiom in India, and though its excessive use is repugnant to good taste, it would be a foolish purism and a political mistake to attempt (as some have attempted) to eliminate it from the Hindū literature of the day.' I have made this quotation from Sir Charles Lyall's work, in order to show what an accomplished scholar has to say on one side of a much debated question. That the general principle which he has enunciated is the correct one I think no one will dispute. Once a word has become domesticated in Hindōstānī no one has any right to object to its use whatever its origin may be, and opinions will only differ as to what words have received the right of citizenship and what have not. This, after all, is a question of style, and in Hindōstānī, as in English, there are styles and styles. For myself, I far prefer the Hindōstānī from which words whose citizenship is in any way doubtful are excluded, but that, I freely admit, is a matter of taste.

Rēkhta.

Rēkhta (*i.e.* 'scattered' or 'crumbled') is the form which Urdū takes when used for poetry. The name is derived from the manner in which Persian words are 'scattered' through it. When poems are written in the special dialect used by women, which has a vocabulary of its own, it is known as Rēkhtī.[2]

Dakhinī.

Dakhinī[3] is the form of Hindōstānī used by Musalmāns in the Deccan. Like Urdū it is written in the Persian character, but is much more free from Persianisation. It uses grammatical forms (such as

[1] English is being introduced into Bengali in the same way by English-knowing Babus. When these gentlemen talk amongst themselves in Bengali, sometimes every second word is English. Once in Monghyr I overheard one Babu say to another 'ē dēśēr climate constitutionēr janya ati healthy.' A native horse-doctor once said to me about a dog licking his wound, 'Kutta-ka-saliva bahut antiseptic hai', and Mr. Grahame Bailey has heard one Panjābī dentist say to another 'continually excavate na karō.'

[2] It is hardly necessary to point out that much of the preceding account of Urdū is based on Sir Charles Lyall's '*Sketch of the Hindustani Language.*'

[3] Dakhinī is separately described on pp. 58 and ff.

mērē-kō for *mujh-kō*) which are common in rustic parts of Northern India, but which are not found in the literary dialect, and in the Southern Deccan it does not use the agent case with *nē* before transitive verbs in the past tense, which is a characteristic feature of all the dialects of Western Hindostan.

Hindī.

The word 'Hindī' is used in several different meanings. It is a Persian, not an Indian word, and properly signifies a native of India, as distinguished from a 'Hindū' or non-Musalmān Indian. Thus Amīr Khusrau says, 'whatever live Hindū fell into the King's hands was pounded to death under the feet of elephants. The Musalmāns who were Hindīs had their lives spared.' In this sense (and in this way it is still used by natives) Bengali and Marāṭhī are as much Hindī as the language of the Doab. On the other hand, Europeans use the word in two mutually contradictory senses, *viz.* sometimes to indicate the Sanskritised, or at least the non-Persianised, form of Hindōstānī, which is employed as a literary form of speech by Hindūs, and which is usually written in the Nāgarī character: and sometimes, loosely, to indicate all the rural dialects spoken between Bengal proper and the Panjab. In the present pages, I use it only in the former sense. This Hindī, therefore, or, as it is sometimes called, 'High Hindī', is the prose literary language of those Hindūs of Upper India who do not employ Urdū. It is of modern origin, having been introduced under English influence at the commencement of the last century. Up till then, when a Hindū wrote prose and did not use Urdū, he wrote in his own local dialect, Awadhī, Bundēlī, Braj Bhākhā, or what not. Lallū Lāl, under the inspiration of Dr. Gilchrist, changed all this by writing the well-known Prēm Sāgar, a work which was, so far as the prose portions went, practically written in Urdū, with Indo-Aryan words substituted wherever a writer in that form of speech would use Persian ones. It was thus an automatic reversion to the actual vernacular of the Upper Doab. The course of this novel experiment was successful from the start. The subject of the first book written in it attracted the attention of all good Hindūs, and the author's style, musical and rhythmical as the Arabic *saj'*, pleased their ears. Then, the language fulfilled a want. It gave a *lingua franca* to the Hindūs. It enabled men of widely different provinces to converse with each other without having recourse to the (to them) unclean words of the Musalmāns. It was easily intelligible everywhere, for its grammar was that of the language which every Hindū had to use in his business relations with Government officials, and its vocabulary was the common property of all the Sanskritic languages of Northern India. Moreover, very little prose, excepting commentaries and the like, had been written in any modern Indian vernacular before. Literature had almost entirely confined itself to verse. Hence the language of the Prēm Sāgar became, naturally enough, the standard of Hindū prose all over Hindostan, from Bengal to the Panjab, and has held its place as such to the present day. Now-a-days no Hindū of Upper India dreams of writing in any language but Hindī or Urdū when he is writing prose; but when he takes to verse, he at once adopts one of the old national dialects, such as the Awadhī of Tulsī Dās or the Braj Bhākhā of the blind bard of Agra. Only of very late years have attempts been made to write poems in Hindī, with, in the opinion of the present writer, but moderate success. Since Lallū Lāl's time Hindī has developed for itself certain rules of style which differentiate it from Urdū, the principal ones relating to the order of words, which is much less free than in that form of Hindōstānī. It has also, of late

years, fallen under the fatal spell of Sanskrit, and is showing signs of becoming in the hands of Paṇḍits and under the encouragement of some European writers who have learned Hindī through Sanskrit, as debased as literary Bengali, without the same excuse. Hindī has so copious a vocabulary of its own, a vocabulary rooted in the very beings of the sturdy peasantry upon whose language it is based, that nine-tenths of the Sanskrit words which one meets in most modern Hindī books are useless and unintelligible excrescences. The employment of Sanskrit words is supposed to add dignity to the style. One might as well say that a graceful girl of eighteen gained in dignity by masquerading in the furbelows of her great-grandmother. Some enlightened native scholars are struggling hard, without displaying an affected purism, against this too easily acquired infection, and we may hope that their efforts will meet with the encouragement which they deserve.

Definition of 'Hindōstānī,' 'Urdū' and 'Hindī.'

We may now define the three main varieties of Hindōstānī as follows :—Hindōstānī is primarily the language of the Upper Gangetic Doab, and is also the *lingua franca* of India, capable of being written in both Persian and Dēva-nāgarī characters, and without purism, avoiding alike the excessive use of either Persian or Sanskrit words when employed for literature. The name 'Urdū' can then be confined to that special variety of Hindōstānī in which Persian words are of frequent occurrence, and which hence can only be written in the Persian character, and, similarly, 'Hindī' can be confined to the form of Hindōstānī in which Sanskrit words abound, and which hence can only be written in the Dēva-nāgarī character. These are the definitions which were proposed by the late Mr. Growse, and they have the advantage of being intelligible, while at the same time they do not overlap. Hitherto, all the three words have been very loosely employed. Finally, I use 'Eastern Hindī' to connote the group of intermediate dialects of which Awadhī is the chief, and 'Western Hindī' to connote the group of dialects of which Braj Bhākhā and Hindōstānī (in its different phases) are the best known.

Literature.

As a literary language, the earliest specimens of Hindōstānī are in Urdū, or rather Rēkhta, for they were poetical works. Its cultivation began in the Deccan at the end of the 16th century, and it received a definite standard of form a hundred years later, principally at the hand of Walī of Aurangabad, commonly called 'the Father of Rēkhta.' The example of Walī was quickly followed at Delhi, where a school of poets took its rise, of which the most brilliant members were Saudā (d. 1780, the author of the famous satires) and Mīr Taqī (d. 1810). Another school (almost equally celebrated) arose in Lucknow during the troubled time at Delhi in the middle of the 18th century. The great difference between the poetry of Urdū and that written in the various dialects of Eastern or Western Hindī lies in the system of prosody. In the former the prosody is that of the Persian language, while in the latter it is the altogether opposed indigenous system of India. Moreover, the former is entirely based on Persian models of composition, which are quite different from the older works from which the native literature took its origin. Urdū prose came into existence, as a literary medium, at the beginning of the last century in Calcutta. Like Hindī prose it was due to English influence, and to the need of text-books in both forms of Hindōstānī for the College of Fort William. The Bāgh o Bahār of Mīr Amman

and the Khirad Afrōz of Ḥafīẓu'd-dīn Aḥmad are familiar examples of the earlier of these works in Urdū, as the already mentioned Prēm Sāgar written by Lallū Lāl is an example of those in Hindī. Since then both Urdū and Hindī prose have had a prosperous course, and it is unnecessary to dwell upon the copious literature which has poured from the press during the past century. The late Sir Sayyid Aḥmad Bahādur is probably the most eminent among deceased writers of Urdū prose, while in Hindī the late Harishchandra of Benares, by universal consent, holds the first place. Hindī, of course, has no poetical literature. Urdū poetry continues to flourish.

Headquarters of Urdū and Hindī.

Urdū and Hindī, as representing, each, one of the two great religious systems of India, have their headquarters wide apart. Two rival cities claim to be the true headquarters of Urdū, *viz.* Delhi and Lucknow. The styles of the writers of these two cities, and of their respective followers, show considerable points of difference. Putting a few matters of idiom, such as the use of the Infinitive as a Gerundive, or of certain verbs as transitive or intransitive, to one side, the main point of difference is that Lucknow Urdū is much more Persianised than the Urdū of Delhi. Lucknow writers delight in concocting sentences which, except for an auxiliary verb at the end, are throughout Persian in construction and vocabulary. Delhi Urdū, on the other hand, is more genuinely Indian. Writers are not afraid to employ a word because it is of home growth. This avoidance of pedantry had been strongly advocated by the new school of Delhi writers which has come to the front in the last twenty years of the nineteenth century, and of whom, Naẕīr Aḥmad, the author of several excellent novels, is the most illustrious example. The Urdū of his earlier works is remarkably clear and simple, and his writings exhibit both sturdy common-sense and a fine appreciation of humour. Other authors of this school who may be mentioned are Ḥālī, Muḥammad Ḥusain Āzād (said by some to compose the purest Urdū prose that ever was written), Ratan Nāth Sarshār, and 'Abdu'l-Ḥalīm Sharar. All these writers, whether in prose or verse, are apostles of naturalness as opposed to the artificial thought and diction of the Lucknow school.

Hindī, also, has two schools of writers—that of Agra, and that of Benares. The Hindī prose of Benares is as artificial as literary Bengali. It stands as a literary parallel to Lucknow Urdū, in avoiding the use of simple language as much as possible and in confining its vocabulary almost entirely to words borrowed directly from Sanskrit. Native Indian words are eschewed as strictly as those of Persian origin. The school of Agra, on the other hand, is not only much more free from Sanskritisms, but admits with comparative liberality foreign words which have achieved citizenship in the general vocabulary of India.

Various standards of Literary Hindōstānī.

In connexion with this, it may here again be mentioned that Literary Hindōstānī is not only founded on a vernacular dialect of Western Hindī, but is still in living connexion with it. Different writers have not hesitated to employ in their works idioms borrowed from their own vernaculars, and many of these have won their way into what is the standard form of speech. Hence the literary Hindōstānī of the time of Gilchrist is very different from that employed at the present day. Idioms have fallen into disuse, and new idioms have been introduced, so that works like the *Tōtā Kahānī* or the *Bāgh o Bahār* are very

unsafe guides as to what is elegant modern Urdū. Many European writers have fought against this change, and have not hesitated to condemn new idioms as 'ungrammatical' or as solecisms. They forget that the works which they consider to be classics were really first attempts at writing Hindōstānī prose, and that a hundred years of practice, with an inexhaustible well of racy native idiom at hand from which to draw at will, has greatly improved a form of speech originally possessed of great capabilities. Mr. Platts was, I believe, the first to attack this too conservative method of teaching a language,—not as it is, but as the teacher thinks it ought to be. He rightly insisted that grammars written by Europeans, however scholarly, cannot be considered as the ultimate court of appeal. The *jus et norma loquendi* of the best writers of the time is the only criterion. The language cannot be made to fit the grammars, but the grammars must be made to fit the language.[1] It is a false purism which condemns the use of an apt expression because, although born of the soil, it has not been used by former writers.[2]

Written character.

The particular alphabet in which Hindōstānī is written is usually a matter of religion. Musalmāns commonly employ the Persian alphabet with a few additional signs, and most Hindūs the Dēva-nāgarī or the Kaithī. Simple Hindōstānī which is neither highly Persianised nor highly Sanskritised can be, and often is, written in both alphabets. It is quite common to find a book which appeals to a large circle of readers issued in two editions, one in the Persian character for Musalmāns, and one in the Dēva-nāgarī character for Hindūs. In this respect it should be noted that many educated Hindūs, and especially Kāyasths, are equally familiar with both alphabets.

When Hindōstānī is highly Persianised, and takes the form of Urdū, the words are often so foreign in sound that they cannot be conveniently represented in the Dēva-nāgarī character. Hence Urdū is always written in the Persian character. Similarly highly Sanskritised Hindī does not lend itself to the Persian character and always appears in Dēva-nāgarī. Amongst fanatics who ought to know better, but do not wish to do so, this question of characters has unfortunately become a sort of religious shibboleth. True Hindōstānī can be written with ease in either character, and Musalmāns find it easiest to read it in the Persian and most Hindūs in the Dēva-nāgarī. But, owing to the fact that the extreme varieties of Hindōstānī on each side can only each be written in one character, these fanatics have confused alphabet with language. They say, *because* a thing is written in Dēva-nāgarī *therefore* it is Hindī, the language of Hindūs, and *because* a thing is written in the Persian character *therefore* it is Urdū, the language of Musalmāns. Nothing could be further from the truth. The written character does not make a language. If it did, when we write Hindōstānī in English characters, we should have to say it was the English language, and not Hindōstānī; but not even

[1] As examples of this borrowing from the vernacular dialects, I may cite the use of *us-nē*, instead of *is-nē*, to mean 'by him.' Several grammarians have exercised their ingenuity over it, and some have condemned it as wrong. It is simply the very common vernacular *usnē* or *usnī*, which is still retained in Dakhinī. In the literary language the *n* has been doubled under the influence of false analogy. Another example is the employment of *kē* in the sense of the dative instead of *kō*. All over northern India *kē* is frequently used for the dative, and quite properly so. As we go east it is the rule, and we never hear *kō*. All grammarians except Mr. Platts have tried to explain this *kē* as an oblique form of *kā*. In phrases like *us-kē sakāt chōṭ lagī hai*, it is, as Mr. Platts points out, a dative pure and simple.

[2] Compare the remarks of W. Archer quoted at the head of this section.

our fanatics would go so far as that, although that is where their arguments would logically lead them. It is necessary to mention this because the policy regarding the alphabets which are officially recognised by some of the Indian Governments has been much misrepresented. When orders were issued enjoining or permitting in certain cases the use of the Dēva-nāgarī character for official documents, a cry was raised, which misled many well-meaning Muhammadans, that the Hindī language was being introduced into our courts. Government was quite aware that Sanskritised Hindī was just as unintelligible to the masses as Persianised Urdū, and took no steps towards introducing either. All that it directed was that, without changing the language, official documents should be written in characters which would be most decipherable to those who had to read them.[1]

It is unnecessary to describe the Dēva-nāgarī and Kaithī alphabets. A full account of them will be found on pp. 7 and ff. of Vol. V, Pt. II of this Survey. Nor is it required to describe the Persian Alphabet. The student will find all that he needs on this point in any Hindōstānī grammar. Suffice it to say that the signs employed for sounds peculiar to Indian languages, and not found in Persian, are ٹ *ṭ*, ٹھ *ṭh*, ڈ *ḍ*, ڈھ *ḍh*, ڑ *ṛ* and ڑھ *ṛh*. Instead of the four dots written over each of these letters we often find a small *ṭōē*. Thus ٹ , ٹھ , ڈ , ڈھ , ڑ , ڑھ .

Hindōstānī is so well-known a language that it would be waste of space to give more than the merest sketch of its grammar. I shall, however, deal at some length with what are known to Indian grammarians as the *prayōgas*, or 'constructions' of a verb with its subject and its object.

Hindōstānī Grammar.

Hindōstānī, like every Aryan language of India, is derived from an ancient Indian dialect not unlike the old Sanskrit which we meet in the Vedic hymns. This ancient dialect became changed in the course of centuries, and we have specimens of it in various stages from about 250 B.C. down to, say, 1000 A.D. The modern vernaculars may be said to have become established on their present basis at about the latter date.

The Prayōgas and their origin.

We may take Sanskrit grammar as illustrating in its main features the grammar of the ancient Indian dialect from which Hindōstānī is sprung. When we examine this grammar we find that the verb is supplied with a very complete and somewhat complicated array of tenses. The present and one form of the future tense were fairly simple. They have survived, in an abraded form, down to the present day, although the representative of the future is now-a-days excluded from literary Hindōstānī. With the past tenses it was different. Besides an Imperfect the ancient Indian dialect had three tenses which expressed past time, a perfect, and two aorists. It had also a past parti-

[1] The average native makes a business of deciphering any written document. He has first to read it,—that is the first stage,—and then he has to grasp its meaning,—that is the second, and subsequent stage. The two stages are, with the uneducated, seldom concurrent. This is illustrated by the oft repeated phrase, 'when he had read and understood' such and such a communication. Similarly the word for reading a letter to oneself is not *paṛhnā*, but *paṛh-lēnā*, to read *and take*. It may be added that in some parts of India, the local character is employed for writing Urdū. For instance the Musalmāns of Orissa use the Oriyā character for it.

ciple, which was always intransitive, that is to say, in the case of transitive verbs, it took a passive meaning. Thus, the past participle of the intransitive verb 'to go' was 'gone,' but that of the transitive verb 'kill,' was not 'having killed,' but was, passively, 'killed.' In the old Indian dialect, as in Sanskrit, this past participle was often used as a past tense, without employing any auxiliary verb. When its speakers wished to say 'he went,' they often said 'he gone,' and when they wished to say 'I killed him,' they often said 'he killed by me,' in which it will be seen that the participle still retains its passive sense. But there is another way of using the past participle of a neuter verb,—*i.e.*, impersonally. When a speaker of the old Indian dialect wished to say 'he went,' he as often as not (instead of saying 'he gone') said 'it (is) gone by him.'[1]

Now the true past tenses of the ancient Indian dialect had a very complicated conjugation. There were two ways of forming the perfect, and regarding the more commonly used form, even Sanskrit grammarians were not agreed as to its rules. The two aorists were still more difficult to conjugate correctly. The formation of the past participle is on the other hand simple enough. As the language developed from the ancient Indian dialect it, according to a well-known law, proceeded along the line of least resistance, and gradually abandoned the whole complicated array of past tenses and adhered solely to the employment of the past participle to express the idea connoted by a past tense. In doing so it retained all the methods of employing the past participle which existed in the old Indian vernacular, and also extended them by adding one of its own. When Hindōstānī, therefore, wishes to express the idea of 'he went,' it says either,—

1. (Actively), 'he gone,' *woh chalā* (Sanskrit, *sa chalitaḥ*)

or

2. (Impersonally) 'by him it (is) gone,' *us-nē chalā*[2]
(Sanskrit, *tēna chalitam*)

Similarly, if it wishes to express the idea of 'I killed him,' it says either,—

3. (Passively), 'by me he (was) killed,' *maĩ-nē woh mārā*[3]
(Sanskrit, *mayā sa māritaḥ*)

or

4. (Impersonally) 'by me with reference to him it was killed (or killing was done),' *maĩ-nē us-kō mārā*. (The Sanskrit would be *mayā tasya-kṛitē māritam*, but the impersonal construction with transitive verbs was not employed in Sanskrit).

The fourth is apparently a development of the modern vernacular, based on the analogy of the second—at least there is no evidence that it existed in the ancient Indian vernacular from which Hindōstānī is descended.

We thus see that there are three methods of employment of the past participle to express the past tense. Of these, one, the active one, is confined in Hindōstānī to intransitive verbs, one, the passive one, is confined to transitive verbs, and one, the impersonal one, is employed with both intransitive and transitive verbs, although *literary* Hindōstānī prohibits its employment with the former.

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[1] It will be remembered that intransitive verbs in Latin can also be similarly employed in two ways. For 'I play,' we may say either, actively, *ludo*, I play, or, impersonally, *luditur a me*, it is played by me.

[2] This second impersonal form of a neuter verb is excluded from literary Hindōstānī, but it occurs in vernacular dialects.

[3] I do not pretend that this particular sentence is idiomatic Hindōstānī, but it illustrates what I want to say, and the construction would, in certain circumstances, be correct.

These three constructions (or *prayōgas*) are named as follows by Indian grammarians—

(1) The active construction is called the *Kartari prayōga.*
(2) The passive „ „ „ *Karmaṇi* „
(3) The impersonal „ „ „ *Bhāvē* „

One word more. The past participle is an adjective, and is therefore liable to change for gender.

In the Active construction it naturally agrees with the subject. If a man is gone, we say *mard chalā,* but if a woman is gone, we say *'aurat chalī.*

In the Passive construction the participle must agree in gender with what would be, in English, the object. For instance, the phrase 'the woman struck a horse' must be expressed passively by 'by the woman a horse (was) struck,' in which it is evident that the participle 'struck' must agree with 'horse,' and not with 'the woman,' — thus *'aurat-nē ghoṛā mārā.* But, 'the woman struck a mare' would be *'aurat-nē ghōṛī mārī,* in which *mārī,* struck, is put in the feminine to agree with 'mare.'

In the impersonal construction, the participle should, properly speaking, be in the neuter, but that distinction of gender no longer exists in literary Hindōstānī, the masculine being at the present day always substituted for it. Hence the participle is always in the masculine. Thus 'the woman struck the horse' is 'by the woman with reference to the horse it was struck (or striking was done),' *'aurat-nē ghōṛē-kō mārā;* and 'the woman struck the mare' is 'by the woman with reference to the mare striking was done,' *'aurat-nē ghōṛī-kō mārā.*

It is of great importance that this system of construction should be thoroughly mastered. Otherwise it will not be easy to understand the interlinear translations of the specimens which follow, in which all three constructions are literally translated whenever they occur.

Urdū and Hindī Grammar compared.

There is no difference of importance between the declensions and conjugations used in Urdū and Hindī, respectively. Urdū often borrows Persian constructions, such as the *iẓāfat,* but these are borrowings and nothing more. Besides the difference of vocabulary, there is, however, an important point of difference in the idiom of the two forms of Hindōstānī. This consists in the order of words. In Hindī prose, which follows the almost universal rule of all Indo-Aryan dialects, the order of words is fixed, and can only be altered for the sake of emphasis. Except when the order is deliberately changed to lay stress on any particular word, it is invariably,—first, the introductory words of the sentence, such as conjunctions and the like; next, the subject; next, the indirect object with its appurtenances; then, the direct object with its appurtenances; and, last of all, the verb. Adjectives and genitives precede the words they qualify. For instance, the sentence which in English would run,—'I give John's good book to you' would run in Hindī prose,—'I you-to John's good book give.' In Urdū, on the contrary, the influence of Persian and of Semitic languages has greatly relaxed this rule. The Persian rule of order, or even the Semitic one (in which the verb precedes the subject), is often followed, and, especially, the verb is frequently moved from the end to the middle of the sentence. So important is this point of the order of words in a sentence that Hindī scholars make it a test as to whether the language of a book is Hindī or Urdū, and in one notable case—the

Kahānī ṭhēṭh Hindī-mẽ, a work written by Inshā (see p. 35) in the last century—a book which does not contain a single Persian word from cover to cover is classed as Urdū because the writer ordered his sentences in the Persian fashion. He was a Musalmān, and could not release himself from the habit of using idioms which had been taught him by Maulavīs in his school-days.

Hindōstānī Vocabulary.

The Vocabulary of Hindōstānī falls under four heads, *viz.*:—

(1) pure Hindōstānī words;
(2) words borrowed from Sanskrit;
(3) words borrowed from Persian (including Arabic); and
(4) words borrowed from other sources.

The last group may be dismissed without notice, such words exist in every language. As regards the Persian (and Arabic) borrowings, they do not come from the old Eranian language of pre-Musalmān times (though that has also contributed a small quota), but from the Arabicised Persian of the Mughul conquerors. Thus, through Persian, the Indo-Aryan vernaculars have also received an important contribution of Arabic, and even some few Turkī, words. The influence of the Musalmān religion has opened another door for the entry of Arabic, and a few words have also been imported on the west coast from Arab traders. In the main, however, the Arabic element in all the Indian vernaculars, whether Aryan or not, came in with Persian, and as a part of that language. The pronunciation of the Persian words so imported is that of the Mughul times, and not the effeminate articulation of the land of the Lion and the Sun at the present day. The extent to which Persian has been assimilated varies greatly according to locality and to the religion of the speakers. Everywhere there are some few Persian words which have achieved full citizenship and are used by the most ignorant rustic, and we find every variation between this and the Urdū of a highly educated Muhammadan writer of Lucknow, who uses scarcely a single Indo-Aryan word except the verb at the end of his sentence. In all circumstances, however, it is the vocabulary and but rarely the syntax which is affected. Only in the Urdū of the Musalmāns do we find the Persian order of words in a sentence. There has been no other introduction of Persian construction, nor are the Arabic words inflected (except by purists) according to their own rules, but they have to conform to the grammatical system of their host.

Perso-Arabic element.

The words borrowed from Sanskrit take two forms, according to whether they are lifted straight out of the Sanskrit dictionary, spelling and all, or whether they are more or less mispronounced, and spelt according to the mispronunciation. Words of both classes are named *Tatsamas* or 'the same as "that" (*i.e.*, Sanskrit),' and European scholars have named the corrupted *Tatsamas* of the second class semi-*Tatsamas*. This borrowing has been going on for centuries, but has been carried to excess during the last hundred years.

Sanskrit element.
Tatsamas.

The pure Hindōstānī words form the backbone of the language. They are derived from the ancient Indian dialect which I have already mentioned as akin to classical Sanskrit. This ancient language passed through various stages and ultimately became Hindōstānī, just as Latin passed through various stages and became Italian, French, etc. After the ancient Indian dialect had lost its pristine form, and before it finally became Hindōstānī, it passed

Tadbhavas.

through what is known as the Prakrit stage. If we borrow the terms of blood relationship, we may say that the ancient Indian dialect and classical Sanskrit were brothers; that Prakrit was the son of the ancient Indian dialect, and the nephew of Sanskrit; and that Hindōstānī is the grandson of the ancient Indian dialect, and the grand-nephew of Sanskrit. Words borrowed by Hindōstānī direct from Sanskrit are therefore grand-uncles of the genuine Hindōstānī words, descended through Prakrit from the ancient Indian dialect, although we often meet them side by side in the same sentence. Nay, we sometimes find a grand-uncle and his own grand-nephew on the same page.[1] These genuine Hindōstānī words are called, by native scholars, *tadbhavas* or 'Having "that" (*i.e.*, Sanskrit, or, rather, its brother the ancient Indian dialect) for their origin.' We thus find that the Indian element of the vocabulary of Hindōstānī is made up of *tadbhavas* with a mixture, varying in amount, of *tatsamas*.

To take examples, the modern vernacular word *ājñā*, a command, is a Tatsama loan-word borrowed direct from classical Sanskrit. Its semi-Tatsama form, which we meet in some languages, is *āgyā*, and one of its Tadbhava forms is the Hindī *ān*, derived immediately from the Prakrit *āṇā*. So also, *rājā*, a king, is a Tatsama, but *rāy* or *rāo* is a Tadbhava. Of course complete triplets or pairs of every word are not in use. Frequently only a Tatsama or a Tadbhava occurs by itself. Sometimes we even find the Tatsama and the Tadbhava forms of a word both in use, but each with a different meaning. Thus, there is a classical Sanskrit word *vaṁśa*, which means both 'family' and 'bamboo,' and connected with it we find in Hindī the semi-Tatsama *bans*, meaning 'family,' and the Tadbhava *bā̃s*, meaning 'a bamboo.'[2]

We thus see that for many hundred years classical Sanskrit has been exercising, and is still exercising, a potent influence on the vocabularies of Hindōstānī. It is only upon the vocabulary that its influence has been directly felt. The grammar shows little (if any) traces of it. This has continued steadily in the course of its development since the earliest times. The influence of Sanskrit may have retarded this development, and probably did so in some cases, but it never stopped it, and not one single Sanskrit grammatical form has been added to the living grammar of Hindōstānī in the way that Sanskrit words have been added to its vocabulary. Nay, more, all these borrowed Tatsamas are treated by Hindōstānī exactly as other borrowed foreign words are treated, and very rarely change their forms in the processes of grammatical accidence. For instance, *ghōṛā*, a horse, has an oblique form *ghōṛē*, because it is a Tadbhava, but *rājā*, a king, never changes in the oblique cases, because, and only because, it is a Tatsama. Now in all the modern Indo-Aryan vernaculars the verb must change its form in the processes of conjugation, while nouns are not necessarily changed in the course of declension. Hence Tatsamas are as a rule never treated as verbs. If it is found necessary to do so, it must be done with the help of another Tadbhava verb. For instance, the word *darśan*, seeing, is a Tatsama, and if we wish to use it in the phrase 'he sees,'

[1] In Bengali, in which the state of affairs is exactly similar, I have seen in the narrative part of a novel the *tatsama* word *dīpa-śalākā*, and in the very next line, in which one of the characters uses colloquial language, the corresponding *tadbhava*, *diyā-salāi*, a match.

[2] Tatsamas and Tadbhavas occur also in European languages. Thus, 'lapsus' in 'lapsus calami' is a Tatsama, and 'lapse' is a semi-Tatsama, both meaning 'a falling,' while 'lap' is the Tadbhava form of the word, with the different meaning of 'the hanging part of a garment.' Similarly 'fragile' and 'redemption' are semi-Tatsamas, while 'frail' and 'ransom' are the corresponding Tadbhavas.

we cannot say *darśanē*, but must employ the periphrasis *darśan karē*, he does seeing. On the other hand, in all the modern vernaculars nouns need not be declined synthetically. Borrowed nouns can always be declined analytically. Hence Tatsama nouns (which are necessarily declined analytically) are common, and, in the high literary styles of all the vernaculars, very common. Thus, although there are sporadic exceptions to the broad rule, it may be laid down as a universal law that Indo-Aryan vernacular nouns may be either Tatsamas (including semi-Tatsamas) or Tadbhavas, but that Indo-Aryan vernacular verbs *must* be Tadbhavas.

Evil results of excessive employment of Tatsamas.

During the last century, the introduction of printing and the spread of education has, in the case of some modern Indo-Aryan languages, introduced a fashion of using Tatsamas in comparison with which the wildest Johnsonese may almost be considered to be a specimen of pure Saxon English. It has been proved, for instance, by actual counting that in a modern Bengali work 88 per cent. of the words used were pure Sanskrit, every one of which was unnecessary and could have been represented by a vocable of true home growth. In such cases the result has been most lamentable. The vernacular has been split into two sections—the tongue which is understanded of the people, and the literary dialect, known only through the press, and not intelligible to those who do not know Sanskrit.[1] Literature has thus been divorced from the great mass of the population, and to the literary classes this is a matter of small moment, for 'this people, who knoweth not the law, are cursed.'

Although Bengali displays the greatest weakness in this respect, and has lost all power of ever developing a vigorous literature, racy of the soil, until some great genius rises and sweeps away the enchantment under which it labours, other Indian vernaculars, especially Hindī, show signs of falling under the same malignant spell. The centre of Hindī literature is naturally Benares, and Benares is in the hands of the Sanskritists. There is no necessity, as may have existed in the case of Bengali, for Hindī to have recourse to the classical tongue. In themselves, without any extraneous help whatever, the dialects from which it is sprung are, and for five hundred years have been, capable of expressing with crystal clearness any idea which the mind of man can conceive. It has an enormous native vocabulary, and a complete apparatus for the expression of abstract terms. Its old literature contains some of the highest flights of poetry and some of the most eloquent expressions of religious devotion which have found their birth in Asia. Treatises on philosophy and on rhetoric are found in it, in which the subject is handled with all the subtilty of the great Sanskrit writers, and this with hardly the use of a Sanskrit word. Yet in spite of Hindī possessing such a vocabulary and a power of expression scarcely inferior to that of English, it has become the fashion of late years to write books, not to be read by the millions of Upper India, but to display the author's learning to a comparatively small circle of Sanskrit-knowing scholars. Unfortunately, the most powerful English influence has during this period been on the side of the Sanskritists. This Sanskritised Hindī has been largely used by missionaries, and the translations of the Bible have been made into it. The few native writers who

[1] The newly appointed minister to a Scotch parish had made a round of visits to his people. "He's a rale fine edicated man, the new meenister," said an enthusiastic wife. "Ay, he's a' that," returned the husband. "Ye dinna ken the meaning o' the hauf o' the words he uses."—*St. James's Gazette.*

have stood up for the use of Hindī undefiled have had small success in the face of so potent an example of misguided efforts. Arguments may be brought forward in favour of using classical Sanskrit words for expressing technical terms in science and art, and I am willing to admit their truth. I am not one of those who (to quote a well-known example) prefer 'the unthroughforcesomeness of stuff' to 'the impenetrability of matter,' but there the borrowing from the parent language should stop. There is still time to save Hindī from the fate of Bengali, if only a lead is taken by writers of acknowledged repute, and much can be done in this direction by the use of a wise discretion on the part of the educational authorities of the provinces immediately concerned.

Evil results of excessive Persianization.

Very similar remarks apply, *mutatis mutandis*, to that form of Urdū which is overloaded with Persian words. The Hindōstānī of Musalmāns will always differ in its vocabulary from that of Hindūs, but this is no reason for overloading a naturally facile and elegant form of speech with hundreds of exotic expressions which are unintelligible to nine-tenths of the author's co-religionists. Urdū can be simple and Urdū can be pedantic. The simple belongs to India, the pedantic is an imitation of the language of a foreign country. There should be no hesitation in the choice made by a patriotic Indian Musalmān.

Urdū and Hindī spelling.

After the foregoing general remarks it will suffice to give the annexed brief summary of the main heads of Hindōstānī grammar. It will be remarked that in Urdū the so-called imperfect ॰, which has been carefully recorded in all the vernacular specimens in the Dēva-nāgarī character, is omitted. This is the usual method of writing Urdū. For instance, the word meaning 'to see' would be देखना *dēkh॰nā* in Hindī, but دیکھنا *dēkhnā* in Urdū. This principle is followed in all the specimens of literary Hindōstānī. The imperfect letter is also omitted in the skeleton grammar.

HINDŌSTĀNĪ SKELETON GRAMMAR.

I.—NOUNS.

(a) *Masculine.*

(1) *Tadbhavas* in *ā*—

	Sing.	Plur.
Nom.	*ā*	*ē*
Obl.	*ē*	*ō*

Tadbhavas in *ā*, which are nouns of relationship, and a few others, do not change, except in the oblique plural. Thus, *chāchā*, an uncle; *lālā*, a master. In short, they follow No. 2.

(2) Others—

	Sing.	Plur.
Nom.	—	—
Obl.	—	*ō*

(b) *Feminine.*

(1) In *ī*

	Sing.	Plur.
Nom.	*ī*	*iyā*
Obl.	*ī*	*iyō*

(2) Others—

	Sing.	Plur.
Nom.	—	*ē*
Obl.	—	*ō*

Postpositions—

Direct	Nom.	—
	Acc. (1)	—
Oblique	Acc. (2)	*kō*
	Agent	*nē*
	Instr.	*sē*
	Dat.	*kō, kē-liyē*
	Obl.	*sē*
	Gen.	*kā, kē, kī*
	Loc.	*mē, par.*

Adjectives—

(1) Masc. *Tadbhavas* in *ā*. Masc. *ā* (Obl. Sing. and Plur. *ē*). Fem. *ī*.

(2) Others do not change.

II.—PRONOUNS.

		(a) Personal.		(b) Demonstrative.		(c) Relative.	(d) Correlative.	(e) Interrogative.		(f) Indefinite.	
		1st	2nd	This	That	Who	That	Masc. Fem.	Neut.	Any one.	Anything.
Dir.	Sing.	*maĩ*	*tū*	*yah, yeh, yih*	*wah, wuh, woh,*	*jō*	*sō*	*kaun*	*kyā*	*kōī*	*kuchh*
	Plur.	*ham*	*tum*	*yah, yeh, yih*	*wah, wuh, woh,*	*jō*	*tō*	*kaun*	—	—	—
Obl.	Sing.	*mujh*	*tujh*	*is*	*us*	*jis*	*tis*	*kis*	*kāhē*	*kisī*	—
	Plur.	*ham*	*tum*	*in*	*un*	*jin*	*tin*	*kin*	—	—	—

III.—VERBS.

(A) Regular, Transitive and Intransitive.

Infinitive.	Root + *nā*.
Verbal noun.	„ + — (obl. *ā*).
Pres. Part. Act.	„ + *tā*.
Past Part. Pass.	„ + *ā*.
Fut. Part. Pass.	„ + *nā*.
Conjunctive Part.	„ + *kē, kar* or *karkē*.
Noun of Agency.	„ + *nēwālā, -nēhārā*.

Radical tenses—

Pres. Conj.	Root + Personal endings.
Fut. Ind. = Pres. Conj.	„ + *gā*.

Participial tenses—

Past Ind.	= Past Part.
Past Conj.	= Pres. Part.

Periphrastic tenses—

Pres. def.	Pres. Part.	+ *hū*, etc.
Imperf.	„	+ *thā*.
Perf.	Past Part.	+ *hū*, etc., (intr.) or *kai* (tr.).
Plup.	„	+ *thā*.

And many others.

Personal endings—

	1	2	3
Sing.	*ū*	*ē*	*ē*
Plur.	*ē*	*ō*	*ē*

Construction—

Transitive verbs. All tenses formed from Past Part., either passive or impersonal.

Other tenses active.

Intransitive verbs. Active throughout.

Passive.—Past Part. Pass., + the proper tense of √ *jā*.

(B) Auxiliaries—

(1) √ *hā*, Pres.

	1	2	3
Sing.	*hū*	*hai*	*hai*
Plur.	*haĩ*	*hō*	*haĩ*

(2) √ *th*, Past

	Sing.	Plur.
Masc.	*thā*	*thē*
Fem.	*thī*	*thīē*

(3) √ *hō*, Regular, except in Past. See head (C).

(4) √ *jā*, Regular, except in Past. See head (C).

(C) Irregular verbs—

Infinitive.	Past Part. Pass.
(1) *hōnā*	*huā*.
(2) *marnā*	*muā*.
(3) *karnā*	*kiyā*.
(4) *dēnā*	*diyā*.
(5) *lēnā*	*liyā*.
(6) *jānā*	*gayā*.
(7) *ṭhānnā*	*ṭhayā*.

(D) Causals and double causals—

(a) Add *ā* and *wā*, with shortening of root vowel.

(b) Many neuter verbs form Causal by lengthening the vowel.

(c) Irregulars.

	Causal.	Double causal.
(1) *chhūṭnā*	*chhōṛnā*	*chhuṛānā*.
(2) *ṭūṭnā*	*tōṛnā*	*toṛwānā*.
(3) *ṭhaṭnā*	*phāṛnā*	*phaṛwānā*.
(4) *phūṭnā*	*phōṛnā*	*phoṛwānā*.

and others.

(E) Compound verbs—

(a) From Direct Verbal Noun, Intensives, Potentials, Completives.

(b) From Oblique Verbal Noun, Frequentatives, Desideratives.

(c) From Oblique Infinitive, Inceptives, Permissives, Acquisitives.

(d) From Oblique Pres. Part. Act., Continuatives, Statisticals.

DAKHINĪ HINDŌSTĀNĪ OR MUSALMĀNĪ.

Name of dialect.

The Musalmān armies imposed their language on their co-religionists in the Deccan from the first. At the present day, whether the language of the country is Marāṭhī, Tamil, Telugu, or some other Dravidian form of speech, the Musalmāns of southern India all employ that form of Hindōstānī, commonly known as Dakhinī, the language of the Deccan, or as Musalmānī, the language of Musalmāns. It was in the Deccan that Hindōstānī, under the form of Urdū, first received cultivation, and it was at the hands of Walī of Aurangabad (*cir.* 1700), the 'Father of Rēkhta,' that a standard of literary form was given to it. Walī's example was followed at Delhi, and from thence the poetical literature of Urdū spread over northern India. One result of its Deccan origin is that, even at the present day, we find, in Urdū poetry written in the north, idioms peculiar to Dakhinī that do not appear in standard prose.

Origin.

Relation to literary Hindōstānī.

It is commonly said that Dakhinī is a corrupt Hindōstānī. Historically speaking it would almost be truer to say that literary Hindōstānī is a corrupt Dakhinī, for we have seen that Hindōstānī literature took its origin in the Deccan. Without, however, going so far as that, it is not correct to look upon Dakhinī as a corrupt form of speech. The Musalmān armies carried vernacular Hindōstānī to the south before it had been standardised, and it then contained many idioms which are now excluded from literary prose. Some of these have survived in the Deccan. Such are, for instance, the employment of the oblique genitive as a base for declension in phrases like *mērē-kū*, to me, where the standard would have *mujh-kō*. Again, the oblique plural in *ã̃* survives to the present day in the Vernacular Hindōstānī and in Dakhinī, but is excluded from Urdū prose. So also the nasalization of the infinitive, as in *mārnã̃*, to strike, is only a survival of the old neuter gender, which has disappeared in the modern literary languages, but is still common in the dialects. Other similar examples will be noted as they occur in the following pages.

Only in one respect can Dakhinī be called a corrupt language. In Madras and the south of the Bombay Presidency, no doubt under the influence of the surrounding Dravidian languages, the passive construction of the past tense of transitive verbs has been abandoned. Transitive and intransitive verbs are now treated in exactly the same way, and though the subject is occasionally put into the agent case with *nē*, the *nē* is altogether neglected as a factor in the idiom, and the verb agrees in number and gender with the subject (although in the agent case), and not with the object. In Central Bombay, on the other hand, the presence of Marāṭhī has prevented the proper employment of the agent case from disappearing.

Locality where spoken.

We may roughly take the Satpura Hills, south of the Narbadā valley, as the boundary between Dakhinī Hindōstānī, as a recognised literary form of speech, and the standard Hindōstānī of Delhi and Lucknow. Taking the figures of the Census of 1891 as our basis, we may consider the following to be the approximate number of those who speak it.

Table showing the approximate number of speakers of Dakhinī Hindōstānī.

Berar		274,102
Bombay—		
Bombay City	94,431	
Thana	24,821	
Kolaba	5,932	
Ratnagiri	25,867	
Kanara	18,627	
Khandesh	117,844	
Nasik	47,977	
Ahmednagar	48,847	
Poona	57,669	
Sholapur	56,669	
Satara	40,781	
Belgaum	76,950	
Dharwar	101,216	
Bijapur	79,999	
Feudatories	254,282 [1]	
		1,051,912
Central Provinces—		
Nagpur	41,616	
Wardha	14,836	
Chanda	10,939	
Bhandara	11,685	
		79,076
Madras—		
British Territory	817,146	
Native States	17,707	
		834,853
Nizam's Dominions		1,198,282
Mysore		208,928
Coorg		6,919
	TOTAL	3,654,172

Authorities, Grammar.

The Authorities which deal with Dakhinī are included in the General Bibliography of Western Hindī. I here give a brief account of the main points in which the dialect differs from standard Hindōstānī.

DECLENSION.

Nouns.—The oblique form singular is formed as in standard Urdū. The nominative and oblique plural are often formed differently. The common rule is that the nominative plural usually ends in *ē* or *ā̃*, and the oblique plural in *ō̃* or *yaũ*. Sometimes *ō̃* is used for the nominative plural, and *ā̃* for the oblique plural.

The following are examples:—

Nom. Sing.	Obl. Sing.	Nom. Plur.	Obl. Plur.
piyāla, a cup	*piyālē*	*piyālē*	*piyālō̃*
andēsha, thought	*andēshē*	*andēshē*	*andēshyaũ*
ghōṛā, a horse	*ghōṛē*	*ghōṛē*	*ghōṛō̃*
kauwā, a crow	*kauwē*	*kauwē*	*kauwyaũ*
baniyā̃, a trader	*baniyē*	*baniyē*	*baniyō̃*
āshnā, an acquaintance	*āshnā*	*āshnā̃*	*āshnā̃*
dānā, a sage	*dānā*	*dānāyā̃*	*dānāyō̃*

[1] Many of these speak the standard form of Hindōstānī, but it is impossible to separate them out.

Nom. Sing.	Obl. Sing.	Nom. Plur.	Obl. Plur.
mahīnā, a month	*mahīnā*	*mahīnyā̃*	*mahīnyā̃* or *-yõ*
māo, a mother	*māo*	*māwā̃* or *māõ*	*māwā̃* or *māõ*
ghar, a house	*ghar*	*gharā̃*	*gharā̃*
ādmī, a man	*ādmī*	*ādmyā̃*	*ādmyā̃*
sū, an oath	*sū*	*suwā̃*	*suwā̃* or *suwõ*
naddī, a river	*naddī*	*naddyā̃*	*naddyā̃*

The usual **postpositions** are:—

Agent	*nē*, *nī*.
Dative-Accusative	*kū*, *kū̃*, *kō*, *kē-taī*, *kataī*, *kanē*, to or for.
Ablative	*sū*, *sū̃*, *sō*, *sõ*, *sē*, *sẽ*, *satī*, from, by.
Genitive	*kā*, (*kē*, *kī*) (as in the Standard).
Locative	*mẽ*, *mõ*, in ; *pō*, *pa*, *par*, on.

Pronouns.—The following are the first two personal pronouns:—

	First Person.	Second Person.
Sing. Nom.	*maī*	*tū*, *tū̃*, *taī*.
Gen.	*mērā* (*-rē*, *-rī*), *mujh*, *muj*	*tērā* (*-rē*, *-rī*), *tujh*, *tuj*.
Acc. Dat.	*mujhē*, *mujē*, *munjē*, *mujh-kū*, *mērē-kanē*, etc.	*tujhē*, *tujē*, *tujh-kū*, *tērē-kanē*, etc.
Obl.	*mujh*, *muj*, *mērē*	*tujh*, *tuj*, *tērē*.
Plur. Nom.	*ham*, *hamẽ*, *hamõ*, *hamārā*	*tum*, *tumẽ*, *tumē*, *tumhẽ*, *tumhõ*.
Gen.	*hamārā* (*-rē*, *-rī*), *hamā̃rā* (*-rē*, *-rī*), *haman*.	*tumārā* (*-rē*, *-rī*), *tumā̃rā* (*-rē*, *-rī*), *tuman*, *tum*.
Acc. Dat.	*hamẽ*, *hamnā*, *ham-kū*, *haman-kū*, *hamõ-kū*, *hamārē-kanē*, etc.	*tumhẽ*, *tumnā*, *tum-kū*, *tuman-kū*, *tumhõ-kū*, *tumārē-kanē*, etc.
Obl.	*ham*, *haman*, *hamnā*, *hamõ*, *hamārē*.	*tum*, *tuman*, *tumnā*, *tumhõ*, *tumārē*.

The forms which differ from the standard should not be considered corruptions. They all occur in various dialects of Western Hindī and were brought down to the Deccan before Urdū was standardised. Special attention may be drawn to the employment of the oblique form of the genitive as a general oblique base. Although this is almost totally excluded from standard Urdū, it is common in all the vernacular dialects of northern Hindostan. The forms *hamnā* and *tumnā* are oblique forms of *haman* and *tuman*, respectively, and point to Rājasthānī influence.

The **Demonstrative Pronouns**, including the **Pronoun of the third person**, are,—

Sing.	This.	That, he, she, it.
Nom.	*ē*, *yē*, *yō*, *yeh*, *inē*, *ī*	*ō*, *wō*, *woh*, *unē*, *ū*
Acc. Dat.	*isē*, *is*, *is-kū*, etc.	*usē*, *us*, *us-kū*
Obl.	*is*, (as an adjective, also) *yē*	*us*.
Plur.		
Nom.	*in*, *inū*, *inū̃*, *inõ*, *inhẽ*	*un*, *unū*, *unū̃*, *unõ*, *unhẽ*, *wē*, *ō*, *woh*,
Acc. Dat.	*in-kū*, etc.	*un-kū̃*, etc.
Obl.	*in*, *inū*, *inū̃*, *inõ*, *inhõ*, *inhẽ*, *inan*	*un*, *unū*, *unū̃*, *unõ*, *unhõ*, *unhẽ*, *unan*.

The singular is often used for the plural, and *vice versa*.

The Agent Singular is often *inē* or *inī*, and *unē* or *unī*.

The **Reflexive Pronoun** is,—

SINGULAR AND PLURAL.

Nom. *āp, ap, āpē, āpẽ, apē, apẽ, apasẽ, apan,* self *or* selves.

Gen. *āp-kā* (*-kē, -kī*), *apnā* (*-nē, -nī*), *āpnā* (*-nē, -nī*), *apan, apas,* etc.

Obl. *āp, apnē, āpnē, apan, apas, apasẽ.*

The **Relative, Correlative,** and **Interrogative Pronouns** are,—

Sing.	Who.	That.	Who?
Nom.	*jō, jõ, jinē, jin*	*sō*	*kō, kõ, kōn, kinē, kin*
Obl.	*jis*	*tis*	*kis*
Plur.			
Nom.	*jō, jõ, jinē, jin*	*sō*	*kō, kõ, kōn, kinē, kin*
Obl.	*jin*	*tin*	*kin*

The Hindōstānī Dative-Accusatives *jisē*, plur. *jinhẽ*, and so on are also employed.

The **Neuter Interrogative Pronoun** is *kyā* or *kā*, what?, oblique form *kāhē, kāhī,* or *kī*.

The Indefinite Pronouns are *kōī*, obl. form *kōī, kisī* or *kisū*; and *kuchh*, obl. form *kuchh*. These are used for both persons and things, but *kōī* is more often applied to the former, and *kuchh* to the latter. There are also *jō-kōī, jin-kōī, jē-kōī,* or *jakōī*, whoever, and *jō-kuchh, jē-kuchh,* or *jakuchh*, whatever.

CONJUGATION.

The **Infinitive** usually ends in *nā*, as in Standard Hindōstānī. Sometimes we have instead *an, n,* or *nã*. Thus, *mārnā, māran,* or *mārnã*; obl. masc. *mārnē* or *mārnẽ*; fem. sing. *mārnī*; plur. *mārniyã* or *mārnyã*, to strike; *jān*, to go; *dēn-kā*, of giving.

The **Present Participle** ends in *tā*, or, sometimes, in *at* or *t*, as in *mārtā* or *mārat*, striking; *dēt*, giving. The feminine plural ends in *tiyã* or *tyã*. Thus, *mārtiyã* or *mārtyã*.

The **Past Participle** ends in *ā*, or sometimes in *yā*. Thus, *mārā* or *māryā*, struck. The feminine plural ends in *yã*. Thus, *māryã*, they (fem.) struck. The irregular forms are as in Standard Hindōstānī. We have, however, also such forms as *karā* or *karyā*, done; *muāyā* (for *muā*), dead. This participle is sometimes used with the genitive of the subject, as in *woh mērā mārā hai*, he is killed of me, *i.e.*, I killed him.

The **Conjunctive Participle** has many forms, such as *mār-kō* or *mārē-kō*. Other forms of the postposition, attached to either *mār* or *mārē*, are *kē, kar, kar-kē, kar-kō, kar-kar, kõ, ka*. Examples of other verbs are *hō-kō* or *hōē-kō*, having been; *ā-kar* or *āē-kar*, having come.

The **Verb Substantive** is thus conjugated,—

Present, I am.

	Sing.	Plur.
1.	*hũ*	*haĩ* or *hẽ, hai*
2.	*hai*	*haĩ* or *hẽ* (Madras), *hō* (Bombay)
3.	*hai*	*haĩ* or *hẽ, hai.*

The plural is often used for the singular.

The Past Tense is *thā*, etc., as in the Standard. Sometimes we have *athā*, etc., instead of *thā*.

The conjugation of the **Active Verb** closely agrees with that of Standard Hindōstānī. The following are the main points of difference.

In Madras the second person plural is the same as the first and third persons, as in *tum mārẽ*, you may strike. In Bombay it ends in *ō* as in the Standard. Thus, *tum mārō*. The present subjunctive (old present) is often employed as a present or even as a future. The singular is commonly used instead of the plural.

The second plural imperative ends in *ō*, *õ* or *au*, as *mārō*, *mārõ* or *mārau*, strike ye.

The future is, as usual, formed by adding *gā* (masc. plur. *gē;* fem. sing. *gī*, plur. *gyã*) to the present subjunctive or old present; thus, *maĩ mārũ-gā*, I shall strike. In Madras, the 2nd plur. masc. is *marẽgē*, not *mārōgē*. The singular is commonly used for the plural, as *ham mārēgā* or *mārẽgē*, we shall strike.

The conjugation of the past tense of intransitive verbs is as the standard. Thus, *maĩ chalā*, I went. In the case of transitive verbs custom differs. In Bombay, the standard idiom is followed, as in *maĩ-nē mārā*, I struck; *maĩ-nē yeh bāt sunī*, I heard this affair. In Madras, on the contrary, *nē* is usually omitted, and the verb is treated as if it were intransitive agreeing with the subject in gender and number. Thus, *maĩ mārā*, I (who am a man) struck; *maĩ mārī*, I (who am a woman) struck. Sometimes *nē* is used, but here it is pleonastic, and the construction is the same as when it is not used, the verb still agreeing in gender and number with the subject, and not with the object. Thus, *ō mārī* or *ō-nē mārī*, she struck. The same idioms are employed, according to locality, for all the past tenses of transitive verbs. In Bombay, the passive construction is employed, while in Madras it is not. In Bombay, even, the use of *nē* is by no means regular. It is often employed with intransitive verbs,—*e.g.*, *us-nē chalā*, he went; and even with the present tense of transitive verbs as in *maĩ-nē mārtā-hũ*, I am striking.

VERNACULAR HINDŌSTĀNĪ.

Points of difference from Literary Hindōstānī.

The dialect of Western Hindī spoken in Western Rohilkhand, in the Upper Gangetic Doab, and in the Panjab district of Ambala is what I call Vernacular Hindōstānī, that is to say, it is the form of speech on which the Literary Hindōstānī that took its rise in Delhi is based. Its grammar differs from that of the standard dialect in only a few minor points, and most of these are cases of surplusage, in which two or more expressions can be optionally employed to connote the same idea. In such cases, Literary Hindōstānī has usually selected one form as the standard, and rejected the other.

Vocabulary.

In its vocabulary, even amongst rustics, Vernacular Hindōstānī rather affects the use of Persian and Arabic words, which it often distorts in the borrowing. Thus, instead of using *mā* for mother, a Muzaffarnagar villager says *maldah*, which is a corruption of the Arabic *wālida*. Other examples of these corruptions are:—

Mahaujat for *muḥāfaẓat*, watching, guarding.
Kāl for *intiqāl*, death (confused with the Sanskrit *kāla*, time, death).
Tamakkus for *tamassuk*, a bond.
Matbal for *maṭlab*, intention.
Ugāhī for *guwāhī*, testimony.

Where spoken.

The language of the State of Rampur and of the districts of Moradabad and Bijnaur east of the Ganges and in Western Rohilkhand, possesses the strongest resemblance to Literary Hindōstānī. This is no doubt due to the influence of Islām, which has always been strong in these parts. Crossing the Ganges we come into the Upper Doab between the Ganges and the Jamna. For our present purposes we may take this as including (going from south to north) the districts of Meerut, Muzaffarnagar, Saharanpur, and the plains portion of Dehra Dun. In the hill country of Dehra Dun the language is Jaunsārī, which belongs to the Pahāṛī group of Indo-Aryan vernaculars. The language of the Upper Dōāb also agrees with Literary Hindōstānī, but the agreement is not quite so strong, as several optional forms are employed, which do not occur in the standard dialect or in that of Western Rohilkhand. Crossing the Jamna from the Upper Doab we enter the Panjab. The Districts bordering on the west bank of that river, going from south to north, are Delhi, Karnal, and Ambala. The language of Delhi district (as distinct from that of the famous city of the same name) and of Karnal is not Hindōstānī. It is a distinct dialect of Western Hindī, strongly influenced by Pañjābī and Rājasthānī, called 'Bāngarū' or 'Jāṭū.' The influence of Rājasthānī has disappeared in Ambala, and we may say that the language of the eastern part of that district including the adjacent parts of the States of Kalsia and Patiala is Vernacular Hindōstānī, more or less affected by Pañjābī. In Western Ambala the language is actually Pañjābī. In this part of the country the boundary between the two languages, Pañjābī and Western Hindī as represented by Vernacular Hindōstānī, may be taken to be the river Ghaggar, anciently known as the Dṛishadvatī. Within these limits we can estimate that Vernacular Hindōstānī is employed by the following number of speakers.

Table showing the estimated number of speakers of Vernacular Hindōstānī.

WEST ROHILKHAND—	
Rampur State	394,000
Moradabad	909,400
Bijnaur	600,000
UPPER DOAB—	
Meerut	1,017,765
Muzaffarnagar	599,402
Saharanpur	970,000
Dehra Dun	90,000
PANJAB—	
Ambala, Kalsia, and Patiala (Panjaur Nizāmat)	702,166
TOTAL	5,282,733

These figures do not include the number of people in these localities who are estimated to be speakers of Literary Hindōstānī under the form of Urdū. These last figures have been included in those for Literary Hindōstānī, and have, in each case, been estimated by taking the whole of the Urban Musalmān population, half the rural population, and half the Christian population. The figures so arrived at are as follows :—

Table showing the estimated number of speakers of Literary Hindōstānī in the area in which the general language is Vernacular Hindōstānī.

WEST ROHILKHAND—	
Rampur State	156,000
Moradabad	269,000
Bijnaur	189,000
UPPER DOAB—	
Meerut	368,461
Muzaffarnagar	172,000
Saharanpur	...
Dehra Dun	...
PANJAB—	
Ambala, etc.	...
TOTAL	1,154,461

In the last three districts the number of speakers of Literary Hindōstānī is small, and has not been estimated separately.

Typical characteristics of Vernacular Hindōstānī.

It will have been seen that Vernacular Hindōstānī is spoken in the north-western corner of the area occupied by Western Hindī. To its west it has either Pañjābī or the half-Rājasthānī of Delhi and Karnal. To its north are hill languages belonging to the Pahāṛī group of Indo-Aryan vernaculars (which are all closely connected with Rājasthānī), and to its south and east the Braj Bhākhā dialect of Western Hindī.

We are therefore entitled to assume that Vernacular Hindōstānī (and consequently Literary Hindōstānī) is that form of Western Hindī which shows the Braj Bhākhā dialect shading off into Pañjābī and Rājasthānī, and such indeed is the fact.

In all the other dialects of Western Hindī, the typical ending of strong *tadbhava* participles, adjectives, and substantives is the letter *ō* or *au*. For instance the word for 'good' is *bhalō* or *bhalau*, that for 'struck' is *mārō* or *māryau*, and that for horse is *ghōṛō* or *ghōṛau*. So the termination of the genitive masculine is *kō* or *kau*; thus, *ghōṛē-kau*, of a horse. In Pañjābī, the corresponding termination is *ā*, not *au* or *ō*. So we find in both Vernacular and Literary Hindōstānī the Pañjābī termination *ā*. Thus, *bhalā*, good; *mārā*, struck; *ghōṛā*, a horse; *ghōṛē-kā*, of a horse. The last example would be, in Pañjābī, *ghōṛē-dā*, so that we see that Hindōstānī, while preserving *kau*, the suffix of Western Hindī, has given it the Pañjābī termination *ā*. It has not taken the Pañjābī suffix *dā*, as a whole.

In its consonantal system Vernacular (but not Literary) Hindōstānī uses the cerebral *ṇ* and *ḷ* very freely. These do not occur in the other Western Hindī dialects, but are common in Eastern Pañjābī and in Rājasthānī.

The oblique plural of nouns often ends in *ã*, as in Pañjābī and Rājasthānī. This is excluded from ordinary Literary Hindōstānī, but is common in Dakhinī. It does not occur in other dialects of Western Hindī.

The present tense of the Active verb is often formed by conjugating the old present, commonly called the present subjunctive, with the present tense of the verb substantive. Thus, beside the standard form *mārtā-hũ*, we have also *mārũ-hũ*, I am striking. The Imperfect is usually formed by conjugating the past tense of the verb substantive with an oblique verbal noun in *ē*. Thus, *maĩ mārē-thā*, I was striking, literally, I was on striking. These two forms are frequently met in Rājasthānī. They are also heard in that part of the Braj Bhākhā area which lies between the Upper Doab and Rajputana.

The above is sufficient to show the place occupied by Vernacular (and Literary) Hindōstānī in relation to the surrounding dialects. There are other similar occurrences, which, together with those points which are peculiar to Vernacular Hindōstānī itself, will be dealt with in detail when we come to the specimens.

BĀNGARŪ, JĀṬŪ, AND HARIĀNĪ.

We have just seen that in the district of Ambala the Vernacular Hindōstānī of the Upper Doab merges into Pañjābī. South of Ambala, in the country along the west bank of the Jamna, we find a disturbing element in the proximity, not only of the Pañjābī to the west as in Ambala, but also of Rājasthānī, under the form of Mēwātī, to the south. This tract consists of the districts of Karnal, Rohtak, and Delhi. It also includes the south-east corner of the State of Patiala, the east of the district of Hissar, and detached portions of the States of Nabha and Jind which lie between Rohtak and Hissar. On the east it is separated from the Upper Doab by the river Jamna. On the north it has the district of Ambala, and on the south the district of Gurgaon. On the west it is bounded by the State of Patiala and, further south, the rest of the district of Hissar. That portion of the tract which consists of the east of the district of Hissar and of the country immediately adjoining is known to natives as Hariānā. The rest is known either as Bāngar or Khādir. The bulk of the population of the whole tract consists of persons of the Jāṭ tribe.

As regards the Bāngar and the Khādir, the latter is the land immediately on the west bank of the river Jamna in the districts of Karnal and Delhi. In Karnal, it is only a few miles wide, and is bounded on the west by a ridge which is the commencement of the Bāngar, or high, dry, land. The Bāngar extends right across the district into the State of Patiala where the country round Nirwana is also known as Bāngar. South of Nirwana, in the Jind Niẓāmat of the State of Jind the Bāngar is continued, and goes on, over the whole of the district of Rohtak, into the eastern half of the Dadri Niẓāmat of Jind, and into the northern half of that portion of the State of Nabha which lies to the west of Rewari in Gurgaon. To the west of this lies the Hariānā tract of Hissar, and that name is also applied to the two Niẓāmats of the Jind State which have just been mentioned. The district of Delhi falls geographically into two parts, the southern (and smaller), and the northern (and larger). The northern part is, like Karnal, divided into Khādir and Bāngar, the boundary between them being approximately the Grand Trunk Road. The southern portion consists mainly of hills, inhabited by Gūjars, who like others of that tribe speak a form of Rājasthānī. The Khādir, however, still continues between the hills and the Jamna, and is here rather wider. On the west of the hills, round Najafgarh, there is a low, marshy, tract, known as the Ḍābar, which is not a part of the Bāngar, but is a continuation of the Gurgaon country, which is inhabited by Ahīrs who speak Ahīrwāṭī, the dialect of the west of Gurgaon. Moreover, Ahīrwāṭī has extended into Jhajjar, the southern Tahsīl of Rohtak, although this country is properly a part of the Bāngar.

With the exception of this Jhajjar Tahsīl, the language of Hariānā, the Bāngar, and the Khādir, is everywhere the same. It is a form of Western Hindī influenced in its vocabulary by Pañjābī, and strongly affected in its grammar by the Ahīrwāṭī of Gurgaon which itself is a mixed dialect partly Western Hindī and partly Rājasthānī, and which might almost be classed under either language. In the present survey it is classed as a form of the Mēwātī dialect of Rājasthānī. Ahīrwāṭī has to its south the pure Mēwātī spoken in Gurgaon and Alwar, and to its west the Bāgṛī and Shēkhāwāṭī of Bikanir and the Shēkhāwāṭī country.

The dialect with which we are dealing at present has various names according to locality and to the castes of its speakers. In Hariānā and the neighbourhood it is called

Hariānī, Dēs-wālī, or Désaṛī; in Rohtak and Delhi it is usually called Jāṭū, or the language of the Jāṭs who form the bulk of the population; in Delhi, which also has many Chamārs in its population, it is sometimes called Chamarwā. Elsewhere it is called Bāngarū, or the language of the Bāngar (as well as of the Khādir). Everywhere, by whatever name it is called, it is the same dialect. The best general name for it is Bāngarū. With the exception of the Khādir, this Hariānā-Bāngar tract does not drain into the Jamna, although so close to that river. The Bāngar forms the watershed between the river system flowing into the Bay of Bengal and that flowing into the Indian Ocean. All the drainage of Hariānā and the Bāngar runs to the west, not to the east.

The following account of the linguistic character of the district of Hissar is based on the information given in the local Gazetteer :—

Hariānā is the name of an important tract in the south-east of the district of Hissar. It stretches from the confines of the tract watered by the Ghaggar to the south-east corner of the district and beyond. On the north it stretches across a considerable portion of the Fatahabad Taḥṣīl, but gradually narrows in width towards the south, being encroached upon by the Bāgaṛ sand. It comprises within its limits the eastern portions of Taḥṣīls Fatahabad and Hissar, the whole of Taḥṣīl Hansi, and a small portion of the eastern half of the Bhiwani Taḥṣīl. Hissar is the meeting ground of three distinct languages, Western Hindī, Pañjābī, and Rājasthānī. Western Hindī appears under the form of Hariānī; Pañjābī, in the Mālvī dialect, and in the Rāṭhī or Pachhāḍī, the speech of the Pachhāḍā Musalmāns of the Ghaggar valley; and Rājasthānī in the form of Bāgṛī. The boundaries of the tract in which a more or less pure Hariānī is spoken may be defined as all that portion of the district south of a line drawn from Fatahabad to Tohana and east of a line through Fatahabad, Hissar, and Kairu. This includes more than half the area of the four southern Taḥṣīls of the district. Across the northern boundary of this tract we come to the Pañjābī-speaking Pachhāḍās of the Ghaggar valley, and to the north-west of Fatahabad lies the Sirsa Taḥṣīl in which Western Hindī is practically unknown. Across the western boundary of the Hariānī-speaking tract we come to what may be regarded as the debateable ground between Hariānī and Bāgṛī. There is no hard-and-fast line at which Hariānī ends and Bāgṛī begins. The change takes the form of an even broader pronunciation of the vowels than in Hariānī and then a gradual change in vocabulary and grammar, but within the limits of Taḥṣīls Fatahabad, Hissar, and Bhiwani the change is so slight that it is doubtful whether it can be said that true Bāgṛī is spoken anywhere in these Taḥṣīls. A considerable part of the debateable tract is held by Bāgṛī immigrants, and the effect of the immigration has been to introduce a decidedly Hariānī element into their Bāgṛī rather than the reverse. True Bāgṛī as distinguished from Hariānī is spoken in the south-west of Sirsa Taḥṣīl.

On crossing the northern boundary of the tract defined above we first meet with Pañjābī among the Pachhāḍās of the Ghaggar valley. The same language is found all the way down the length of the valley into the Sirsa Taḥṣīl, and nearly to the point where it crosses the Bikanir border. In the portion of the Sirsa Taḥṣīl south of the Ghaggar valley, Bāgṛī is the ordinary speech which changes to Pañjābī on the north of the Ghaggar. Thus the Pañjābī-speaking tract embraces the valley of the Ghaggar and the portion of the district north of it. The Pañjābī of the district may be divided into two dialects; Mālvī Pañjābī, the natural tongue of the Sikh Jāṭ, and the speech of the Musalmān Pachhāḍā of the west, known as Pachhāḍī or Rāṭhī. Rāṭh (ruthless) is only another name for Pachhāḍā and Pachhāḍī and Rāṭhī are identical. Pachhāḍī is distinguished from Mālvī by the greater prevalence of nasal sounds and by a slight admixture of Hindōstānī and Bāgṛī words. Mālvī is spoken by the Sikh Jāṭs in the Sirsa Taḥṣīl north of the Ghaggar, in Budhlada, and by the colonies of Patiala Sikh Jāṭs found here and there along the Ghaggar in the Fatahabad Taḥṣīl. Pachhāḍī is, however, the common form of speech on the Ghaggar along the whole of its course in this district, and is found in villages at considerable distances to the south of that stream.

To return to Hariānī. Hariānā is also locally known as the Dēs, the country, *par excellence*, and hence Hariānī is also often called Dēsaṛī or Dēs-wālī. The north-eastern portion of the Dadri Niẓāmat of the Jind State and the adjoining portions of the State of Dujana are also parts of Hariānā, and the Bāṇgarū spoken here is also called Hariānī. In the rest of Dadri and in the adjoining state of Loharu the language is Bāgṛī.[1] In

[1] It is hardly necessary to point out that the word *Bāngar* has no connexion with *Bāgaṛ*. *Bāngar* means 'high ground.' It connotes a hard barren soil watered neither from well nor from river, but (where there are no canals) depending on the rainfall. There are two popular explanations of the name *Bāgaṛ*. One is, that it refers to the *bagar* or coarse grass, used for making ropes, which grows in that tract. Another is, that it means the country of goats, from the Pañjābī *bakaṛ* or *bakkaṛ*, a goat.

the Jind Niẓāmat of Jind, although this is certainly true Bāngar country, the local form of speech is also known as Hariānī. Natives profess to distinguish between Hariānī and Bāngarū, and say that the former, and not Bāngarū, is heard in the Jāṭ and Rōr villages of Karnāl, but, except that the Hariānā vocabulary now and then borrows a word or two from Bāgrī, the specimens show no difference between the two forms of speech.[1]

In giving the following estimated numbers of speakers of Bāngarū under its various names, it is necessary to explain that those given for Delhi are not the same as those originally published in the Rough List of Languages of that district. That list wrongly reported the Ahīrwāṭī of the Ḍābar under the name of Mēwātī, and also gave separate figures for Jāṭū and Chamarwā, which are one and the same form of speech. The Delhi figures for Jāṭū now given are therefore the sum of the original figures for Jāṭū and Chamarwā.

Bāngarū, returned as Bāngarū.	
Karnal	791,000
Patiala (Nirwana)	80,000
South Nabha	4,535
Returned as Jāṭū.	
Rohtak (excluding Jhajjar)	495,972
Delhi (including Chamarwā)	236,324
Returned as Hariānī or Dēswālī.	
Hissar	315,864
Dujana	36,450
Jind (Jind and north-east Dadri)	205,639
TOTAL	2,165,784

Bāngarū, being a mixed dialect, is not described in detail here. Its peculiarities will be discussed when we come to deal with the specimens.

[1] In Appendix II of the Sirsa Settlement Report, Mr. J. Wilson states that the genitive postposition of 'Dēswālī' is *gē* (masc. obl. *ge*; fem. *gī*). This really belongs to Bāgṛī. I have not found this in any of the specimens received from Hariānā, and under any circumstances, Sirsā is well outside the true Hariānā country.

BRAJ BHĀKHĀ OR ANTARBĒDĪ.

Name of dialect.

The dialect is called Braj Bhākhā (also spelt Braj Bhāshā), *i.e.*, the language of the Braj Maṇḍal. It is also called Antarbēdī, the language of the Antarbēd (Sanskrit *Antarvēdī*, literally the country within the sacrificial ground, *i.e.*, the holy land, *par excellence*, of India) or the Doab between the Ganges and the Jamna. Neither name completely describes the language, for it is spoken far beyond the Braj Maṇḍal and the Doab, although it does not by any means cover the whole of the latter tract. The Braj Maṇḍal almost exactly coincides with the modern district of Muttra, if we exclude the eastern corner comprising Sadabad and a portion of Mahāban, which were added to the district in the year 1832. The Braj Maṇḍal (Sanskrit Vraja-maṇḍala), or Region of the Cowpens, is the country round Gōkula and Vṛindāvana, the abode of Kṛishṇa's foster-father Nanda, and the scene of that demi-god's juvenile adventures.

Instead of 'Braj Bhākhā,' the name of the country 'Braj' is often loosely applied to mean the language. The name Antarbēdī is frequently applied to the dialects spoken in the central Doab, *i.e.*, in the districts of Agra, Etah, Mainpuri, Farukhabad, and Etawah. The language of Farukhabad and Etawah is Kanaujī, and that of the others Braj Bhākhā.

Where spoken.

Taking Muttra as the centre, Braj Bhākhā is spoken to the south in the district of Agra, in the greater part of the State of Bharatpur, in the States of Dholpur and Karauli, in the western part of Gwalior, and in the east of Jaipur. To the north it is spoken in the eastern part of Gurgaon. To the north-east, in the Dōāb, in Bulandshahr, Aligarh, Etah, and Mainpurī, and, across the Ganges, in Budaon, Bareilly, and the Tarai parganas of Naini Tal. It thus occupies an irregularly shaped tract running from south-west to north-east, and measuring on an average 90 miles wide by 300 miles in length. It covers, roughly speaking, an area of 27,000 square miles. It is spoken at home by, in round numbers, 7,850,000 people.

Varieties.

Over this area Braj Bhākhā exhibits a few variations. The standard form of the dialect is best illustrated by the language of Muttra, Aligarh, and West Agra. To the north of Aligarh lies the district of Bulandshahr, where the language is much mixed with Vernacular Hindōstānī. So far as the Braj Bhākhā portion of its grammar is concerned, the only important difference is the change of the typical Braj termination *au* to *ō*. Thus, *chalyō*, not *chalyau*, gone. In the east of Agra, Dholpur, the plains portion of Karauli, and the neighbouring portion of Gwalior, the language is very nearly the standard, the only important difference being the omission of the letter *y* from the past participles of verbs, thus, *chalau*, not *chalyau*. In the Doab we find a similar omission of *y* in the districts of Etah and Mainpurī, the most eastern of the Braj Bhākhā area, and here we have in addition the Bulandshahr change of *au* to *ō*, as in *chalō*, not *chalyau*. The same peculiarities are observable across the Ganges in the districts of Budaun and Bareilly. In each case we see Braj Bhākhā fading off into Kanaujī, in which *chalō* is the regular form. Again, in the north-west of Gwalior, we also observe the change of *au* to *ō* and the omission of *y*, the language in this case fading off into the Bhadaurī form of Bundēlī.

In Bharatpur and in the Ḍāṅg dialects to its south, which lie to the west of Karaulī, the *y* is preserved, and *au* is sometimes changed to *ō* and sometimes not. Here we have the language fading off into the Jaipurī dialect of Rājasthānī in which the *y* exists, but the termination is always *ō*, not *au*. Similarly in Gurgaon, the dialect is fading off into Mēwātī, and here again the *au* has become *ō*, but the *y* is preserved. Finally in the Tarai Parganas of Naini Tal, we find a mongrel dialect, locally known as *Bhuksā*, from one of the tribes which employ it. I have classed it as Braj Bhākhā, but it might with equal propriety be put under Kanaujī or Hindōstānī.

Natives do not recognise all these distinctions. They, however, admit the following varieties. The Braj Bhākhā of the east, where it is shading off into Kanaujī, they often call Antarbēdī. The dialect of the north-east corner of Gwalior, opposite the State of Dholpur, the country of the Sikarwāṛ Rajputs, they call Sikarwāṛī. The dialect of the plains portion of Karaulī and of the portion of Gwalior opposite that State across the Chambal, they call Jādōbāṭī, from the Jādōs who are settled there. The broken country in the south of Bharatpur, in Karaulī, and in the east of Jaipur is called the Ḍāṅg and the dialect spoken by the Gūjar inhabitants of these hills is called Ḍāṅgī, with further subdivisions in Jaipur into Ḍāṅgī proper, Ḍũgarwārā, Kālīmāl, and Ḍāṅgbhāṅg. As already stated, the mixed dialect of the Naini Tal Tarai is called Bhuksā.

Taking the use of *yau*, *au*, *yō*, or *ō* in the past participles as our criterion, we are able to classify the various forms of Braj Bhākhā as follows :—

I.—Standard Braj (*chalyau*).
- Muttra.
- Aligarh.
- West Agra.

II.—Standard Braj (*chalyō*).
- Bulandshahr.

III.—Standard Braj (*chalau*).
- East Agra.
- Dholpur.
- Jādōbāṭī (Karauli plains and Gwalior).

IV.—Braj merging into Kanaujī (*chalō*).
- Etah.
- Mainpurī.
- Budaun.
- Bareilly.

V.—Braj merging into Bhadaurī (*chalō*).
- Sikarwāṛī (north-west of Gwalior).

VI.—Braj merging into Rājasthānī (Jaipurī) (*chalyau* or *chalyō*).
- Bharatpur.
- Ḍāṅg Dialects.

VII.—Braj merging into Rājasthānī (Mēwātī) (*chalyō*).
- Gurgaon.

VIII.—Mixed dialect of Naini Tal Tarai.

Other variations from the Standard.

In the district of Aligarh, and in the east of the district of Agra, we come across a very peculiar form of the pronoun of the third person, *viz.*: *gwa* or *gu*, he, she, it or that. So far as the specimens show, this form only occurs in this tract, but in the Ḍāṅg dialects we find a form *hwa*, which suggests its origin. In the districts in the east of the Braj Bhākhā tract we notice a tendency to run consonants into each other, especially when the first of them is the letter *r*. This is also a marked feature of the neighbouring Bhadaurī form of Bundēlī. Examples are *khachchu* for *kharchu*, expenditure (Mainpurī); *matt* for *marat*, dying (Sikarwāṛī); *ṭhākussā* for *ṭhākur-sāhib* (Etah); and (even so far north-west as Aligarh) *naukanni* for *naukarani*, servants.

In the districts of Budaun and Bulandshahr, the Braj Bhākhā is much mixed with the neighbouring vernacular Hindōstānī, just as in the former district it is also mixed with Kanaujī. One more small point may be noticed. Over a great portion of the Braj Bhākhā tract there is an instrumental case ending in *an*, as in *bhūkhan*, by hunger. In Agra and Dholpur we have instead a form in *ani*, thus, *bhūkhani*. This is an interesting survival of the time when the suffix *nē* was once used for the instrumental as well as for the agent case.

The Ḍāṅg dialects.

In the broken country in the south of Bharatpur, in Karauli, and in the east of Jaipur, the Braj Bhākhā employed by the Gūjar inhabitants presents many notable peculiarities. These are described in the section relating to those dialects. Suffice it to say here that they form a connecting link between Braj Bhākhā and the Jaipurī dialect of Rājasthānī. Like many rude forms of speech they are of importance for the comparative philology of the modern Indo-Aryan vernaculars.

It will be seen from the above that there exist several cross-divisions in the classification of the various forms of Braj Bhākhā. It is hence by no means easy to arrange the districts in which it is spoken in an order which is convenient for the examination of the specimens. That given in the following paragraph is the one which I have adopted :—

Number of speakers.

The number of speakers of Braj Bhākhā at home is reported to be as follows :—

Standard—			
Muttra		611,721	
Aligarh		992,200	
Agra		547,000	
Dholpur		262,335	
Jādōbāṭī—			
Karauli	80,000		
Gwalior	60,000		
		140,000	
Sikarwāṛī (Gwalior)		127,000	
Etah		401,000	
Mainpurī		532,000	
Bareilly		857,213	
			4,470,469
Braj Bhākhā mixed with Vernacular Hindōstānī—			
Bulandshahr		941,000	
Budaun		826,500	
Naini Tal Tarai		199,521	
			1,967,021
Carried over			6,437,490

	Brought forward	6,437,490
Braj Bhākhā merging into Rājasthānī—		
Gurgaon	149,700	
Bharatpur	502,303	
Ḍāṅg Dialects	774,781	
		1,426,784
	GRAND TOTAL	7,864,274

No information is available as to the number of speakers who employ Braj Bhākhā outside its own area.

Characteristic of Braj Bhākhā.

Braj Bhākhā is more typically Western Hindī than is literary Hindōstānī, and is also more archaic. The latter dialect, based on the form of speech employed in the north-west corner of the Western Hindī area, is strongly influenced by Pañjābī. It follows the latter language, more especially, in the preference for the termination *ā* for strong masculine tadbhava nouns, adjectives, and participles, and in employing only one form of the future tense, that made by suffixing *gā*. In Braj Bhākhā *au* is generally preferred to *ā*, and, though *gau* is also employed to express the future, a form of which the characteristic letter is *h* is more commonly met with. The future made with *gā* or *gau* extends over all the north of India from the Panjab to Bihar. In the west it is the only form, but its use becomes more and more rare as we go eastwards, so that in Bihar it is only met in sporadic instances.

The archaic nature of Braj Bhākhā is well illustrated by the occasional retention of a neuter gender. In most of the dialects of northern India this gender has nearly altogether disappeared,—nouns, which in former days were neuter, having as a rule become masculine. In Braj Bhākhā, however, it is occasionally preserved. For instance, the infinitive was originally a neuter, hence, in Braj Bhākhā we have not only the usual masculine form, e.g., *mār^enau* (Hindōstānī, *mār^enā*), to strike, but also, and more usually, the neuter form *mār^enaũ*. In the rural dialects this retention of the neuter is more widely spread than in the Braj Bhākhā of literature; for instance, we have the neuter word *sōnaũ* or *sōnõ*, gold; and even a neuter adjective in phrases like *ap^enaũ* (or *ap^enõ*) *dhan*, his own wealth.

I have said above that Braj Bhākhā generally prefers the termination *au* to the *ā* of Hindōstānī. Towards the east of the area in which the dialect is spoken, there is a tendency to pronounce this *au* as *ō*, after the Kanaujī fashion. I shall, henceforth, treat these terminations *au* and *ō* as convertible terms. The standard Braj of Muttra, the Doab, and Rohilkhand, does not use this *au* termination for nouns substantives. In the case of these it takes the termination *ā*, not *au*. Thus, *ghōṛā*, not *ghōṛau*, a horse. The oblique form singular and the nominative plural of these nouns ends in *ē*, also as in Hindōstānī. As we go south of Muttra, however, we find these nouns ending in *au* or *ō*, and, moreover, the oblique form singular and the nominative plural ends in *ā*, not *ē*,—an idiom which is borrowed from Rājasthānī. Adjectives (including genitives and participles), on the other hand, universally end in *au* or *ō*. Thus, standard Braj, *ghōṛē-kau*, southern Braj, *ghōṛā-kau*, of a horse; *bhalau*, good; *chalyau*, gone. Besides *aũ*, corresponding to the Hindōstānī *õ*, nouns have an oblique plural in *ni* or *n*, as in *ghōṛan-kaũ*, or *ghōṛani-kau*, of horses.

The pronouns show many divergencies from standard Hindōstānī. These will be described later on, when dealing with the grammar. Here it will suffice to draw attention to the frequent use of the word *haũ*, meaning 'I.'

As regards verbs, the present tense of the auxiliary does not differ materially from Hindōstānī, but this is not the case with the past tense which is *hau* or *hutau*, not *thā*, (I) was.

In the active verb, the present participle ends in *tu* or *t* (e.g., *mārata*, or *mārat*, striking), not in *tā*, as in the Hindōstānī *mār'tā*. The past participle of standard Braj is very characteristic. It ends in *yau*, as in *māryau*, struck. As we go eastwards, there is a tendency to drop the *y*, so that we have forms like *chalau*, *chalō*. On the other hand, to the south, the *y* is inserted in adjectives which are not participles, so that we have words like *āchhyau*, good; *tihāryau*, your. The *y*, which properly belongs only to the past participle, is a survival of an old Sanskrit *i*. The stages may be represented as follows:—Sanskrit, *māritakaḥ*; Prakrit, *māridaō*, *māriaō*, *māriau*; Braj, *māryau*.

The tense which in Hindōstānī is often called the aorist and is usually employed as a present subjunctive, is in reality an old present indicative, the meaning of which has been specialised. In Braj Bhākhā it is quite common to find it used in its original meaning of a present indicative. When it is desired to define the meaning of this tense, so as to make it a present definite, this is done by adding to it the present tense of the verb substantive. Thus, *haũ māraũ-haũ*, I am striking; *tū mārai-hai*, thou art striking. Another form of the present definite is made with the present participle, as in ordinary Hindōstānī. Similarly the imperfect tense is made with the present participle, but in some parts of the Braj Bhākhā area we find another set of forms of the imperfect made by adding the past tense of the verb substantive to what is usually identified[1] as the third person singular of the simple present for all persons and numbers. Thus, *mārai-haṷ*, I, thou, or he was striking; *mārai-hē*, we, you, they were striking.

The future tense of Braj Bhākhā may be formed by adding *gau* to the simple present, thus, *māraũ-gau*, thus following Hindōstānī. The more usual method is, however, to add *ih* or *aih* to the root, and then to suffix the same terminations as those of the simple present. Thus, *mārihaũ*, I shall strike. This tense is derived directly from the ancient Sanskrit. The steps are Sanskrit, *mārishyāmi*; Prakrit, *mārissāmi*, *mārihāmi*, *mārihaũ*; Braj Bhākhā, *mārihaũ*. It is thus seen that the Braj Bhākhā future is identical with the latest form of the Prakrit future.

Literature

Braj Bhākhā has a long and illustrious roll of authors. The earliest work with which I am acquainted is the Prithīrāj Rāsau of Chand Bardāī. Chand states himself that he was born at Lahore, and he was the most famous of the Rajput bards. Nevertheless he wrote neither in Pañjābī nor in Rājasthānī, but in an old form of Braj Bhākhā. He was the court poet of Prithīrāj Chauhān of Delhi, the last of the great Hindū monarchs, who was conquered and slain by the Muhammadan invaders under Shahābu'd-dīn in the year 1192 A.D. In the Prithīrāj Rāsau, Chand celebrates his master's exploits. These took place mainly in the middle Doab and the north of Rajputana and Bundelkhand, so that the employment

[1] I say 'usually identified,' but the identification is not, in my opinion, correct. I look upon *mārai* as an old locative of a verbal noun, 'on striking.' Thus, *mārai-hau* means 'I, thou, or he was on striking' (cf. English a-striking). An exactly similar idiom is found in the Magahī dialect of Bihārī.

of Braj Bhākhā is not surprising. The language is so old that parts of it are actually pure Prakrit. Unfortunately the value of the work either as a historical document or for linguistic study is discounted by the fact that grave doubts exist as to its genuineness. It is, in any case, certain that it contains copious interpolations. The poem has not yet been critically edited in its entirety, but the Nāgarī Prachāriṇī Sabhā of Benares has undertaken the task, and a good edition is now (1812) becoming available to students.

The Kṛishṇa-cult of Braj.

During the fifteenth century there was current in northern India a system of Vishṇu-worship, founded by a learned Brāhmaṇ, whose date is uncertain, named Vishṇu-swāmī. The incarnation of the deity which was principally adored was that of Kṛishṇa, conjointly with that of his spouse Rādhā. Vishṇu-swāmī preached to Brāhmaṇs only, and his teaching was not promulgated as a popular religion,—his followers were a select few. At the end of the fifteenth century, a Tailiṅga Brāhmaṇ named Vallabhāchārya changed all this, by popularising the cult of Rādhā-Kṛishṇa, and introducing it to the mass of the people. The faith centred round Mathurā,—in other words, the Braj Maṇḍal,—the scene of the sports of the youthful Kṛishṇa, and of his amours with Rādhā and the other herdmaidens of Gōkula. Here Vallabhāchārya finally settled. He left eight famous pupils, who are collectively known as the Ashṭa Chhāp. The most conspicuous of them were Viṭṭhalnāth and Sūr-dās. These eight old master-singers settled in the country hallowed by their traditions, and became founders of the illustrious colony of Gōkulastha Gosāĩs, filling all the Doab with the music of their songs. They employed the Braj Bhākhā dialect as the medium of their verse, and since their time, just as Awadhī has become the language, first of the Gestes of Rāma, and, secondly, of all north Indian Epic poetry, so Braj Bhākhā has ever since remained the one suitable vehicle for the praise of Kṛishṇa and his divine mistress. The Ashṭa Chhāp had many pupils and many imitators, several of whom have displayed signal command over language, and have succeeded admirably in composing the *padas* which are characteristic of their style,—short mystic love songs, in which the love of Kṛishṇa for Rādhā is compared to the love of the Sùpreme Deity for the human soul. The graceful diction, and at the same time the passionate yearning of some of these hymns have not often been surpassed.

The greatest of all this group was undoubtedly Sūr-dās (flourished 1550). He was a son of a court singer to the Emperor Akbar, and was blind,—the youngest of seven brothers, of whom six had been killed in battle fighting for the independence of Hindostan. He was a voluminous writer, and his fame chiefly rests upon his well-known Sūr-sāgar, a collection of stanzas extending to something like 60,000 lines. He justly holds a high place in the ranks of Indian literature. He excelled in all styles. He could, if occasion required, be more obscure than the Sphinx, and in the next verse be as clear as a ray of light. Other writers may have equalled him in some particular quality, but (in his special line) he combined the best qualities of all. To European taste there is too much sameness in his narrative style, —a sweet evenness, it is true,—to allow him to claim all that Indian devotees would render to him. The blind bard of Mathurā was a great poet, but nowhere does he reach to that high nobility of thought which illumines all that his great rival, Tulsī-dās of Audh, has written.

To give a list of Sūr-dās's successors and imitators would be unprofitable, and to describe their work at any length would occupy too much space. I content myself with referring to Nābhā-dās (fl. 1600), originally a Ḍōm by caste, the author of the *Bhakt-māl*, a collection of legends about the great Vaishṇava reformers, from which some historical matter may be extracted. Other famous writers in Braj Bhākhā are Dēva Datt (early 17th century) of Mainpurī, who has a great reputation amongst Indian scholars and Bihārī Lāl (fl. 1660), the author of the incomparable *Sat-saī*, or seven hundred couplets in what is some of the daintiest and most ingenious verse that was ever written. The *Sat-saī* has aptly been described as the despair of translators and the mine of commentators. The ease with which its author inevitably uses the right word in the right place makes translation almost impossible, and the compressed nature of his style,—each couplet being in itself a completely finished miniature,—gives rise to difficulties that afford an irresistible temptation to scholars who are learned men without being poets, and who love to hide what is obscure in the still deeper darkness of paraphrase and commentary.

AUTHORITIES.

The first recognition of Braj Bhākhā as a distinct dialect with which I am acquainted is Lallū Lāl's grammar mentioned below, which was published in 1811. The early Jesuit Missionaries do not seem to have been acquainted with it, nor is it mentioned in old collections of language-specimens such as the *Sprachmeister*. In the following list I mention only those grammars and other aids to the student which deal directly with the dialect. Full information regarding other works in Braj Bhākhā will be found in the general bibliography of Western Hindī.

The only translation of the Scriptures into Braj Bhākhā with which I am acquainted is the 'Bruj' version of the New Testament by the Serampore Missionaries (Carey and Chamberlain, 1818—1833).

GRAMMARS, DICTIONARIES, AND READING-BOOKS.

LALLŪ LĀL,—*General principles of Inflection and Conjugation in the Bruj B,hak,ha, or the Language spoken in the country of Bruj, in the District of Goaliyur, in the Dominions of the Raja of Bhurtpoor, as also in the extensive countries of Bueswara, Bhudawur, Unter Bed, and Boondelkhund. Composed by Shree Lulloo Lal Kub, B,hak,ha Moonshee in the College of Fort William.* Calcutta, 1811.

GARCIN DE TASSY,—*Anecdote relative au Braj Bhakha, traduite de l'Hindoustani. Journal Asiatique*, xi (1827), p. 298.

GARCIN DE TASSY,—*Rudiments de la langue Hindoui.* Paris, 1847.

GARCIN DE TASSY,—*Hindi Hindui Muntakhabat. Chrestomathie Hindie et Hinduie à l'usage des Élèves de l'École spéciale des Langues Orientales Vivantes près la Bibliothèque Nationale.* Paris, 1849.

GARCIN DE TASSY,—*Tableau de Kaliyug ou de l'Âge du Fer, par Wischnu Dâs, traduit de l'Hindoui Journal Asiatique*, iv. xix (1852), p. 551.

PEICE, W.,—*Selections, Hindee and Hindoostanee, to which are prefixed the rudiments of Hindee and Bruj Bhakha Grammar.* Calcutta, 1827; 2nd Edition, 1830.

BALLANTYNE, J. R.,—*Hindī and Braj Bhākhā Grammar.* London, 1839; 2nd Edition, *ib.*, 1868.

BALLANTYNE, J. R.,—*Grammar of the Hindustani Language, with brief Notices of the Braj and Dakhani dialects.* London, 1842.

BATE, J. D.,—*A Dictionary of the Hindee Language.* Benares, 1875. Contains many Braj Bhākhā forms.

KELLOGG, REV. S. H., D.D., LL.D.,—*A Grammar of the Hindī Language, in which are treated the High Hindi, Braj, ... etc., with copious philological Notes.* 1st edition, 1876; 2nd edition, London, 1893.

'ARYA,'—*Hindi Grammar in Hindi and English, in which is treated the Braj Dialect with illustrations from the Rājnīti, by Arya.* Benares. No date.

Grammar.

A skeleton grammar of the Braj Bhākhā dialect is given below. In writing it, I have presumed that the reader is acquainted with the principles of standard Hindōstānī. The following additional information will be found of use. For the sake of completeness much is a repetition of matter in the preceding pages.

In many parts of the Braj Bhākhā area, especially to the east and south-east, near the Bhadaurī country, the letter *r* when it precedes a consonant is often elided, and the following consonant is then doubled. Examples are *maddu* for *mard*, a man; *majjāu*, for *mar-jāu*, die (imperative); *mattũ*, for *marat-hũ*, I am dying; *naukonnu-sũ*, for *nauk^eranu-sũ*, to the servants (after a verb of saying). In Aligarh we meet a similar elision of *j* in *bhēd dayau*, for *bhēj dayau*, he sent.

The sound of the letter *w* is very indefinite. It is often pronounced as *b*. Thus, the word for 'he' is as often *bō* as *wō*. The true sound is really something between the two letters. The letter *w* often becomes *m*, especially after a long vowel. Examples are *mahã* (or *bhã*) for *wahã*, there; *charāmatu-ai*, is grazing; *āmatu-ai*, is coming; *manāman*, to celebrate; *jāmẽ*, they may go; *rōmati*, she (was) weeping; *bāman*, fifty-two.

Aspirates are very loosely dealt with. They are quite frequently dropped in the verb substantive. Thus, in Aligarh, we have, *ũ*, I am; *ē*, thou art, he is; *ẽ*, we are, they are; *au*, you are; *ō*, he was. So, we have *hāt* for *hāth*, a hand. *H* is moved in its position in *bhã*, for *wahã*, there; *bhaut*, for *bahut*, much; and *kulaph*, for *qufl*, a bolt.

In Aligarh, we have *ky* changed to *ch* in *chõ*, for *kyõ*, why.

Except in the Braj Maṇḍal and the adjacent country, the diphthong *au*, which is so characteristic of Braj Bhākhā, is very commonly changed to *ō*. In fact, over the whole area these two letters may be looked upon as mutually convertible. Thus, *chalyau* or *chalyō*, he went.

Attention has already been drawn to the fact that in Braj Bhākhā, strong masculine adjectives (including genitives and participles) of *a*-bases, end in *au*, as in *bhalau*, good; *ghar-kau*, of the house; *chalyau*, gone. In the Braj of the Braj Maṇḍal, and of the country to its north and east, this is not the case with substantives. These end in *ā*, as in Hindōstānī. Substantives end in *au* or *ō* only in the south country bordering on Rajputana. In the same part of the country, these substantives form their oblique singulars in *ā*, and their oblique plurals in *ã*, and we meet sporadic instances of this further north. Thus, even in Muttra, we find *thōrē dinã pāchhē*, after a few days, in which *dinã* is used instead of the regular Braj Bhākhā form *dinan*. These oblique forms in *ã* and *ã* are no doubt due to the influence of Rājasthānī. Generally these nouns have their singular oblique form and their nominative plural in *ai* or *ē*, and their oblique plurals in *an* or *ani*. Thus, *ghōṛā*, a horse; *ghōṛai-kau* or *ghōṛē-kau*, of a horse; *ghōṛai* or *ghōṛē*, horses; *ghōran-kau* or *ghōṛani-kau*, of horses. There is one important group of exceptions. Nouns of relationship, even when their nominatives end in *ā*, have the Rājasthānī oblique forms everywhere. Thus in Muttra we have *dō chhōrã* (not *chhōrē*), two sons; again, *lōh^erē bēṭã-nē*, by the younger son.

The letter *ē* added to a noun gives the force of the indefinite article (compare the Persian idiom). Thus, *janē-kau*, of a certain man; *nauk^erē* (Muttra), a servant.

There is the usual locative in *ē*, which is found all over northern India, as in *gharē*, in a house. There is also an instrumental in *ō* or *ṑ*, as in *bhūkhō* or *bhūkhṑ*, (I die) of hunger.

The postposition of the case of the agent is usually *nẽ* or *naĩ*. Occasionally we meet the form *nu*, as in *tum-nu mahᵉmānī karī-ē* (Aligarh), you have given a feast. This postposition is the origin of another instrumental case in *n*, *ni*, or *nu*, according to locality. Thus, *bhūkhan*, *bhūkhani*, or *bhūkhanu*, by hunger. This instrumental in *an* has become confused with the oblique plural in *an*, which has an altogether different derivation, and hence an *i* or a *u* is often suffixed to this oblique plural form which has no business to be there. Thus, besides *ghōṛan*, we have *ghōṛani*, and besides *gharan*, we have *gharanu*. Similarly we meet *majūranu-kau*, of servants; *kamērenu-kũ*, to workers, and many other such forms.

Now and then we meet with instances of other old case forms, such are *rājai* (Aligarh), the accusative-dative of *rājā*, a king. So we have the termination *u* added to the nominative of weak *a*-bases, as in *gharu* for *ghar*, a house. Indeed, this termination is often used in the oblique cases as well, where, however, its derivation is different.

There are several instances of the survival of the neuter gender. These have been dealt with *ante* on p. 72, and need not be again discussed.

Adjectives which end in *au* often follow, in the south, the example of the past participle, and insert a *y*. Thus, *āchhyau*, good; *mēryau*, my; *tihāryau*, your.

The accusative-dative of the personal pronouns often takes the forms *mōē*, *tōē*, and *wāē*, in different varieties of spelling. The final *ē* of these forms is very loosely attached to the base, so that, when emphatic particles are added they are inserted between the two. Thus, *mō-ū-ē*, me also. In Aligarh and East Agra there is a peculiar form of the personal pronoun of the third person, viz., *gu* or *gwa*, he, that; oblique singular *gwā*. Nominative plural *gwē*; oblique plural *guni*. Connected with it is *gwã* or *ṅgwā*, there. Another demonstrative pronoun which we meet is nearly the same in form as the relative pronoun. In Aligarh and the east it takes the form *ji*, and means 'this.' To the south it takes the form *jē*, and means 'that.' Similarly we have words like *jhã* meaning 'here' or 'there,' according to locality, and *jab*, the equivalent of *tab*, then, besides meaning 'when.'

I have already mentioned the way in which, in some localities, the initial *h* of the auxiliary verb is dropped. Here I may also draw attention to the following forms found in the Doab. *Ni-ũ*=I am not. *Hai* is used for *hwai*, having been, and *hatu-ē*, a nearly pure Kanaujī form, for 'he is.' In the definite present, when the *h* of the verb substantive is elided, the latter is sometimes combined with the present participle, as in *marᵉtũ*, for *marat-hũ*, I am dying. This may be further contracted in the east to *mattũ*.

The tense which in ordinary Hindōstānī is commonly used in the sense of a present conjunctive is, in Braj Bhākhā, quite commonly employed in its original meaning as a simple present. Thus, *māraũ*, I strike, as well as 'I may strike.' When the verb substantive is appended to this tense, we get another form of the definite present, as in *māraũ-haũ*, I am striking.

Another method of making a definite present and an imperfect is to take a verbal noun in *ai* or *ē*, and to append to it the appropriate auxiliary. Thus, *mārai-haũ* or *mārē-haũ*, I am striking: *mārai-hau*, or *mārē-hau*, I was striking. The *mārai* remains unchanged through all numbers and persons.

Attention has been drawn, on pp. 69 and ff., to the fact that the *y* of the past participle is commonly dropped in the east, as we approach Kanaujī.

As regards idiom we have to note that the agent case is often used with the past tenses of intransitive verbs. Thus (Muttra), *lōh'rē bēṭā-nē chalyau*, the younger son went away. This is, of course, quite contrary to the use of standard Hindōstānī, but is justified by the practice of Sanskrit. The verb is to be considered as impersonal, and the above sentence is literally, 'it was gone by the younger son.' In Sanskrit it would be *laghunā putrēṇa chalitam*.

Note also how the past tense of verbs of saying and the like is put in the feminine, to agree with *bāt* understood. Thus, *kahī*, he said, literally 'the word (*bāt*) was said by him.'

BRAJ BHĀKHĀ SKELETON GRAMMAR.

BRAJ BHĀKHĀ SKELETON GRAMMAR.

I.—DECLENSION.

	Masculine.		Feminine.	
	Strong.	Weak.	Strong.	Weak.
Sing.				
Nom.	*ghōṛā*, a horse	*ghar, gharu*, a house	*nārī*, a woman	*bāt*, a word
Obl.	*ghoṛā, ghōṛā, ghōṛai*	*ghar, gharu*	*nārī*	*bāt*
Plur.				
Nom.	*ghōṛā, ghōṛā, ghōṛai, ghōṛā, ghōṛaī*	*ghar, gharu*	*nārī, nāriyā̃*	*bātaī*
Obl.	*ghōṛaũ, ghoṛā̃, ghōṛani, ghōṛan*	*gharaũ, gharani, gharan, gharanu.*	*nāriyaũ, nāriyani, nāriyan, nārin*	*bātaũ, bātani, bātan*

Postpositions—

Agent, *nā̃, naī*

Acc.-Dat., *kū, kū, kaũ, kaī, kā̃*

Abl.-Instr., *sā̃, sū, tē, tē*

Gen., *kau*, obl. masc., *kā*; fem., *kī*

Loc., *mē, maī, pai, laũ*

Adjectives are as in ordinary Western Hindī, except that strong masculine forms end in *au*, instead of *ā*, with an oblique form in *ai* or *ā*, and that the plural masculine ends in *ī*, *ā̃*, *ai* or *aī*.

PRONOUNS.

	I.	Thou.	He, that.	This.	Who.	That.	Who?	What?
Sing.								
Nom.	*maī, haũ, hā̃*	*tū, tai, taī*	*wō, wah, wuk*	*yah, yik*	*jau, jaun*	*sō, taun*	*kō, kau, kaun*	*kahā, kā*
Obl.	*mū, muj, mohi, muhi*	*tō, tuj, tohi, tuhi*	*wis, wā, wāhi*	*is, yā, yāhi*	*jis, jā, jāhi*	*tis, tā, tāhi*	*kis, kā, kāhi*	*kāhē*
Acc.-Dat.	*mohi, muhi, mōē, mōy, mōi, mō*	*tohi, tuhi, tōē, tōy, tōi, tō*	*wāhi, wāē, wāy, wisē*	*yāhi, yāē, yāy, isē*	*jāhi, jāē, jāy, jisē*	*tāhi, tāē, tāy, tisē*	*kāhi, kāē, kāy, kisē*	...
Gen.	*mērau, mēryau*	*tērau, tēryau*	...	...	*jāau*	*tāau*	...	...
Plur.								
Nom.	*ham*	*tum*	*wō, wai*	*yō, yai*	*jau*	*sō, tō*	*kō, kau*	...
Obl.	*ham, hamaũ, hamani, haman*	*tum, tumhaũ*	*uni, un, unhaũ, wini, win, winhaũ*	*ini, in, inhaũ*	*jini, jin, jinhaũ*	*tini, tin, tinhaũ*	*kini, kīn, kinhaũ*	...
Acc.-Dat.	*hamaī*	*tumhaī*	*unhaī, winhaī*	*inhaī, ihaī*	*jinhaī*	*tinhaī*	*kinhaī*	...
Gen.	*hamārau, hamāryau*	*tumhārau, tumhāryau, tihārau, tihāryau*	...	...	...	...	...	...

In all the above, especially in the first and second persons, the plural can be used for the singular. In the paradigm of 'he, that,' *h* is often substituted for *w*. Thus, *hō, huk, his, hā*. Similarly, in 'this' *j* is substituted for the initial *y*. Thus, *jah, ji, jis, jā, jāy*. 'Anyone' is *kōē, kōī*, or *kōy*, obl. *kāhē*. 'Anything' is *kuchhu*, which is not changed in the obl. form. 'Self' is *āp*, gen. *ap'nau*.

II.—CONJUGATION.—A. Auxiliary Verbs and Verbs Substantive.

Present, I am.

	Sing.	Plur.
1	*haũ*	*haĩ*
2	*hai*	*hau*
3	*hai*	*haĩ*

Past, I was. Sing. masc. *hau*, *hõ*; fem. *hĩ*: plur. masc. *hĩ* or *hẽ*; fem. *hĩ*. We also meet the Kanauji form *hutau*, *hutĩ*; *hutõ*, *hutĩ*. Neither of these changes for person.

B. Active Verb.—Infinitive, *mārau*, *mār°nau* or *mār°naũ*, obl. *mār°nẽ* or *-nai*; or *māribau* or *māribaũ*, obl. *māribẽ* or *-bai*, to strike. For *māribau*, we have often *mār°bau*.

Present Participle, *māratu*, *mārat*, striking.

Past Participle, *māryau*, struck.

Conjunctive Participle, *māri*, *māri-kai*, *māri-kari*, having struck. The final *i* in all these words (except *kai*) is sometimes omitted. Sometimes we find *kẽ* instead of *kai*.

	Present Indicative or Subjunctive, I strike, or I may strike.		Future, I shall strike.	
	Sing.	Plur.	Sing.	Plur.
1	*mārau*, *mārũ*	*mārau*, *mārakĩ*	*mārihaũ*, *māraihaũ*, *mārauũgau*, *mārẽgau*	*mārihaĩ*, *māraikaĩ*, *māraĩgai*
2	*mārai*, *mārahi*	*mārau*, *mārahu*	*mārihai*, *māraihai*, *māraigau*	*mārihau*, *māraikau*, *mārauga*
3	*mārai*, *mārahi*	*mārau*, *mārakĩ*	*mārihai*, *māraihai*, *māraigau*	*mārihaĩ*, *māraihaĩ*, *māraĩgai*

Imperative, *mār*, *mārahi*, *māri*, strike thou; *mārau*, strike ye; *māriyõ*, *māriyai*, *mārijai*, be good enough to strike.

Other tenses are formed on the analogy of Literary Hindi. See, however, Borrowed Tense below.

C. Irregular Verbs. These are,—

hōnaũ, to become. Infinitive, *hōnaũ* or *hwaibaũ*; past participle, *bhayau* (masc. obl. *bhayẽ*, or *bhaẽ*; fem. *bhayĩ* or *bhaĩ*); conj. part., *hwai*, *hwai-kai*, etc.; present, *hõũ*, etc.; future, *hwaihaũ*, *hõihaũ*, *hõũgau*, etc. The rest is regular, except that the 2nd pl. future may be *hogĩ*, and the past participle is occasionally *hũt*.

dēnaũ, to give. Infinitive, *dēnaũ* or *daibaũ*; past participle, *diyau* or *dayau* (masc. obl. *dayẽ*, *daẽ*; fem. *dayĩ* or *daĩ*), or *dīnhau* or *dīnau*); pres. *dẽũ*, etc.; future, *daihaũ*, *dẽũgau*, etc.

lēnaũ, to take. Like *dēnaũ*, substituting *l* for *d*.

ṭhān°naũ, to appoint. Past participle, *ṭhayau* (masc. obl. *ṭhayẽ*, *ṭhaẽ*; fem. *ṭhayĩ*, *ṭhaĩ*).

kar°naũ, to do. Infinitive, optionally *kīnaũ*; past part., *karyau*, *kiyau*, *kīnhau* or *kīnau*; conj. part., *kai-kai* or *kari-kai*; future, *karihaũ* or *kaihaũ*.

jānaũ, to go. Past participle, *gayau* (masc. obl. *gayẽ* or *gaẽ*; fem. *gayĩ* or *gaĩ*).

D. Passive.—This is usually formed as in standard Hindi by compounding the past participle with *jānaũ*. A passive is sometimes formed by adding *iy* to the root. Thus, *māriyai*, he is being beaten.

E. Borrowed Tense.—Braj Bhākhā sometimes uses the Rājasthānī method of forming a definite present, by adding the verb substantive to the simple present instead of the present participle. Thus, instead of *mārata-haũ*, etc., I am striking, we may have,—

	Sing.	Plur.
1	*mārau-haũ*	*mārau-haĩ*
2	*mārai-hai*	*mārau-hau*
3	*mārai-hai*	*mārau-haĩ*

F. Causal Verb.—This is formed by adding *āw* for the causal and *°wāw* or *°wā* for the double causal. Thus, *chal°naũ*, to go; *chalāw°naũ*, to cause to go; *chal°wāw°naũ* or *chal°wānaũ*, to cause to cause to go. Sometimes *āw* is shortened to *°w*. Thus, *pujāwai* or *puj°wai*, he causes to be full. In the past participle, the final *w* is often omitted. Thus, *bulāyau* (for *bulāwyau*), he called.

KANAUJĪ.

Name of the Dialect.

Kanaujī takes its name from the city of Kanauj, which is situated on the bank of the river Ganges in the modern district of Farukhabad. That city is one of the most ancient in India: under the name of Kanyā-kubja (the Canogyza of classical geography) it is celebrated in Sanskrit literature as early as the Rāmāyaṇa and the earlier Arab geographers describe it as the chief city of India. In the middle of the 5th century A.D. it fell into the hands of the Rāṭhōr Rajputs. The fifth monarch of this dynasty was Jaichand, who is a prominent figure in the Rājpūt epic of Chand Bardāī, and in the Alhā-Ūdal cycle described under the head of Bundēlī. In 1193-94 Jaichand was defeated and slain by the Musalmāns, and Kanauj became a portion of the Muhammadan Empire of India. Throughout its history, the city also gave its name to its dependencies and to the surrounding district, and Kanaujī therefore means, literally, the dialect of the old kingdom of Kanauj.

Where spoken.

At the present day, Kanaujī is spoken in its greatest purity in the Doab districts of Etawah and Farukhabad, and, north of the Ganges, in Shahjahanpur. It is also found in Cawnpore and Hardoi, but in the latter district it is more or less mixed (according to locality) with the Awadhī dialect of Eastern Hindī spoken to its east, and in the former it shows signs of the influence not only of Awadhī, but of Bundēlī. North of Shahjahanpur, in Pilibhit we also find Kanaujī, but here it is mixed with Braj Bhākhā.

Language Boundaries.

Kanaujī is bounded on the west and north-west by Braj Bhākhā and on the south by Bundēlī. Both of these are, like Kanaujī, dialects of Western Hindī. On its east and north-east it has the Awadhī dialect of Eastern Hindī.

Varieties.

The area over which Kanaujī is spoken is not a large one, and near the borders it is influenced by neighbouring dialects. In the tract in which pure Kanaujī is spoken there are few variations. The only important one is that, north of the Ganges and in Cawnpore, there is a tendency to add a short *i* to a word ending in a consonant. Thus, *dēti* (masc.), not *dēt*, giving; *bādi*, not *bād*, after. I have already said that in Cawnpore and Hardoi the dialect is mixed. This is specially the case in Eastern Hardoi (in the Taḥṣīl of Sandila), where it is difficult to say whether the language is Awadhī or Kanaujī. The same is the case in Cawnpore, and in that district, in the tract on the bank of the Jamna opposite the district of Hamirpur, the language is so influenced by the Bundēlī of the latter district that it has a special name of its own, Tirhārī, or the language of the river bank. There is also a Tirhārī spoken on the opposite (southern) bank of the Jamna, which has been described under the head of Awadhī.

Number of Speakers.

The number of speakers of Kanaujī is reported to be as follows:—

Name of District.	Number of speakers.
Farukhabad	712,500
Etawah[1]	351,000
Carried over .	1,063,500

[1] Number given for Etawah is probably too small.

Name of District.	Number of speakers.	
Brought forward	1,063,500	
Hardoi (except Sandila)	880,500	
Shahjahanpur	825,000	
Pilibhit	432,500	
		3,201,500
Mixed dialects—		
Cawnpore Kanaujī	1,090,000	
Cawnpore Tirhārī	40,000	
Hardoi (Sandila)	150,000	
		1,280,000
TOTAL		4,481,500

Literature.

As a literary language Kanaujī has been overshadowed by its more powerful neighbour Braj Bhākhā. The district in the Kanaujī area which has produced the most famous authors is Hardoi, where the towns of Pihānī and Bilgrām, especially the latter, were the homes of many distinguished writers. Most of these were Musalmāns, and wrote in Arabic and Persian, but Hindū and Muhammadan writers in the vernacular were not wanting.

The town of Tikmapur or Tikwanpur is in the district of Cawnpore. Here, in the middle of the 17th century, flourished four celebrated brothers, Chintāmaṇi Tripāṭhī, Matirām Tripāṭhī, Bhūkhaṇ Tripāṭhī, and Nīlkaṇṭh Tripāṭhī. They were voluminous authors, and the reputation of their learning and poetic powers has survived to the present day.

Authorities.

The only work dealing with Kanaujī which I have seen is Mr. Kellogg's Hindī grammar. The Serampore Missionaries published a version of the New Testament in Kanaujī in the year 1821. The dialect employed differs considerably from that illustrated in the following pages.

Grammar.

As elsewhere stated, Kanaujī differs but slightly from Braj Bhākhā. It prefers the termination *ō* to the *au* of that dialect. *Ō*, however, also occurs in some forms of Braj Bhākhā. Both dialects are fond of adding *u* to the end of nouns which in ordinary Hindōstānī terminate in a consonant. This is, perhaps, more common in Kanaujī, which also, north of the Ganges, sometimes puts *i* instead of *u*.

With reference to the accompanying skeleton grammar of Kanaujī the following additional facts may be noted:—

As in other dialects there is a tendency to drop *h* between two vowels. Thus, 'I will say' is ***kaihaũ*** for ***kahihaũ***.

Strong masculine tadbhava adjectives (including the genitive case and participles), which in Standard Hindī end in *ā*, in Kanaujī end in *ō*. Thus, Hindī ***chhōṭā***, Kanaujī ***chhōṭō***, small. Strong masculine substantives, however, end in *ā*, and this *ā* is in some cases (mostly nouns of relationship) not changed to *ē* in the oblique singular. Thus, ***larikā***, a son; ***larikā-kō*** (not ***larikē-kō***), of a son.

Weak masculine tadbhavas, which in Hindī end in a silent consonant, in Kanaujī optionally end in *u*. Thus, Hindī ***ghar***, Kanaujī ***ghar*** or ***gharu***, a house. This termination *u* is optionally retained in the oblique singular, as, ***ghar-kō*** or ***gharu-kō***, of a house.

As regards Demonstrative Pronouns, these are, in Standard Hindī, *wah* and *yah*, and in Bundēlī, *bō* and *jō*. Kanaujī fluctuates between the two forms. We have *wahu* as well as *bau*, he, that, and *yahu* as well as *jau*, this.

We sometimes find the past tense of a *neuter* verb used impersonally with the subject in the agent case. Thus, *larikā-nē chalō-gaō*, by the son it was gone away, *i.e.*, the son went away. This is, of course, opposed to the rules of Standard Hindī. Note how verbs of saying, asking, etc., are used in the *feminine* of the past tense, agreeing with *bāt* understood. Thus, *us-nē kahī*, he said; *us-nē pūchhī*, he asked.

The past tenses of *dēnā*, *lēnā* and *jānā* are, as in Bundēlī, *daō*, *laō*, *gaō*. The past tense of the verb substantive is *rahõ*, *hatō*, or *thō*. In Bundēlī it is *rahõ*, *hatō*, or *tō*, and in Braj Bhākhā, *rahaũ*, *hutau*, or *hau*.

KANAUJĪ SKELETON GRAMMAR.

I.—DECLENSION.—

	Masculine.		Feminine.	
	Strong.	Weak.	Strong.	Weak.
Sing. Nom.	*ghōṛā*, a horse	*ghar* or *gharu*, a house.	*nārī*, a woman	*bāt*, a word.
Obl.	*ghōṛā, ghōṛē*	*ghar, gharu.*	*nārī*	*bāt.*
Plur. Nom.	*ghoṛā, ghōṛē*	*ghar, gharu.*	*nārī*	*bātē.*
Obl.	*ghōṛan*	*gharan, gharun, gharanu.*	*nārin*	*bātan.*

Postpositions—

Agent, *nē*.

Acc.-Dat., *kō, kā̃*.

Abl.-Instr., *sē, sētī, san, tē, tā, kari, kar-kē*.

Gen., *kō* (obl. *kē*); fem. *kī*.

Loc., *mē, maī, mā̃, mē̃, par, lē*.

To form the plural, *hwār* or *hwāru* is sometimes added to both nouns and pronouns.

The oblique plural is sometimes used in the sense of the singular. Thus, *jādā dāmau-kō*, of great value. We sometimes meet an instrumental singular in *ō* or *an*, as in *bhūkhō* or *bhūkhan*, by hunger, and a locative in *ī*, as *gharī*, in a house.

Adjectives as in ordinary Hindī, except that strong masculine forms end in *ō* instead of *ā*.

PRONOUNS.

	I.	Thou.	He, that.	This.	Who.	That.	Who?	What?	Anyone.
Sing. Nom.	*maī*	*tū*	*wahu, wuhi, uhi, bau, bahu*	*yahu, yihu, ihu, yau, jau, jahu*	*jaun, jaunu, jō*	*taun, taunu, sō*	*kaun, kaunu, kō*	*kahā, kā*	*kōū, kōī, kaunau.*
Obl.	*mō*	*tō*	*uhi, bahi, wō*	*ihi, yā*	*jehi, jā*	*tehi, tā*	*kehi, kā*	*kāhō*	*kaunau, kisū.*
Acc.-Dat.	*mohi*	*tohi*	*usū, usai*	*isū, isai*	*jisū, jisai*	*tisū, tisai*	*kisū, kisai*	...	...
Gen.	*mērō*	*tērō*	...	...	...	...	...	...	...
Plur. Nom.	*ham*	*tum*	*wē, wai, bō*	*jē, jai*	*jaun, jō*	*sō*	*kō*	...	...
Obl.	*ham*	*tum*	*un, unhō̃*	*in, inhō̃*	*jin, jinhō̃*	*tin, tinhō̃*	*kin*	...	...
Acc.-Dat.	*hamē, hamaī*	*tumhē, tumhaī*	*unhē, unhaī*	*inhē, inhaī*	*jinhē, jinhaī*	*tinhē, tinhaī*	*kinhē, kinhai*	...	...
Gen.	*hamārō*	*tumhārō*	...	...	...	...	...	...	...

To any of these plurals *hwār* or *hwāru* may be added. Thus, *ham-hwār*, we.

'Anything' is *kachhū* or *kuchhō*, indeclinable.

In the personal pronouns, the plural is often used in the sense of the singular.

The Reflexive Pronoun is *āp* or *āpu*, genitive *apan, apanu*, or *ap*ⁿnō*.

II.—CONJUGATION. A. Auxiliary Verbs, and Verbs Substantive—

Present, I am.

	Sing.	Plur.
1	*hū*	*haī, haī-gē*
2	*hai, hai-gō*	*hō, hō-gē*
3	*hai, hai-gō*	*haī, haī-gē*

Past, I was. *Thō* or *hatō*, fem. *thī* or *hatī*; Plur., *thē* or *hatē*, fem. *thī̃* or *hatī̃*. Or *mōī rahō*, etc., like *mārō*, below.

B. Active Verb—

Infinitive,—*māran, māranu, mār*ⁿnō*, or *māribō* (obl. *māribē*), to strike.

Present Participle,—*mārat* or *māratu*, striking.

Past Participle,—*mārō*, struck.

Conjunctive Participle,—*mār-kē* or *māri-kē*, having struck.

Present Indicative and Subjunctive, I strike or I may strike. *Future*, I shall strike.

	Sing.	Plur.	Sing.	Plur.
1	*mārō, mārū̃*	*mārē*	*mārihaū, mārihō, mārihū, mārōgō*	*mārihaī, mārōgē.*
2	*mārē*	*mārō*	*mārihai, mārēgō*	*mārihō, mārōgē.*
3	*mārē*	*mārē*	*mārihai, mārēgō*	*mārihaī, mārēgē.*

Imperative,—sing. *mār*; plur. *mārō*; respectful, *māriyō, māriyē*. Other tenses are formed on the analogy of Braj Bhākhā, substituting *ō* for *au* in masculine terminations.

C. Irregular Verbs. These are,—

hōn, to become. Past participle, *bhayō* or *bhaū*. Other forms regular.

dēn, to give, and *lēn*, to take. Past participles, *daō* and *laō*, respectively. Other forms regular.

jān, to go. Past participle, *gayō* or *gaō*.

karan, to do, and *maran*, to die, are usually regular. Thus, past participles, *karō* and *marō*.

D. and E.—The passive is formed as in Braj Bhākhā. So also, like that dialect, Kanauji occasionally borrows its definite present from Rājasthānī.

BUNDELĪ OR BUNDELKHAṆḌĪ.

Area in which spoken.

As its name implies, Bundēlkhaṇḍī is the language of Bundelkhand. 'Bundēlī' signifies the language spoken by the Bundēlās, who are the principal inhabitants of that country. According to the *Gazetteer of India*, Bundelkhand is the tract 'lying between the river Jamna on the north, the Chambal on the north and west, the Jabalpur and Saugor Divisions of the Central Provinces on the south, and Rewa or Baghelkhand and the Mirzapur Hills on the south and east.' Politically this area includes the British districts of Banda, Hamirpur, Jalaun, and Jhansi; so much of the Gwalior Agency of Central India as consists of the home districts of the State of Gwalior, the whole of the Bundelkhand Agency, and a small portion on the west side of the Baghelkhand Agency. The area in which Bundēlī is spoken does not altogether coincide with this definition. In the first place the dialects spoken in the district of Banda are not Bundēlī. They are broken forms of the Baghēlī dialect of Eastern Hindī, and have been described under that language.[1] The River Chambal forms the northern and western boundary of the State of Gwalior. On the north, Bundēlī not only extends to that river but crosses it into the districts of Agra, Mainpuri, and Etawah, being spoken in the southern portions of each. On the west, it does not extend to the Chambal, the languages spoken in the western portion of Gwalior being Braj Bhākhā, and various forms of Rājasthānī. On the south it extends far beyond the nominal boundaries of Bundelkhand. It is spoken not only in the districts of Saugor and Damoh and in the eastern portions of Bhopal, all of which, like the south of the Bundelkhand Agency, lie on the Vindhyan plateau, but is the vernacular of the districts of Narsinghpur and Hoshangabad which lie in the Narbada Valley, and, still further south, on the Satpura plateau, of the district of Seoni. On the same plateau it is spoken in a broken form by the Lōdhīs of Balaghat and over the centre of the district of Chhindwara, and a large number of its speakers have even found their way into the great Nagpur plain and are heard speaking a mongrel *patois* in the district of Nagpur, the proper vernacular of which is Marāṭhī. We may say roughly that it is spoken by nearly seven millions of people, and over an area of nineteen thousand square miles.

Language Boundaries.

Bundēlī is bounded on the east by the Baghēlī dialect of Eastern Hindī; on the north and north-west by the closely related Kanaujī and Braj Bhākhā dialects of Western Hindī, and, in Hamirpur, by the Tirhārī form of Baghēlī spoken on the south bank of the Jamna; on the south-west by various dialects of Rājasthānī, the most important of which is Mālwī; and on the south by Marāṭhī. It merges gradually, without any distinct boundary line, through some mixed dialects into Eastern Hindī, Kanaujī, Braj Bhākhā and Rājasthānī, but there is no merging into Marāṭhī, although there are some broken dialects which are mechanical mixtures of the two languages.

Varieties.

Bundēlī is, on the whole, a very homogeneous form of speech. There is one uniform type current over the greater part of the area in which it is heard. Natives, who are very quick to notice

[1] See Vol. VI, pp. 142 and ff.

slight variations of dialect, maintain that there are two or three sub-dialects to which they have given special names, but the differences are only very unimportant local peculiarities. There are, however, towards the north of the Bundēlī tract some intermediate forms of speech which deserve notice, and there are also the broken dialects of the south. The varieties of the standard Bundēlī which are recognised by natives are called Pãwārī, Lodhāntī or Rāṭhōrā, and Khaṭōlā. Pãwārī is the dialect used in the north-east of the State of Gwalior, and in Datia and its neighbourhood, where the Pãwār Rājpūts are numerous. Lodhāntī or Rāṭhōrā is the dialect spoken in the Rāṭh Pargana of Hamirpur, and the neighbouring portion of Jalaun, where the Lōdhīs are in a majority. In the heart of the Hamirpur district, and adjoining the Rāṭh Pargana, lie the Bāwan Chaurāsī Pargana of the Charkhari State, the Sarila State, and the Jigni Jagir, all falling politically under the Bundelkhand Agency. The same dialect is also spoken in them. Khaṭōlā is the form of Bundēlī spoken in the south-east of the Bundelkhand Agency and in the neighbouring part of Baghelkhand, *i.e.*, in the Panna State and its neighbourhood. The same form of speech is also found in the adjoining district of Damoh in the Central Provinces.

The mixed dialects are Banāpharī, Kuṇḍrī, Nibhaṭṭā, on the east, shading off into Eastern Hindī, and Bhadaurī, on the west, shading off into Braj Bhākhā. Of these Banāpharī is the most important. It is spoken in the south-east of the Hamirpur district, and in the north-centre and east of the Bundelkhand Agency. Here the Banāphar Rajputs are strong, and an epic cycle celebrating their deeds, and composed in their language, is famous all over northern India. The Banāpharī sub-dialect varies somewhat from place to place, that of Hamirpur being so full of Baghēlī idioms that I have been compelled to describe it under that language (*ante*, Vol. VI, pp. 155 and ff.). That of the Bundelkhand Agency though borrowing freely from Baghēlī is in the main Bundēlī, and is dealt with here.[1] Kuṇḍrī is spoken on both banks of the river Ken, which separates the district of Banda from Hamirpur. The Kuṇḍrī on the Banda side of the river is based on Baghēlī, and has been described under that language (*ante*, Vol. VI, pp. 152 and ff.). That on the Hamirpur side is a mixed language, but its basis is Bundēlī, and therefore it is described in the following pages. Along the north side of the Hamirpur district, on the south bank of the Jamna, there is a narrow strip of country in which Tirhārī, a mixed dialect based on Baghēlī, is spoken. It has been described *ante*, Vol. VI, pp. 132 and ff. This Tirhārī goes on into the district of Jalaun, where it gradually merges into the standard Bundēlī of the district through a form of Bundēlī known as Nibhaṭṭā. Bhadaurī or Tõwargaṛhī is properly speaking the dialect spoken in Bhadāwar and Tõwargaṛh, on the banks of the Chambal where it separates the Gwalior State from Etawah and Agra. On the north side of the river we find it in the country near the Chambal belonging to these two districts and to Mainpurī. In Gwalior it extends right down the whole centre of the home districts of the State, having Braj Bhākhā and Rājasthānī to its west, and on its east, to the north Pãwārī (already described) and further south ordinary standard Bundēlī. Standard Bundēlī itself, which is recognised by natives as not being Pãwārī, Lodhāntī, or Khaṭōlā, is spoken in the rest of the districts of Jalaun and Hamirpur and of the Bundelkhand Agency, in Jhansi and Saugor, together with the portions of Gwalior and Bhopal immediately to their east, and in Seoni, Narsingpur, and Hoshangabad.

1 A full account of Banāpharī will be found on pp. 481 and ff., *post*.

The broken dialects of the south are not like the mixed ones of the north, as they are not intermediate links each between two neighbouring languages. The two languages in each case are there, but as the members of each pair are not closely connected, they do not merge into each other. There is, instead, a broken *patois* which is a purely mechanical mixture of the two forms of speech. The speakers, who are familiar with both, sometimes use the idioms of one and sometimes of the other, and usually show so strict impartiality that in one sentence they will use the one for expressing a particular idea, and in the next will employ the other for expressing it over again. These broken dialects are Lōdhī, Kōshṭī, Kumbhārī and Nagpurī 'Hindī,' which are Bundēlī mainly mixed with Marāṭhī, and the Bundēlī of central Chhindwara which is mixed with ordinary Hindōstānī. Lōdhī is spoken by the members of the Lōdhī tribe who have settled in Balaghat (compare the Lodhāntī Bundēlī of the north), and Kōshṭī by Kōshṭīs in Chhindwara, Chanda, and Bhandara. Kumbhārī is spoken by the Kumbhārs of Chhindwara and Buldana. Nāgpurī 'Hindī' is the so-called 'Hindī' of the district of Nagpur.

Number of Speakers.

The following figures show the estimated number of speakers of the various forms of Bundēlī. They are based on the census of 1891 :—

Name of Dialect.	Where spoken.	Number of speakers.	
Standard	Jhansi	679,700	
	Jalaun	360,129	
	Hamirpur	384,000	
	South-east Gwalior	200,000	
	East Bhopal	67,000	
	Orchha, etc.	388,400	
	Saugor	582,500	
	Narsinghpur	363,000	
	Seoni	195,000	
	Hoshangabad	300,000	
	Total Standard		3,519,729
Pāwārī	North-east Gwalior	150,000	
	Datia, etc.	203,500	
	Total Pāwārī		353,500
Lodhāntī or Rāṭhōrā	Hamirpur	98,000	
	Charkhari, etc., in Hamirpur	39,500	
	Jalaun	8,000	
	Total Lodhāntī or Rāṭhōrā		145,500
Khaṭōlā	Panna, etc.	569,200	
	Damoh	322,000	
	Total for Khaṭōlā		891,200
	Total for all varieties of Standard Bundēlī		4,909,929

Name of Dialect.	Where spoken.	Number of speakers.	
	Brought forward		4,909,929
Mixed dialects of the North-east—			
Banāpharī	North-east Bundelkhand	245,400	
	West Baghelkhand	90,000	
	(Hamirpur, not included in the total	5,000)	
	Total Banāpharī	335,400	
Kuṇḍrī	Hamirpur	11,000	
Nibhaṭṭā	Jalaun	10,200	
	Total mixed dialects of the North		356,600
Mixed dialect of the North-west—			
Bhadaurī or Tōwargarhī	Gwalior	1,000,000	
	Agra	250,000	
	Mainpuri	8,000	
	Etawah	55,000	
	Total Bhadaurī		1,313,000
Broken dialects of the South—			
Lōdhī	Balaghat	18,600	
Chhindwara Bundēlī	Chhindwara	145,500	
Koshṭī Dialects		14,692	
Kumbhār Dialects		4,980	
Nāgpurī 'Hindī'	Nagpur	105,900	
	Total broken dialects of the South		289,672
	Total of all forms of Bundēlī		6,869,201

Literature.

Bundēlī has a large literature. There is in the first place the well-known epic cycle about Ālhā and Ūdal, still sung all over northern India, and preserved by bards in the Banāpharī dialect. These heroes lived in the latter half of the twelfth century A.D. and their exploits have been the subject of verse ever since. The poet Chand Bardāī, who according to tradition was their contemporary, devoted a whole canto of his famous epic to Prithīrāj's wars with the State of Mahobā, whose champions they were. Formal Bundēlī literature, of the kind which the learned of India delight in, dates from at least the time of the Emperor Akbar. Kēsab Dās, the founder of vernacular rhetoric, was a native of the State of Orchha, and served as an ambassador from Indrajit Singh, its king, to that monarch. He flourished at the end of the sixteenth century, and his works are to the present day the acknowledged standard of poetical criticism for the whole of Hindōstān. From his time Bundelkhand has produced a long series of writers on poetics. From it have sprung many masters whose works are admitted authorities on the art of criticism. Perhaps the two best known are Padmākar Bhaṭṭ of Banda and Paj'nēs of Panna, both of whom flourished in the early part of the nineteenth century. All these could tell how poetry should be written, but none of them were great original poets themselves. The school of Bundelkhand shone in analysis rather than in composition. The only original writers of importance were Prān-nāth and Lāl Kabi, both of whom attended the court of Chhattarsāl of Panna in the first quarter of the eighteenth century. Prān-nāth was a religious reformer who attempted to combine Hinduism with Muhammadanism. He was a

voluminous author, and wrote in a curious language, which, like his doctrine, was a compound of India and Islām. While the grammatical structure of his language is purely vernacular, the vocabulary is mainly supplied from Persian and Arabic. Lāl Kabi wrote the Chhatra Prakāś, an account of the life of his patron Chhattarsāl and of his father Champati Rāy. It is noteworthy as one of the few original historical works written by an Indian for Indians.

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SMITH, V. A.,—*Popular Songs of the Hamirpur District in Bundelkhand, N. W. P. Journal* of the Asiatic Society of Bengal, Vol. xliv, 1875, Pt. I, pp. 389 and ff.

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Besides the above, Mr. Vincent Smith has most kindly placed at my disposal a manuscript collection of Bundēlī popular songs and a series of notes on the grammar of the dialect which have been freely utilised in the following pages.

Written Character.

As elsewhere in Hindostan, both the Nāgarī character and its congener, the Kaithī character, are used in writing Bundēlī.

Vocabulary.

Bundēlī has several words in its vocabulary which are not met with in ordinary dictionaries. Some of these will be found in the specimens and in the standard List of Words and Sentences. In addition I give the following from the Bundelkhand Gazetteer :—

Bābā, baṛē bābā, a paternal grandfather.
Dāī, a grandmother.
Dādā, bhāū, bhaiyā, bāpū, a father.
Dīdī, aiyā, māī, a mother.
Dudā, a paternal uncle.
Kakihī, an aunt, the wife of a *dudā*.
Bhaiyā, dāū, dādā, nānā, an elder brother.
Bhōbhī, bhaujī, an elder brother's wife.
Lahurī, gutuī, a younger brother's wife.
Dul'han, lagāī, mahariyā, basahī, jurūā, gotānī, a wife.
Dīdī, a sister.
Biṭiyā, buīyā, chhaunī, a daughter.
Lālā, dādū, chhaunā, būā, a son.
Phuwā, buwā, a mother's sister.
Jijā, a sister's husband.
Pāhun, nāt, a son-in-law.
Sār, sārō, a wife's brother.
Sahō, rāut, mahtaū, a father-in-law.
Bhānij, bhainẽ, a sister's son.
Garai, loṭiyā, a *lōṭā*.
Genduwā, jhāri, karōrā, a *lōṭā* with a spout.
Thariyā, thār, tāthī, a salver.
Baṭuwā, a brass vessel for holding water. (Hindī *baṭ'lōhā*.)

Khōrā, khor^awā, khoriyā, beliyā, a cup. (H. *kaṭōrā.*)
Kop^arī, a large brass plate. (H. *parāt.*)
Chambū, a brass cup. (H. *bēlā.*)
Kal^asā, a brass water-pot. (H. *gagarī.*)
Tameh^arā, a copper water-pot.
Karahiyā, an iron pan.
Gaṅgal, an earthen vessel. (H. *kārādār gag^arā.*)
Pāṇḍabbā, a betel-box.
Sanarsī, tongs. (H. *sāṛ^asī.*)

Grammar.—It is hoped that the following sketch of Bundēlī grammar will be found sufficient for understanding the specimens.

Pronunciation.—When the vowels *ē* and *ō* are shortened, they become *i* and *u*, respectively. Thus from *bēṭī*, a daughter, we have *biṭiyā*, and from *ghōrō*, a horse, *ghur^awā*, not *beṭiyā* and *ghor^awā* as in the more eastern languages. I have no proof of the existence of the short vowels *e* and *o* in Bundēlī, but it is probable that the short *e* occurs in words like *katek*, how many? The diphthong *ai* is commonly confused with *ē*, and *au* with *ō*. Judging from the specimens *ē* and *ō* seem to be the most common pronunciations. Thus we find *kēhõ*, for *kaihaũ*, I will say; *jēhē* and also *jaihē*, thou wilt go; and *ōr*, for *aur*, and. In the following grammatical notes, when there are authorities for both pronunciations, I shall write *ē* and *ō* respectively, it being understood that when these letters form parts of terminations they can be also written *ai* and *au* respectively. The value of other vowels is also fluctuating. Thus we find *i* substituted for *a* in *birōbar*, equal to, and the vowel *a* lengthened in *rāyī*, it, fem., remained. So also the word for the conjunction 'that' is indifferently written *ki*, *kī* and *kē*.

As regards consonants the letter *r* is often substituted for *ṛ*, as in *parō*, he fell, *daur-kē*, having run, and *ghur^awā*, a horse. In the word *hakīgat*, truth, a *g* has been substituted for a *k*. The most prominent feature, however, is the constant elision of a medial *h*. Thus, we have *kaī* or *kayī*, for *kahī*, he said; *ran*, for *rahan*, to remain; *kuābē-kē lāk*, for *kahābē-kē lāik*, fit to be called; *pairā dēō*, for *pahirā dēō*, clothe. When a long *ā* precedes the *h*, a following *a* is changed to *u*, as in *chāut*, for *chāhat*, wishing. *Rahi-kē*, having remained, becomes *rēi-kē*. Other forms of the same verb are *ratī-haī*, they, fem., remain, and *raō-tō*, he had remained. In this connexion, note the form *bhaūt*, for *bahut*, much. The letter *y*, as an initial, is unknown, its place being supplied by *j*. So, also, *b* is substituted for initial *w*. Thus, *jō*, for *yah*, this, and *bō* for *wah*, that.

Declension.—The use of long forms of nouns, usually in a diminutive or non-honorific sense, is very common. Masculine long forms mostly end in *wā*, and feminine ones in *yā*. Thus, we have both *ghōrō* and also, more commonly, *ghur^awā*, a horse; *bēṭī*, and also *biṭiyā*, a daughter. We also often meet redundant forms in *aïva*, as in *bilaïvā*, a cat, and *chiraïvā*, a bird.[1]

[1] Theoretically, every Indo-Aryan noun can have three forms, a short, a long, and a redundant. The short form may be either weak or strong. In eastern languages, such as Bihārī, all four forms of one and the same noun are commonly found, but, so far as information is available, in the more western dialects such instances have not been recorded, although they probably occur in the mouths of villagers. As an example of these different forms, I may quote from Bihārī,—weak short form, *ghōr*, a horse: strong short form, *ghōrā*, a horse; long form *ghor^awā*, a horse; redundant form, *ghorauwā*, a horse.

Masculine *tadbhava* words,[1] which in Hindōstānī end in *ā*, in Bundēlī usually end in *ō*. Thus, Hindōstānī, *ghōṛā*, but Bundēlī, *ghōrō*, a horse. The only exceptions which I have noted are some nouns of relationship, such as *daddā*, a father; *mōṛā*, a son; *kakkā*, an uncle; and long forms like *ghur*ᵉ*wā*.

The feminine often has *nī* where standard Hindōstānī has *in*, as in *tēl*ᵉ*nī*, an oilman's wife, but Hindōstānī *tēlin*. So *hur*ᵃ*kinī*, a harlot.

The declension of nouns closely follows that of Hindōstānī. Masculine *tadbhavas* in *ō* form their oblique form singular, and usually their nominative plural, in *ē*. The oblique plural ends in *an*. We thus get the following forms of *ghōrō*, a horse.

	Singular.	Plural.
Direct,	*ghōrō*	*ghōrē*.
Oblique,	*ghōrē*	*ghōran*.

Other masculine nouns remain unchanged in the singular, and in the nominative plural, but form the oblique plural by adding *an*. This is the general rule, but some nouns in *ā* form the nominative plural in *ã̄*, or even in *an*. Thus, *hinnā*, a deer, nom. plur., *hinnã̄*; *kuttā*, a dog, nom. and obl. plural, *kuttan*. Feminine long forms in *iyā* form the nominative plural in *iyã̄*, and the oblique plural in *iyan*. Other feminine nouns form the nominative plural in *ẽ̄*, or, if they end in *ī*, in *ĩ̄*, and the oblique plural in *an* or *in*. All feminine nouns remain unchanged in the singular. Examples of these forms taken from the specimens are :—

Singular.		Plural.	
Direct.	Oblique.	Direct.	Oblique.
Lōrō, younger	*lōrē*	*lōrē*	*lōran*.
Daddā, a father	*daddā*	*daddā*	*daddan*.
Ku-karm, a bad action	*ku-karm*	*ku-karm*	*ku-karman*.
Chākar, a servant	*chākar*	*chākar*	*chāk*ᵉ*ran*.
Sã̄ṛ, a bull	*sã̄ṛ*	*sã̄ṛan*	*sã̄ṛan*.
Rahāiyā, a dweller	*rahāiyā*	*rahāiyā*	*rahāiyan*.
Nugariā, a finger	*nugariā*	*nugariã̄*	*nugarian*.
*Hur*ᵃ*kinī*, a harlot	*hur*ᵃ*kinī*	*hur*ᵃ*kinĩ̄*	*hur*ᵃ*kinin*.
*Gat*ᵃ*kī*, a thump	*gat*ᵃ*kī*	*gat*ᵃ*kĩ̄*	*gat*ᵃ*kin*.

Sometimes we meet ordinary Hindōstānī forms, as *bātẽ̄*, words; *hētiõ-kē saṅg*, with friends; *pāõ-mẽ̄*, on feet. Note also the forms *gharē*, in a house; *bhūkhan-kē mārē*, through hunger.

Cases are made as usual by postpositions. The following are the principal. The sign of the agent case is *nē* or *nẽ̄*. That of the accusative and dative is *kȭ* or *khȭ*; of the ablative *sē*, *sẽ̄*, or *sȭ*; and of the locative *mai* or *mẽ̄*. *Lai* or *lānē* is 'for.' The usual suffix of the genitive is *kō*; obl. masc., *kē*; fem. dir. and obl., *kī*. The termination *khȭ* is also apparently sometimes used to form an oblique genitive, as in *tā-khȭ pīchhē*, after that. Unless the words are mistake of the writer, as they probably are, we have

[1] A *tadbhava* word is one which has come down from the ancient Sanskrit, by a regular process of development, through Prakrit, into the modern Indo-Aryan languages. A *tatsama* is one which has been borrowed in later times direct from Sanskrit to make up some real or fancied deficiency in the vocabulary.

in one case, *nāch-kē bōl sunō*, he heard the sound of dancing, an oblique genitive used instead of a direct one. Either *kē* or *sunō* must be wrong.

Tadbhava adjectives in *ō* change in the same way as the suffixes of the genitive. The oblique masculine ends in *ē*, and their feminine, direct and oblique, in *ī*. Thus, *sabᵉrō*, all; obl. masc. *sabᵉrē*; fem. *sabᵉrī*.

The following are the forms of the two first personal pronouns :—

Singular.		
Nom.	*mē, mẽ, maĩ*, I	*tũ, taĩ*, thou
Agent	*maĩ-nē*	*taĩ-nē*
Gen.	*mō-kō, mērō, mōrō, mōnō*	*tō-kō, tērō, tōrō, tōnō*
Obl.	*mōy, mōē, mō*	*tōy, tōē, tō*
Plural.		
Nom.	*ham*	*tum*
Gen.	*ham-kō, hamārō, hamāō*	*tum-kō, tumārō, tumāō*
Obl.	*ham*	*tum*

'He' or 'that' is *bō* or *ũ*, 'she' is *bā*. The obl. sing. of both is *bā, ū, ũ* or *tā*. 'To him' is *bāy* or *bāē*. The nom. plur. is *bē*, and the obl. plur. is *bin* or *un*. These are all the forms which are vouched for by the specimens. Others probably occur.

'This' and 'who' are both *jō* (fem. *jā*), obl. sing. *jā*, nom. plur. *jē*. No forms of the oblique plural occur in the specimens. 'This' is also *ē*, with an oblique plural *in*.

'Your Honour' is *āp*, with a dative *apan-khõ*. 'Own' is *apᵉnō*. All these genitives undergo the usual modifications. Thus, the feminine of *mērō* is *mērī* and of *apᵉnō*, *apᵉnī*.

Kā, obl. *kāyē*, is 'what?' *Kōū*, obl. *kāū*, anyone; *kachhū*, anything; *katek*, *kitek* or *kai*, how many?

CONJUGATION.

A.—Auxiliary Verbs and Verbs Substantive.

	Present, I am.		*Past*, I was.			
	Sing.	Plur.	Sing.		Plur.	
			Masc.	Fem.	Masc.	Fem.
1.	*hõ, ãũ*, or *ãw*	*hẽ, ãy*	*hatō*, or *tō*	*hatī, tī*	*hatē, tē*	*hatĩ, tĩ*
2.	*hē, āy*	*hō, āw*	*hatō, tō*	*hatī, tī*	*hatē, tē*	*hatĩ, tĩ*
3.	*hē, āy*	*hẽ, ãy*	*hatō, tō*	*hatī, tī*	*hatē, tē*	*hatĩ, tĩ*

Other forms are *huhõ*, or *hõũ-gō*, I will be; *huē*, it may be; *bhaō*, fem. *bhayī*, masc. plur. *bhayē*, he became; *naĩyã*, I am not; *naĩyā*, he is not, and so on; *bhaẽ nā chahiyē*, ought not to become.

B. Active Verbs.—*Māran*, to strike. Infinitive and Verbal Noun *māran* and *mārᵉbō*; obl. *mārᵉbē*; also *mārẽ*. Present Participle, *mārat*. Past Participle, *mārō*.

	Present Subjunctive, I may strike.		*Future*, I shall strike.	
	Sing.	Plur.	Sing.	Plur.
1.	*mārũ*	*mārẽ*	*mārihõ*	*mārihẽ*
2.	*mārē*	*mārō*	*mārihē*	*mārihō*
3.	*mārē*	*mārẽ*	*mārihē*	*mārihẽ*

In the future the vowel *a* is often substituted throughout for *i*, thus, *mārhõ*. Another form of the future is made by adding *gō* to the present subjunctive. The *gō* is liable to change for gender and number. Thus—

	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
First Person,	*mārũ-gō*	*mārũ-gī*	*mārẽ-gē*	*mārẽ-gī*

and so on for the other persons.

Present Definite, *mārat-hõ* or *mārat-ãw*, I am striking. The auxiliary verb is commonly omitted, so that the present participle alone serves for all persons and both numbers.

Imperfect, *mārat-hatō*, or *mārat-tō*, etc., I was striking. The auxiliary changes according to the gender and number of the subject.

Imperative.—This is the same as the Present Subjunctive, except that the second person singular is *mār*.

Tenses formed from the Past Participle.—In the case of transitive verbs, these tenses are construed passively, exactly as in Hindōstānī, the subject being put in the case of the agent with *nē*. Thus, *maĩ-nē mārō*, I struck; *maĩ-nē mārō-tō*, I had struck.

Irregularities.—Verbs whose roots end in *ā* generally form the present participle in *āt*. Thus, *jāt*, going. Some, however, insert a *u*. Thus, *chāut*, wishing, *āut*, coming. So also *raüt*, remaining. *Dēn*, to give, and *lēn*, to take, make *dēt* and *lēt*.

The verb *karan*, to do, makes its past participle regularly. Thus, *karō*. The past participle of *dēn*, to give, is *daō*; of *lēn*, to take, *laō*; and of *jān*, to go, *gaō*. In forming the feminine and the plural these generally insert *y*. Thus, *dayī*, *dayē*. Note that in the past tense, the verb *kan*, to say, is always put in the feminine to agree with *bāt* understood. Thus, *kayī*, or *kaī*, he said. Note in this connexion the phrase *rāyī kā*, literally, what remained ?, which is used as a kind of expletive meaning 'thereupon.'

An example of a desiderative form is *bharō chāut-tō*, he was wishing to fill. An example of an inceptive compound is *ran lagō*, he began to remain.

The conjunctive participle ends in *kē* or *kẽ*. Thus, *mār-kē*, or *mār-kẽ*, having struck.

The case of the agent is used with some laxity in the specimens. Thus, we have it used with intransitive verbs in *bā-nē baiṭhō*, he sat; *bā-nē lagō*, he began. In *bā-nē chāut-tō*, he was wishing, we even have it used before a tense formed from the present participle.

LITERARY HINDŌSTĀNĪ.

The first specimen is a version of the Parable of the Prodigal Son in pure Ṭhēṭh Hindōstānī by the late Mahāmahōpādhyāya Paṇḍit Sudhākara Dwivēdī, F.A.U. It is capable of being written in, and is perfectly legible in, both the Dēva-nāgarī and the Persian characters. In order to show this, it is printed in both characters.

Although in *Ṭhēṭh* Hindī it will be observed that it contains one or two foreign words, such as the Persian *baḵḵara*, a share, and the Sanskrit *pāpa*, sin. Such words are included because, although foreign, they are in daily use in everybody's mouths. They have attained to full right of citizenship.

[No. I.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (*Ṭhēṭh* VARIETY).

(Mahāmahōpādhyāya Paṇḍit Sudhākara Dwivēdī, F.A.U., 1898.)

DĒVA-NĀGARĪ CHARACTER.

किसी मानुस के दो बेटे थे। उन में से लहुरे बेटे ने बाप से कहा हे बाप आप के धन में जो मेरा बखरा हो उसको मुझे दे दीजिये। तब उसने अपना धन उनमें बाँट दिया। बहुत दिन नहीं बीते, कि लहुरा बेटा सब कुछ बटोर दूर देस चला गया और वहाँ लुचपन में दिन बितावते अपना धन उड़ा दिया। जब वह सब कुछ उड़ा चुका तब उस देस में अकाल पड़ा और वह कंगाल हो गया। तब वह उस देस के किसी भले मानुस के यहाँ जाकर रहने लगा जिसने उसको अपने खेत में सूअर चराने को भेजा। और वह चाहता था, कि मैं अपना पेट उन छीमियों से भरूँ जिन्हें सूअर खाते हैं पर कोई उसको कुछ नहीं देता था। तब उसको चेत हुआ और कहने लगा, कि मेरे बाप के यहाँ इतनी अलेलह रोटी होती हैं कि कितने मजूरे पेट भर खाते हैं और बचाय भी रखते हैं और मैं भूखा मरता हूँ। मैं उठता हूँ और बाप के पास जाकर यही कहूँगा कि हे बाप मैं ने भगवान के बिमुख और आप के सामने पाप किया। मैं फिर आप का बेटा कहे जाने जोग नहीं। मुझको अपने मजूरों में से एक की नाईं रखिये। तब वह उठ

कर अपने बाप के पास चला। पर वह दूर ही था, कि उसके बाप ने उसको देख कर दाया की, और दौड़ कर उसके गले में लिपट गया और उसको चूमने लगा। बेटे ने कहा हे बाप मैं ने भगवान के बिमुख और आप के सामने पाप किया और आप का बेटा कहे जाने जोग नहीं। पर बाप ने अपने चाकरों में से एक से कहा, कि सब से अच्छा कपड़ा इसको पहिनावो और हाथ में अँगूठी और पावों में जूते। और चलो हम लोग खायँ और बेलसें। क्योंकि यह बेटा मरा ऐसा था फिर से जीया है हेराय गया था फिर मिला है। तब वे सुख से बेलसने लगे॥

उसका जेठरा बेटा खेत में था। जब वह आते हुए घर के निअर पहुँचा तब नाँचने बजाने का सुर सुना। उसने अपने चाकरों में से एक को बुला कर पूँछा, कि यह क्या है। उसने उस से कहा, कि आप का भाई आया है और आप के बाप ने जेवनार किया है क्योंकि उसको हरा भरा पाया है। इस पर उसने रिस किया और घर के भीतर जाना न चाहा। पर उसका बाप बाहर आकर उसको मनावने लगा। उसने बाप को जवाब दिया कि देखिये मैं इतने बरसों से आप की टहल करता हूँ और आप के अदेस का टालना न किया और आपने मुझको कभीं एक मेमना भी न दिया कि मैं अपने मेलियों के संग बिहरता। पर आप का यह बेटा जो पतुरियों के संग आप के धन को खा गया है जैसे ही आया तैसे ही आप ने उसके लिये बढ़ियाँ जेवनार किया है। बापने उससे कहा हे बेटा तूँ सदा मेरे संग है और जो कुछ मेरा है सो सब तेरा है। पर हुलसना और हरखना पद है क्योंकि यह तेरा भाई मरा ऐसा था फिर जीआ है हेराय गया था फिर मिला है॥

[No. I.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (*Ṭhēṭh* VARIETY).

(Mahāmahōpādhyāya Paṇḍit Sudhākara Dwivēdī, F.A.U., 1898.)

PERSIAN CHARACTER.

کِسي مانُس ے دو بیٹے تھے * اُن مین سے لہرے بیٹے نے باپ سے
کہا ھے باپ آپ ے دھن مین جو میرا بخرہ ھو اُسکو مُجھے دے دیجیے *
تب اسنے آپنا دھن اُن مین بانٹ دیا * بہت دِن نہین بیتے کہ لہرا
بیٹا سب کُچھہ بٹور دُور دیس چلا گیا اور وُھان لُچپن مین دِن بِتاوتے
اپنا دھن اُڑا دیا * جب وُہ سب کُچھہ اُڑا چُکا تب اُس دیس مین آکال
پڑا اور وہ کنگال ھوگیا * تب وہ اُس دیس ے کِسي بھلے مانُس ے
یہان جاکر رھنے لگا جِسنے اُسکو اپنے کھیت مین سُوأر چَرانے کو بھیجا *
اور وہ چاھتا تھا کہ مَین اپنا پیٹ ان چھیمیون سے بھرون جنھین
سُوأر کھاتے ھَین * پر کوي اُسکو کُچھہ نہین دیتا تھا * تب اُسکو
چیت ھُوا اَور کہنے لگا کہ میرے باپ ے یہان اِتني آلیلھہ روٹي
ھوتي ھَین کہ کَتنے مَنجورے پیٹ بھر کھاتے ھَین اور بچای بھي
رَکھتے ھَین اور مَین بھوکھا مرتا ھُون * مَین اُٹھتا ھون اور باپ ے
پاس جاکر یہي کہونگا کہ ھے باپ مَین نے بھگوان ے بِمکھہ اَور آپ

ے سامنے پاپ کیا * مَین پھر آپ کا بیٹا کہے جانے جوگ نہین *
مُجھہ کو اَپنے مَجوُرون مین سے ایك کي نایِن رَکھیے * تب وہ اُٹھہ
کر اپنے باپ ے پاس چلا * پر وہ دُور هي تھا کہ اُسکے باپ نے اُسکو
دیکھہ کر دایا کِي اور دَوڑ کر اُسکے گلے مین لِپٹ گیا اَور اُسکو چُومنے
لگا * بیٹے نے کہا هے باپ مَین نے بَھگوان ے بِمُکھہ اَور آپ ے سامنے
پاپ کِیا اور آپ کا بیٹا کہے جانے جوگ نہین * پر باپ نے اَپنے
چاکرون مین سے ایك سے کہا کہ سب سے اچھا کپڑا اِسکو پَہناو اور
هاتھہ مین انگُوٹھي اور پاون مین جُوتے * اَور چلو هَم لوگ کھاین
اَور بِلسین * کیونکہ یہہ بیٹا مَرا اَیسا تھا پھر سے جِیا هَے * هِراي گیا
تھا پھر مِلا هَے * تب وے سُکھہ سے بِلسنے لگے *

اُسکا جِٹھرا بیٹا کھیت مین تھا * جب وہ آتے هوے گھر ے نِیر
پَہونچا تب ناچنے بجانے کا سُر سُنا * اُسنے اَپنے چاکرون مین سے ایک
کو بُلا کر پونچا کہ یہ کَیا هَے * اُسنے اُس سے کَہا کہ آپ کا بھاي آیا
هَے اور آپ ے باپ نے جیونار کِیا هَے کیونکہ اُسکو هرا بھرا پایا هے *
اِسپر اُسنے رِس کِیا اور گھر ے بھیتر جانا نہ چاها * پر اُسکا باپ باهر
آکر اُسکو مناونے لگا * اُسنے باپ کو جُواب دِیا کہ دیکھیے مَین اِتنے
برسون سے آپ کي ٹہل کرتا هون اور آپ ے آدیس کا ٹالنا نہ کِیا اور
اَپنے مُجھکو کبھین ایك میمنا بھي نہ دِیا کہ مَین اپنے مِیلیون ے سَنگ

بھرتا * پر آپ کا یہ بیٹا جو پتریون کے سنگ آپ کے دھن کو کھا گیا ھے جیسے ھی آیا تیسے ھی آپ نے اُسکے لیے بڑھیان جیونار کیا ھے * باپ نے اُس سے کہا ھے بیٹا تون سدا میرے سنگ ھے اور جو کچھہ میرا ھے سو سب تیرا ھے * پر ھلسنا اور ھرکھنا پد ھے کیونکہ یہہ تیرا بھائي مرا ایسا تھا پھر جیا ھے ھرا گیا تھا پھر ملا ھے *

[No. I.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (*Ṭhēṭh* VARIETY).

(Mahāmahōpādhyāya Paṇḍit Sudhākara Dwivēdī, F.A.U., 1898.)

TRANSLITERATION AND TRANSLATION.

Kisī mānus-kē dō bēṭē thē. Un-mẽ-sē lahurē bēṭē-nē
A-certain man-of two sons were. Them-in-from the-younger son-by
bāp-sē kahā, 'hē bāp, āp-kē dhan-mẽ jō mērā
the-father-to it-was-said, 'O father, your-Honour-of property-in what my
bakhʷrā hō, us-kō mujhē dē-dijiyē.' Tab us-nē apʷnā dhan
share may-be, that to-me give-away.' Then him-by his-own property
un-mẽ bãṭ-diyā. Bahut din nahĩ bītē, ki lahurā bēṭā
them-among was-divided. Many days not passed, that the-younger son
sab kuchh baṭōr dūr dēs chalā-gayā, aur wahã luchʷpan-mẽ
all things collecting distant country went-away, and there debauchery-in
din bitāwʷtē apʷnā dhan urā-diyā. Jab wah sab-kuchh
days passing his-own fortune was-wasted-away. When he all-things
urā-chukā, tab us dēs-mẽ akāl paṛā, aur wah kaṅgāl
wasted-completely, then that country-in famine fell, and he indigent
hō-gayā. Tab wah us dēs-kē kisī bhalē-mānus-kē yahã
became. Then he that country-of a-certain well-to-do-man-of near
jā-kar rahʷnē lagā; jis-nē us-kō apʷnē khēt-mẽ sūar
gone-having to-live began; whom-by him-for his-own fields-in swine
charānē-kō bhējā. Aur wah chāhʷtā-thā ki, 'maĩ apʷnā pēṭ un
to-feed it-was-sent. And he wishing-was that, 'I my-own belly those
chhīmiyõ-sē bharũ, jinhẽ sūar khātē-haĩ,' par kōī us-kō kuchh
husks-with I-may-fill, which swine eating-are,' but anyone him-to anything
nahĩ dētā-thā. Tab us-kō chēt huā, aur kahʷnē lagā ki,
not giving-was. Then him-to senses became, and to-say he-began that,
'mērē bāp-kē yahã itʷnī alēlah rōṭī hōtī-haĩ, ki
'my father-of near so-many thoughtlessly loaves prepared-are, that
kitʷnē majūrē pēṭ-bhar khātē-haĩ aur bachāy bhī rakhʷtē-haĩ
how-many labourers belly-full eating-are and putting-by also keeping-are,
aur maĩ bhūkhā marʷṭā-hũ. Maĩ uṭhʷtā-hũ aur bāp-kē pās
and I hungry dying-am. I arising-am and the-father-of near

jā-kar yahī kahũgā ki, "hē bāp, maĩ-nē Bhagʷān-kē
gone-having this-very will-say that, "O father, me-by God-of
bimukh aur āp-kē sāmʷnē pāp kiyā. Maĩ phir
against and your-Honour-of in-presence sin was-done. I again
āp-kā bēṭā kahē-jānē jōg nahĩ. Mujh-kō apʷnē
your-Honour-of son to-be-called worthy not. Me your-own
majūrõ-mẽ-sē ēk-kī nāĩ rakhiyē."' Tab wah uṭh-kar apʷnē
labourers-among-from one-of like keep."' Then he risen-having his-own
bāp-kē pās chalā; par wah dūr-hī thā ki us-kē bāp-nē
father-of near went; but he far-off-even was that his father-by
us-kō dēkh-kar dāyā kī, aur dauṛ-kar us-kē galē-mẽ
him-to seen-having pity was-done, and run-having his neck-in
lipaṭ-gayā, aur us-kō chūmʷnē lagā. Bēṭē-nē kahā, 'hē bāp,
threw-himself, and him to-kiss began. The-son-by it-was-said, 'O father,
maĩ-nē Bhagʷān-kē bimukh aur āp-kē sāmʷnē pāp kiyā;
me-by God-of against and your-Honour-of in-presence sin was-done;
aur āp-kā bēṭā kahē-jānē jōg nahĩ.' Par bāp-nē apʷnē
and your-Honour-of son to-be-called worthy not.' But the-father-by his-own
chākʷrõ-mẽ-sē ēk-sē kahā ki, 'sab-sē achchhā kapʷṛā is-kō
servants-in-from one-to it-was-said that, 'all-than good clothes this-one-to
pahināwō, aur hāth-mẽ ãgūṭhī aur pãwõ-mẽ jūtē. Aur chalō, ham-lōg
put-on, and hand-on a-ring and feet-on shoes. And come, we-people
khãy aur belʷsẽ, kyõ-ki yah bēṭā marā aisā thā, phir-sē
may-eat and may-rejoice, because this son dead like was, again
jīyā-hai; herāy gayā thā, phir milā-hai.' Tab wē sukh-sē
alive-is; lost gone was, again found-is.' Then they pleasure-with
belasʷnē lagē.
to-make-merry began.

Us-kā jeṭhʷrā bēṭā khēt-mẽ thā. Jab wah ātē-huē ghar-kē niar
His elder son field-in was. When he coming house-of near
pahũchā, tab nāchʷnē bajānē-kā sur sunā. Us-nē apʷnē
arrived, then dancing music-of sound was-heard. Him-by his-own
chākʷrō-mẽ-sē ēk-kō bulā-kar pũchhā ki, 'yah kyā hai?'
servants-in-from one called-having it-was-asked that, 'this what is?'
Us-nē us-sē kahā ki, 'āp-kā bhāī āyā hai, aur
Him-by him-to it-was-said that, 'your-Honour-of brother come is, and
āp-kē bāp-nē jewʷnār kiyā-hai, kyõ-ki us-kō harā-bharā
your-Honour-of father-by feast made-is, because him-to flourishing
payā-hai.' Is-par us-nē ris kiyā aur ghar-kē bhītar
it-has-been-found.' Hereupon him-by anger was-made and house-of inside

jānā na chāhā. Par us-kā bāp bāhar ā-kar us-kō manāw'nē
to-go not wished. But him-of father outside come-having him to-appease
lagā. Us-nē bāp-kō jabāb diyā ki, 'dēkhiyē, maĩ it'nē
began. Him-by the-father-to answer was-given that, 'see, I so-many
bar'sõ-sē āp-kī ṭahal kar'tā-hũ, aur āp-kē ādēs-kā
years-since your-Honour-of service doing-am, and your-Honour-of order-of
ṭāl'nā na kiyā, aur āp-nē mujh-kō kabhĩ ēk
transgression not was-done, and your-Honour-by me-to ever-even one
mēm'nā na diyā ki maĩ ap'nē mēliyõ-kē saṅg
kid not was-given that I my-own friends-of with
bihar'tā. Par āp-kā yah bēṭā jō ṛaturiyõ-kē
might-have-made-merry. But your-Honour-of this son who harlots-of
saṅg āp-kē dhan-kō khā-gayā-hai, jaisē-hī āyā taisē-hī
in-company your-Honour-of fortune eaten-up-has, as-even he-came so-even
āp-nē us-kē liyē baṛhiyā̃ jew'nār kiyā-hai.' Bāp-nē
your-Honour-by him-of for good feast has-been-made.' The-father-by
us-sē kahā, 'hē bēṭā, tũ sadā mērē saṅg hai, aur jō-kuchh
him-to it-was-said, 'O son, thou always me with art, and whatever
merā hai, sō sab tērā hai. Par hulas'nā aur harakh'nā pad
mine is, that all thine is. But to-be-pleased and to-be-glad proper
hai, kyõ-ki yah tērā bhāī marā aisā thā, phir jīā-hai; herāy
is, because this thy brother dead like was, again alive-is; lost
gayā-thā, phir milā hai.'
had-been, again found is.'

I next give an extract from the *Kahānī Ṭhēṭh Hindī-mẽ*, the celebrated story of the loves of Prince Udai Bhān and the Princess Kētakī, by Inshā Allāh Khān, who flourished at Lucknow in the early part of the nineteenth century. The passage given is the Preface. In this the author explains that his intention is to write a composition in the idiom used by the better class of people, meaning by this the Urdū of Lucknow, but with a vocabulary which rigorously excludes all words of foreign origin, and which is drawn entirely from Hinduī, *i.e.* the speech of Hindūs. As a *tour de force*, his success has been complete. The work is a treasury of words in everyday use amongst the people of Hindōstān, many of which will not be found in any dictionary. On the other hand, as a model of style, it can only rank as a curiosity. The style is that of the Persianised Urdū current in Lucknow, not that of a true Indian language. The verb is commonly in the middle of the sentence, for instance *ragaṛ'tā-hũ* in the very first clause. Again, the metres used for the poetry are Persian, not Hindī. As explained elsewhere, Hindū scholars class a language as Urdū or Hindī, not according to its vocabulary, but according to the idiom—especially the order of the words,—employed. Hence, although from beginning to end Inshā Allāh's tale does not contain a single Persian word, they universally deny that it is written in Hindī. To them it is written in Urdū and in nothing else.

I give the extract in two characters, in the Persian in which it was originally published, and also in the Dēva-nāgarī. Anyone capable of studying it will be able to read it in one or other of these characters, and I therefore give no transliteration. I append a translation based on that of Mr. Clint, but more literal.

The whole work was published (with a good many misprints) in Vols. XXI and XXIV of the Journal of the Asiatic Society of Bengal. The first section was translated by Mr. L. Clint, and the second by Mr. S. Slater. It has been more than once reprinted in Bāzār presses in India. A satisfactory text has not yet been issued. I have, in the main, followed that of Mr. Clint, with a few alterations based on other information.

[No. 2.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (*Ṭhēṭh* VARIETY).

(Inshā Allāh Khān, circa 1800.)

سر جُھکا کر ناک رگڑتا ھُوں اوس آپنے بنانے والے کے سامنے جسنے
ھم سب کو بنایا اور بات کي بات مین وہ سب کر دکھایا جسکا بھید
کسي نے نہ پایا *

آنیان جانیان جو سانسین هین *

اوسکے بن دهیان یهه سب پهانسین هین *

یهه کل کا پُتلا - جو اپنے اوس کهلاڑي کي سُدهه رکهے - تو کهٹائي مین کیون پڑے - اور کڑوا کسیلا کیون هو * اوس پهل کي مٹهائي چکهه - جو بڑون سے بڑائي اگلون نے چکهي هے *

دیکهنے کو آنکهه دین - اور سُننے کو یهه کان دئے * ناک بهي اونچي سب مین کر دي - مورتون کو جي دان دئے * مٹي ے باسن کو اِتني سکت کهان جو اپنے کُمهار ے کرتب کُچهه بتا سکے * سچ هے جو بنایا هوا هو سو اپنے بنانے والے کو کیا سراهے - اور کیا کہے * یون جسکا جي چاهے پڑا بکے * سر سے لگا پاون تک جتنے رونگٹے هین - جو سب ے سب بول اوٹهین اور سراها کرین اور اِتنے برسون اِسي دهیان مین رهین جتني ساري ندیون مین ریت اور پهول پهلیان کهیت مین هین - تو بهي کُچهه نهو سکے *

اِس سر جُهکانے ے ساتهه دن رات چُپتا هون اوس دانا ے پُهنچے هوئے پیارے کو - جسکے لئے یون کها هے " جو تُو نهوتا - مَین کُچهه نه بناتا " * اور اوسکا چچیرا بهائي - جسکا بیاه اوسي ے گهر هوا * اوسي کي سُرت مُجهے لگي رهي هے - مَین بهولا - اپنے آپ مین نهین سماتا - اور جتنے اونکے لڑکے بالے هین اونهین ے یهان پر چاو هے *

اور کوي هو - کچهه میرے جي کو نهین بهاتا * مجهے اِس گهرانے
ے چهٹ کِسي لے بهاگ اوچک چور ٹهگ سے کیا پڑي * جیتے مرتے
اونهین سبهونکا آسرا اور اونکے گهرانے کا رکهتا هون تیسون گهڑي *

دول ڈال ایک انوکهي بات کا

ایکدن بیٹهے بیٹهے یهه بات اپنے دهیان مین چڑهه آئي - کوئي
کهاني ایسي کهئے جسمین هندوي چهٹ اور کِسي بولي کي پٹ نه
مِلے * تب جاے میرا جي پهول کي کلي ے روپ سے کِهلے * باهر
کي بول اور گنواري کچهه اوسکے بیچ نهو * اپنے سُننے والون مین سے ایک
کوئي بڑے پڑهے لکهے پُرانے دهرانے ڈاگ - بڑے گهاگ - یهه کهٹراگ لائے -
سر هِلا کر - مونهه بنا کر - ناک بهون چڑها کر - آنکهین پتهرا کر لگے
کهنے - یهه بات هوتي دِکهائي نهین دیتي * هندوي پن بهي نه نِکلے
اور بهاکها پن بهي نه ٹهوس جاے - جیسے بهلے لوگ آچهون سے اچهے
آپسمین بولتے چالتے هین جیون کا تیون وهي ڈول رهے - اور چهانه
کِسي ے نه پڑے * یهه نهین هونے کا *

مَین نے اونکي ٹهنڈي سانس کي پهانس کا ٹهوکا کهاکر جهنجلاکر
کها - مَین کچهه ایسا انوکها بولا نهین * جو رائي کو پربت کر دِکهاون
اور جهوٹ سچ بول ے اُونگلیان نچاون اور بے سُري بے ٹهکانیکي

اُولجھي سلجھي باتين سجاون * جو مُجھسے نہو سکتا تو بھلا یہہ بات مونہہ سے کیون نِکالتا * جِس ڈھب سے ہوتا اس بکھیڑے کو ٹالتا *

اس کہاني کا کہنےوالا یہان آپ کو جتاتا ہے - اور جَیسا کُچھہ لوگ اوسے پُکارتے ہین کہہ سُناتا ہے * دَہنا ہاتھہ مونہہ پر پھیر کر آپ کو جتاتا ہون * جو میرے داتا نے چاہا تو وہ تاؤ بھاؤ اور آؤ جاؤ اور کُود پھاند اور لِپٹ چِپٹ دِکھاون * جو دیکھتے ہي آپ کے دھیان کا گھوڑا - جو بِجلي سے بھي بہُت چُنچل - اُچھلاہٹ مین ہرنون کے روپ مین - اپنے چوکڑي بُھول جاے *

گھوڑے پر اپنے چڑھ کے آتا ہُون مَین
کرتب جو ہین سو سب دِکھاتا ہُون مَین
اوس چاہنے والے نے جو چاہا تو اَبھي
کہتا جو کُچھہ ہون کر دِکھاتا ہُون مَین

اب آپ کان رکھہ کے سنمُکھہ ہوے ٹُک اِدھر دیکھئے - کِس ڈھب سے بڑھہ چلتا ہون اور اپنے اِن پُھول کي پنکھڑي جَیسے ہونٹھون سے کِس روپ کے پھول اوگلتا ہون *

[No. 2.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (*Ṭhēṭh* VARIETY).

(Inshā Allāh Khān, circa 1800.)

सिर झुका-कर नाक रगड़ता-हूँ उस अपने बनाने-वाले-के सामने जिस-ने हम-सब-को बनाया और बात-की बात-में वह सब कर दिखाया जिस-का भेद किसी-ने न पाया ॥

आतियाँ जातियाँ जो साँसें हैं ।
उस-के बिन ध्यान यह सब फाँसें हैं ॥

यह कल-का पुतला जो अपने उस खिलाड़ी-की सुध रखे तो खटाई-में क्यों पड़े और कड़ुआ कसैला क्यों हो । उस फल-की मिठाई चख जो बड़ों-से बड़ाई अगिलों-ने चखी-है ॥

देखने-को आँख दीं और सुनने-को यह कान दिये । नाक भी ऊँची सब-में कर दी । मूरतों-को जी दान दिये । मिट्टी-के बासन-को इतनी सकत कहाँ जो अपने कुम्हार-के करतब कुछ बता सके । सच है जो बनाया हुआ हो सो अपने बनानेवाले-को क्या सराहे और क्या कहे । यूँ जिस-का जी चाहे पड़ा बके । सिर-से लगा पाँव-तक जितने रूँगटे-हैं—जो सब-के सब बोल उठें और सराहा करें और इतने बरसों इसी ध्यान-में रहें जितनी सारी नदियों-में रेत और फूल फलियाँ खेत-में हैं—तो भी कुछ न हो सके ॥

इस सिर झुकाने-के साथ दिन रात चपता-हूँ उस दाता-के पहुँचे-हुए प्यारे-को—जिस-के लिये यूँ कहा-है—जो तू न होता मैं कुछ न बनाता । और उस-का चचेरा भाई—जिस-का ब्याह उसी-के घर हुआ—उसी-की सुरत मुझे लगी रही-है । मैं फूला । अपने आप-में नहीं समाता । और जितने उन-के लड़के-बाले हैं उन्हीं-के यहाँ परचाव है । और कोई हो—कुछ मेरे जी-को नहीं भाता । मुझे इस घराने-के कुट किसी ले-भाग-उचक-चोर-ठग-से क्या पड़ी । जीते मरते उन्हीं सभों-का आसरा और उन-के घराने-का रखता-हूँ तीसों घड़ी ॥

डौल डाल एक अनोखी बात का।

एक दिन बैठे बैठे यह बात अपने ध्यान-में चढ़-आई—कोई कहानी ऐसी कहिये जिस-में हिन्दुई कुट और किसी बोली-की पुट न मिले। तब जा-के मेरा जी फूल-की कली के रूप-से खिले। बाहिर-की बोल और गँवारी कुछ उस-के बीच न हो। अपने सुनने-वालों-में-से एक कोई बड़े पढ़े लिखे-पुराने धुराने डाग—बड़े घाग—यह खटराग लाए—सिर हिला-कर—मुँह बना-कर—नाक भौं चढ़ा-कर—आँखें पथरा-कर—लगे कहने—यह बात होती दिखाई नहीं देती। हिन्दुई-पन भी न निकले और भाखा-पन भी न ठुस जाय—जैसे भले लोग अच्छों-से अच्छे आपस-में बोलते-चालते-हैं—ज्यों-का त्यों वही डौल रहे और छाँह किसी-के न पड़े। यह नहीं होने-का।

मैं-ने उन-की ठंडी साँस-की फाँस-का ठोका खा-कर झुँजला-कर कहा—मैं कुछ ऐसा अनोखा बोला नहीं। जो राए-को परबत कर दिखाओं और झूठ सच बोल-के उँगलियाँ नचाओं और बे-सुरी बे-ठिकाने-की उलझी सुलझी बातें सजाओं। जो मुझ-से न हो सकता तो भला यह बात मुँह-से क्यों निकालता। जिस ढब-से होता इस बखेड़े-को टालता।

इस कहानी-का कहने-वाला यहाँ आप-को जताता-है—और जैसा कुछ लोग उसे पुकारते-हैं कह सुनाता-है। दहिना हाथ मुँह-पर फेर-कर आप-को जताता-हूँ। जो मेरे दाता-ने चाहा तो वह ताव-भाव और आव-जाव और कूद-फाँद और लिपट-चिपट देखाओं। जो देखते-ही आप-के ध्यान-का घोड़ा—जो बिजुली से भी बहुत चंचल—उछलाहट-में हिरनों-की रूप-में—अपने चौकड़ी भूल जाए।

घोड़े-पर अपने चढ़-के आता-हूँ मैं।
करतब जो हैं सो सब देखाता-हूँ मैं।
उस चाहने-वाले-ने जो चाहा तो अभी।
कहता जो कुछ हूँ कर देखाता-हूँ मैं॥

अब आप कान रख-के सन्मुख हो-के टुक इधर देखिये किस ढब-से बढ़ चलता-हूँ और अपने इन फूल-की पँखड़ी जैसे होंठों-से किस रूप-के फूल उगलता-हूँ॥

TRANSLATION.

Having bowed my head, I rub my nose (in the dust) before Him, my Maker, by whom we all were made, and by whom in an instant[1] were revealed all those things of which the secret had hitherto been found by none.

Each breath that comes and goes,
Without meditation on Him, would be a noose for our necks.

How shall this puppet, that holds in remembrance the Being that makes it dance, fall into any difficulty (*lit.* sourness)? How shall bitterness and astringency be met with? It is the sweetness of this fruit which thou shouldst taste, as thy forefathers have tasted of excellence from their elders.[2]

For seeing He gave the eyes, and for hearing the ears. The nose also He made prominent amongst all (the features). On our forms bestowed He a soul. Where has a vessel of clay so much power as will enable it to declare the skill of its potter? Of a truth, how can that which is created praise its Creator, and what can it say? Let him who thus would do, babble in vain, (but as for me,) if every hair of the down upon my body from head to feet were each to speak and to continue glorifying, and were to remain rapt in that case for as many years as there are sands in all the rivers and blossoms and pods in the fields, even then they could not accomplish aught.

With this bowing of my head, I also prostrate myself day and night before that Friend[3] of the Giver, far advanced (in favour), on whose account it was said, 'if Thou hadst not been, I would have created nothing.' And of his cousin ('Alī), whose marriage was contracted in his family, the remembrance has always been with me. (As I remembered him), I exulted, and could not contain myself. And as many children as there are of him, to them alone am I devoted.[4] Whoever else there may be, he pleases not my heart. Beyond the pale of this family, what have I to do with any vagabond, sharper, thief, or robber? While I live, and while I die, on all these alone and on their house, day and night, do I place my hope.

THE FOUNDATION[5] OF A WONDROUS TALE.

One day, while I was sitting doing nothing, it came into my thought to write a story in which there should not appear the employment[6] of any language except Hinduī. Having taken this resolution, my heart expanded like a flower-bud. No foreign words or rustic expressions were to appear in it. Of those who heard (my intention), a few great scholars, old-fashioned curmudgeons, wily old rascals, introduced a cats' concert,[7] wagging their heads, screwing their faces, lifting up their noses and eyebrows, petrifying their eyes, and began to say, 'we don't see how this thing can be. That

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[1] *Bāt-kī bāt-mē=bāt kah°tā*, in an instant, *lit.*, while the words were being said.

[2] There is a pun here, which cannot be translated. *Baṛā-sē baṛāī* means literally 'greatness from the great.'

[3] Muḥammad.

[4] *Par°chānā* is literally 'to introduce one person to another.' Hence, 'to fascinate, beguile.' Hence, as here, 'to be an object of affection or devotion.'

[5] *Ḍaul* is 'method, manner, appearance, shape.' But *ḍaul ḍal°nā* is 'to lay a foundation.'

[6] The dictionary meaning of *puṭ* is 'a menstruum, a solvent, a flux.' It is the application of anything, as the application of a medicine, of fire, of plaster, of a smearing, and so on.

[7] *Khaṭ-rāg* is literally 'six tunes' (played at once). Hence 'discord.' It corresponds exactly to the cats' concerts of our schoolboy days. *Ākhē path°rānā* is to turn the eyes to stone (*patthar*), to give a stony stare.

the quality of Hinduī should not appear, that the quality of local dialects should not slip in, that the style in use among the better sort of people, the super-excellent, which they employ amongst themselves, should under such conditions remain as it always was, and that neither of these (two faults) should be reflected in it,—that is impossible.'

I took offence at the difficulties raised by their cold sighs (of discouragement), and replied with some irritation, 'I have said nothing so very wonderful. If I show you a grain of mustard seed and try to persuade you that it is a mountain; if I play a pantomime with my fingers and call the false true; if I construct entangled and unconnected sentences without measure or moderation; if (in short) I cannot do (what I propose), then, well and good; (you are quite right to ask me) why I let such words issue from my mouth. (Let us judge by results.) In what way soever it is effected, an end is put to the dispute.'

The narrator of this story here declares himself, and to that degree in which some people proclaim him (in the way of praise), speaks conformably. Passing the right hand over the face (in consideration), I explain myself. Whatever my Benefactor willed, that, whether it is gestures and hints,[1] or coming and going, or leaping and jumping, or struggling and striving, will I show. Immediately on seeing which, the steed of your fancy, which is much faster even than lightning, and which in his bound is like the deer, will be lost in amazement.[2]

Mounting my horse I come.
The skill I have I show it all.
Whatever He who wished did wish, that, at once,
In whatever I may say, do I show forth.

Do you now give ear, and turning towards me, look for a moment in my direction. See in what manner I progress, and what sort of flowers I disclose from the petals of my lips.

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[1] The dictionary meaning of *tāo-bhāo* is 'very little.' *Tāw* is properly the red glow of the face when angry. When a person's face is inflamed with rage, he is said *tāw dekhlānā*. *Bhāw* is a gesture or hint. Thus, *bhāw na dekhāō, sāf sāf kahō*, don't hint, speak plainly. In *tāw-bhāw, tāw* is little more than a doublet of *bhāw*, as in the phrase *us-nē bahut tāw-bhāw dekhāyā, par maī-nē ēk na mānī, ap°nī-hī ṭēk rakkhī*, he gave me several hints, but I did not heed, and stuck to my own determination.

[2] *Chaukaṛī* is the bound off all four legs at once, taken by a deer. Hence 'to forget one's bound' is 'to be lost in amazement.'

The next specimen is an extract from the *Ṭhēṭh Hindī-kā Ṭhāṭh*, a short novel by Paṇḍit Ayōdhyā Siṅgh Upādhyāy. It is an admirable specimen of the true Hindōstānī language, free from any admixture of borrowed words, whether Persian or Sanskrit. This pathetic story, illustrating Hindū life in northern India, is well worth the study of everyone who wishes to master the real language spoken by the people of the Upper Doab, which is at the same time readily intelligible wherever Hindōstānī is employed as a lingua franca. This is more than can be said either for the Persianised Urdū of Maulvīs, or for the Paṇḍit-ridden Hindī of Benares.

It has been published both in the Dēva-nāgarī and in the Persian characters, and both editions are here given. I append a fairly literal translation. The Indian idiom, it will be observed, is retained throughout. There is none of the Persian order of words which we have observed in the preceding specimen.

[No. 3.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (*Ṭhēṭh* VARIETY).

(*Paṇḍit Ayōdhyā Siṅgh Upādhyāy, 1899.*)

एक ग्यारह बरस-की लड़की अपने घर-के पास-की फुलवारी-में खड़ी हुई किसी-की बाट देख-रही-है। सूरज डूबने-पर है, बादल-में लाली छाई हुई-है, बयार जी-को ठंढा करती हुई धीरे चल-रही-है। थोड़ी बेर-में सूरज डूबा, कुछ झुट-पुटा सा हो-गया, फुलवारी-की एक ओर-से कोई उसी ओर आता दीख पड़ा, जिस ओर वह लड़की खड़ी थी। कुछ बेर-में वह आ-कर उस लड़की-के पास खड़ा हो-गया, लड़की-ने देख-कर कहा, देव-नन्दन अब तक कहाँ थे? मैं बहुत बेर-से यहाँ खड़ी तुम-को अगोर रही-हूँ॥

देव-नन्दन चौदह पंदरह बरस-का लड़का है। उस-के सुडौल गोरे मुखड़े, अच्छे हाथ पाँव, छरहरी डील, ऊँचे और चौड़े माथे, लम्बी बाँहें, और जी लुभानेवाली बड़ी बड़ी आँखों-को देखने-से जान पड़ता-है जयंत सरग छोड़-कर धरती-पर उतरा है। वह लड़का उसी गाँव-में रहता-है जहाँ वह लड़की रहती-है, छोटेपन-से-ही दोनों दोनों-को चाहते आये-हैं। देव-नन्दन तीसरे चौथे जब छुट्टी पाता, इस लड़की-से आ-कर मिलता। वह लड़की

भी बड़े चाव-से उस-से मिलती और अपनी मीठी मीठी बातों-से उस-के जी-को लुभाती। लड़की जानती-थी, आज देव-नन्दन आवेगा, इसी-से पहले-से उस-की बाट देख रही-थी। वह आया भी, पर कुछ अबेर कर-के। इसी लिये लड़की-ने उस-से पूछा, 'देव-नन्दन अब तक तुम कहाँ थे ?'

[No. 3.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (*Ṭhēṭh* VARIETY).

(*Paṇḍit Ayōdhyā Siṅgh Upādhyāy, 1899.*)

ایک گیارہ برس کي لڑکي اپنے گھر کے پاس کي پھلواري مین کھڑي ہوئي کسي کي باٹ دیھکہ رھي ھے - سورج ڈوبنے پر ھے - بادل مین لالي چھائي ہوئي ھے - بیار جي کو ٹھنڈھا کرتي ہوئي دھیرے دھیرے چل رھي ھے - تھوڑي بیر مین سورج ڈوبا - کچھہ جھوٹپٹا سا ہو گیا - پھلواري کي ایک اور سے کوئي اُسي اور آتا دیکھہ پڑا جس اور وہ لڑکي کھڑي تھي - کچھہ بیر مین وہ آکر اُس لڑکي کے پاس کھڑا ہو گیا - لڑکي نے دیکھہ کر کہا - دیونندن اب تک کہان تھے ؟ مین بہت بیر سے یہان کھڑي تمکو اگور رھي ہون *

دیونندن چودہ پندرہ برس کا لڑکا ھے - اُس کے سُڈول گورے مُکھڑے اچھے ھاتھہ پانون چھرھري ڈیل اونچے اور چوڑے ماتھے لنمبي باھین اور جي لبھانے والي بڑي بڑي آنکھون کے دیکھنے سے جان پڑتا ھے جَیَنت سرگ چھوڑ کر دھرتي پر اوترا ھے یہ لڑکا اُسي گانون مین رھتا ھے جہان وہ لڑکي رھتي ھے - چھوٹیپن سے ھي دونون دونون کو چاھتے آئے ھین - دیونندن تیسرے چوتھے جب چھوٹي پاتا اِس لڑکي

سے آکر ملتا - یہ لڑکي بھي بڑے چاؤ سے اُس سے ملتي اور اپني
میٹھي میٹھي باتون سے اُسکے جي کو لبھاتي - لڑکي جانتي تھي
آج دیونندن آویگا - اسي سے چلے سے اُسکي باٹ دیکھہ رھي تھي -
وہ آیا بھي پر کچھہ ابیر کرے - اِسي لئے لڑکي نے اُس سے پوچھا
دیونندن اب تک تم کہان تھے *

TRANSLATION.

A girl of eleven years of age is standing in the garden by her house watching for someone to come. The sun is about to set, the clouds are suffused with red, a gentle breeze is giving coolness to her spirit. In a short time the sun set, and, just as it was beginning to be dusky, someone became visible approaching, from another side of the garden, that side where the girl was standing. In a little while he came and stood by her. When the girl saw him she said, 'Dēonandan, where have you been all this time? I have been standing here a long while waiting for you.'

Dēonandan is a youth of fourteen or fifteen years. To look at his well-favoured fair-complexioned face, shapely hands and feet, slender form, high and broad forehead, long arms, and large heart-attracting eyes, you would think that Jayanta, the son of Indra, had himself descended from heaven and come down to the earth. He really belonged to the same village as that in which the girl lived, and from babyhood they had been fond of each other. Every third or fourth day, as he found an opportunity, Dēonandan would come to see her, and she, too, would meet him with the greatest affection, and with her sweet, sweet, words would attract his soul. The girl knew that Dēonandan would come that day, and for this reason had been looking out for him. He did come, but it was a little late, and that is why she said to him, 'Dēonandan, where have you been all this time?'

LUCKNOW LITERARY URDŪ.

The following specimen is in the Persianised Literary Urdū of Lucknow. The preference for Persian words instead of indigenous ones is manifest from the first sentence.

Notice, too, the preference for the Persian order of words with the verb in the middle, not at the end of the sentence, and the subject after the object. Hindī, or indeed any pure Indo-Aryan language, will not tolerate sentences like *chalā āyā bāp-kē pās*, he went to his father. The true Indian order would be *bāp-kē pās chalā āyā*. Again the order of the phrase *ēk naukar-kō us-nē pūchhā* is not truly Indian. The Indian order would be *us-nē ēk naukar-kō* (or *-sē*) *pūchhā*, the subject preceding the object.

The specimen (which is a version of the Parable) is given in the Persian character. As it is a good specimen of Urdū handwriting, it is given in facsimile, and not in type.

[No. 4.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (STANDARD URDŪ VARIETY).

ایک شخص کے دو بیٹے تھے - اُن مین سے چھوٹا باپ سے کہنے لگا - ابا جان جایداد مین ہمارا جو کچھ حصہ ہے
ہمکو دیدیجئے - چنانچہ اوس نے اپنا اثاثہ دونوں کو تقسیم کر دیا - اور چند ہی روز بعد چھوٹا بیٹا سب مال
اکٹھا کر کے بہت دور کے ملک مین چلا گیا اور وہان ساری دولت شہدپن مین اوڑا دی - جب سب
اوٹھ گیا تو اوس ملک مین قحط عظیم پڑا اور وہ محتاج ہو چلا - اور اوسنے اوس ملک کی ایک
رئیس کے ہان جاکر نوکری کر لی - اوسنے اُسے اپنے کھیتون مین سورین چرانے کے لئے بھیجدیا -
وہ تو بڑے ارزو کے ساتھ اون چھلکون سے بھی پیٹ بھر لیتا جو سورین کھاتے تھے - مگر وہ بھی
کسی نے اوسکو نہ دی - اب اوسکے اُنھین کھلین - اوسنے کھا کہ بہتیرے مزدور تو میرے باپ
کے یہان پیٹ بھر کھانا پائین بلکہ بچا بھی رکھین اور مین بھوکون مرون اٹھون اور ابا کے پاس
جاؤن اور ان سے کہون - ابا جان مین خدا کا اور آپ کے حضور مین گنہگار ہون اور اب
اس لایق نہین کہ آپ کا بیٹا کہلاؤن - مجھے اپنے مزدورون مین رکھ لیجئے - پس وہ اوٹھا
اور چلا آیا باپ کے پاس - ہنوز فاصلہ ہی سے تھا کہ باپ نے دیکھ لیا اور رحم کھا کر دوڑا -
گلے سے لگایا اور پیار کیا - اور بیٹے نے اوسے عرض کیا - ابا جان مین خدا کے حضور اور آپ کے

نظر مین گنہگار ہون اور اب اس لایق نہین کہ آپ کا بیٹا کہلاؤن - مگر باپ نے اپنی نوکرون
کو حکم دیا کہ عمدہ سی عمدہ پوشاک لاؤ اور انکو پہناؤ - انگوٹہی ہاتھ مین اور جوتا پاؤن مین پہناؤ
اور سب لوگ دعوتین کہاکر خوشیان منائین - میرا یہہ فرزند مرکر پہر جیا اور گم ہوکر پہر ملا -
چنانچہ وہ سب لوگ خوشیان منانے لگے -

اوسوقت اوس کا بڑا بیٹا کہیت پر تھا - جب وہ پلٹ کر گھر کے قریب پہونچا تو اوسنے گانے
اور ناچ کی آواز سنی - ایک نوکر کو اوسنے بلاکر پوچہا کہ یہہ سب کس بات پر ہو رہا ہی
اوسنے اوس سی کہا آپ کے بہائی آئی ہین اور اونکی صحیح سلامت واپس آنی پر آپ
کے والد نے جشن کیا ہی - وہ بہت بگڑا - گھر کے اندر ہی نہ جاتا تہا - اسپر اوس کا
باپ باہر نکل آیا اور منانے لگا - اوسنے باپ سی کہا کہ دیکہئی اتنی برسون سی مین آپکی
خدمت کرتا ہون اور کسیوقت آپ کے حکم سی سرتابی نہین کی - اسپر بہی آپ نے
کبہی مجہی بکری کا ایک بچہ تک نہ دیا کہ اپنی دوستون کے ساتھ خوشی مناتا - مگر جون ہی
آپ کا یہہ بیٹا آیا جسنے اپکا سارا مال کسبیون مین گنوا دیا تو آپ نے اونکی خاطر سے
جشن کیا - اوس نے اوس سی کہا - بیٹا تم ہمیشہ میرے پاس ہو جو کچہ میرا ہی
وہ تمہارا ہی - مناسب یہہ ہی تھا کہ ہم لوگ خوشیان منائین اور مسرور ہون
کیونکہ تمہارا بہائی مرکے زندہ ہوا ہی اور گم ہوکے پہر ملا ہے -

[No. 4.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (STANDARD URDŪ VARIETY). DISTRICT, LUCKNOW.

TRANSLITERATION AND TRANSLATION.

Ēk shakhṣ-kē dō bēṭē thē. Un-mẽ-sē chhōṭā bāp-sē
One man-of two sons were. Them-in-from the-younger father-to
kahnē lagā, 'abbā jān, jāedād-mẽ hamārā jō-kuchh hiṣṣa hai ham-
to-say began, 'father dear, property-in my whatever share is me-
kō dē-dījiē.' Chunãche us-nē apnā aṣāṣa dōnõ-kō taqsīm
to give-away.' Accordingly him-by his-own property both-to division
kar-diyā. Aur chand-hī rōz ba'd chhōṭā bēṭā sab māl
was-made-and-given. And some-even days after the-younger son all property
ikaṭṭhā kar-kē bahut dūr-kē mulk-mẽ chalā-gayā aur wahã
together made-having great distance-of country-into went-away and there
sārī daulat shohad-pan-mẽ uṛā-dī. Jab sab uṭh-gayā tō
all wealth debauchery-in squandered-away. When all up-went then
us mulk-mẽ qaḥaṭ-e-'aẓīm paṛā aur woh muḥtāj hō-chalā. Aur us-
that country-in a-famine-great fell and he needy became. And him-
nē us mulk-kē ēk raīs-kē hã jā-kar naukarī kar-lī.
by that country-of a rich-native-of place-in gone-having service took.
Us-nē isē apnē khētõ-mẽ sūarẽ charānē-kē liyē bhēj-
Him-by for-this-one his-own fields-in swine feeding-of for it-was-sent-
diyā. Wah, tō, baṛī ārzū-kē sāth un chhilkõ-sē bhī pēṭ
away. He, indeed, great desire-of with those husks-with even belly
bhar-lētā jō sūarẽ khātī-thī, magar woh bhī kisī-nē
would-have-filled which the-swine eating-were, but that even anyone-by
us-kō na dī. Ab us-kī ãkhẽ khulī. Us-nē kahā
him-to not was-given. Now him-of eyes opened. Him-by it-was-said
ki, 'bahutērē mazdūr tō mērē bāp-kē yahã pēṭ bhar
that, 'many labourers indeed my father-of house-at belly full
khānā pāẽ, balki bachā bhī rakhaī, aur maī bhūkhõ marũ.
food get, nay-rather saving also keep, and I from-hunger die.
Uṭhũ aur abbā-kē pās jāũ aur un-sē kahũ, "abbā jān,
Let-me-rise and father-of near go and him-to say, "father dear,
maī Khudā-kā aur āp-kē ḥuẓūr-mẽ gunah-gār hũ, aur ab
I God-of and your-Honour-of presence-in sinner am, and now

is lāiq nahĩ ki āp-kā bēṭā kahlāũ. Mujhē apnē
this worthy not that your-Honour-of son I-may-be-called. Me your-own
mazdūrõ-mẽ rakh-lījiyē.'' Pas woh uṭhā aur chalā-āyā bāp-kē
labourers-in having-kept-take.'' So he arose and went the-father-of
pās. Hanōz fāṣilē-hī-sē thā ki bāp-nē dēkh-liyā aur
near. Yet distance-even-at he-was that the-father-by he-was-seen and
raḥm khā-kar dauṛā, galē-sē lagāyā, aur piyār kiyā.
pity eaten-having he-ran, neck-to was-attached, and love was-made.
Aur bēṭē-nē us-sē 'arẕ kiyā, 'abbā jān, maĩ
And the-son-by him-to the-request was-made, 'father dear, I
Khudā-kē ḥuẓūr aur āp-kī naẓar-mẽ gunah-gār hũ, aur ab
God-of presence and your-Honour-of sight-in sinner am, and now
is lāiq nahĩ ki āp-kā bēṭā kahlāũ.' Magar
this worthy not that your-Honour-of son I-may-be-called.' But
bāp-nē apnē naukarõ-kō ḥukm diyā ki, ''umda-sē
the-father-by his-own servants-to order was-given that, 'good-than
'umda pōshāk lāō aur in-kō pahnāō; ãgūṭhī hāth-mẽ aur
good dress bring and this-one-on put; a-ring hand-on and
jūtā pāõ-mẽ pinhāō; aur sab lōg da'watẽ khā-kar khushiyã
shoe feet-on put; and all people feast eaten-having rejoicings
manāẽ. Mērā yeh farzand mar-kar, phir jīyā; aur
let-us-celebrate. My this son died-having, again lived; and
gum hō-kar, phir milā.' Chunãche woh sab lōg
lost become-having, again was-found.' Accordingly they all people
khushiyã manānē lagē.
rejoicings to-celebrate began.

Us waqt us-kā baṛā bēṭā khēt-par thā. Jab woh
That time him-of elder son field-on was. When he
palaṭ-kar ghar-kē qarīb pahũchā tō us-nē gānē
returned-having house-of near arrived then him-by singing
aur nāch-kī āwāz sunī. Ēk naukar-kō us-nē bulā-kar
and dancing-of sound was-heard. A servant him-by called-having
pūchhā ki, 'yeh sab kis bāt-par hō-rahā-hai?' Us-nē
it-was-asked that, 'this all what matter-on going-on-is?' Him-by
us-sē kahā, 'āp-kē bhāī āē-haĩ aur un-kē ṣaḥīḥ-
him-to it-was-said, 'your-Honour-of brother come-is and him-of safe-
salāmat wāpas ānē-par āp-kē wālid-nē jashn kiyā-hai.' Woh
sound back coming-on your-Honour-of father-by feast made-is.' He
bahut bigṛā, ghar-kē andar-hī na jātā thā. Is-par
much was-put-out, house-of inside-even not going was. This-upon

us-kā bāp bāhar nikal āyā aur manānē lagā. Us-
him-of the-father outside emerging came and to-appease began. Him-
nē bāp-sē kahā ki, 'dēkhiyē, it'nē bar'sõ-sē maĩ
by the-father-to it-was-said that, 'see, so-many years-from I
āp-kī khidmat kartā-hũ aur kisī waqt āp-kē ḥukm-
your-Honour-of service doing-am and any time your-Honour-of orders-
sē sartābī nahĩ kī; us-par bhī āp-nē kabhī
from disobedience not was-done; that-on even your-Honour-by ever
mujhē bakrī-kā ēk bachcha tak na diyā ki apnē dōstõ-
to-me she-goat-of one young-one up-to not was-given that my-own friends-
kē sāth khushī manātā. Magar jũ-hĩ āp-kā
of with rejoicings I-might-have-celebrated. But as-even your-Honour-of
yeh bēṭā āyā jis-nē āp-kā sārā māl kasbiyõ-mẽ gãwā-
this son came whom-by your-Honour-of all substance harlots-in was-
diyā, tō āp-nē un-kī khāṭir-sē jashn kiyā.' Us-nē
lost, then your-Honour-by him-of affection-by a-feast was-made.' Him-by
us-sē kahā, 'bēṭā, tum hamēsha mērē pās hō; jō-kuchh mērā
him-to it-was-said, 'son, you always me near are; whatever mine
hai, woh tumhārā hai. Munāsib yehī thā ki ham-lōg
is, that yours is. Proper this-indeed was that we-people
khushiyã manāẽ aur masrūr hõ, kyõ-ki tumhārā bhāī
rejoicings may-celebrate and happy may-be, because your brother
mar-kē, zinda huā-hai; aur gum hō-kē, phir milā-hai.'
died-having, alive become-has; and lost become-having, again found-is.'

QAṢBĀTI URDŪ OF LUCKNOW.

The preceding specimen has illustrated the high, literary style of Lucknow Urdū. We now proceed to give specimens of the ordinary Urdū spoken in the city. It is known as *qaṣbātī*, from *qaṣbāt*, the plural of *qaṣba*, a quarter of a town.

It is not so highly Persianised as the literary dialect, but possesses the typical order of words which Urdū has borrowed from Persian. Thus we have *jānib dakhin*, in the southern direction, the Indian order of which would be *dakhinjānib*. Similarly, *kinārē daryā-e Saī-kē*, instead of *daryā-e Saī-kē kinārē*, on the bank of the river Saī.

I give two specimens of this form of Urdū. The first is a short passage of the Parable of the Prodigal Son, which I give in transliteration only, merely for the purpose of comparison with the literary dialect. The other is a folk-tale about the temple of Bhaũrēsar in Nigōhã̄. It is given in the Persian character, with full transliteration and translation.

[No. 5.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (QAṢBĀTĪ URDŪ OF LŪCKNOW).

SPECIMEN I.

Ēk shakhṣ-kē dō laṛkē thē. Un-mẽ-sē chhōṭē-nē apnē bāp-sē kahā ki, 'ai bāp, jāedād-mẽ-sē jō mērā ḥaqq hōtā-hō mujhē dē-dijiyē.' Tab us-nē un-kō apnī jāedād taqsīm kar-dī. Aur thōṛē rōz-kē ba'd chhōṭā laṛkā sab kuchh māl jam' kar-kē ēk dūr-kē mulk-kō rawāna huā, aur wahã̄-par apnā māl 'aiyāshī-mẽ̄ uṛā-diyā. Aur jab sab kharch kar-ḍālā, tab us mulk-mẽ̄ baṛā qaḥṭ paṛā, aur woh khud moḥtāj hōnē lagā.

[No. 6.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (QAṢBĀTĪ URDŪ OF LUCKNOW).

SPECIMEN II.

قصبہ نگوہان کي جانب دکھن ایك مندر مہادیو جي کا ہے جسکو
بھونریسر کہتے ہین اور کنارے دریاے سئي ے واقع ہے * اور وہان پر
ہر دوشنبہ کو میلا ہوتا ہے اور اکثر لوگ ہر روز درشن کو بلا ناغہ جایا
کرتے ہین اور جو مقصد دلي رکھتے ہین وہ پورا ہوتا ہے *

سننے مین آیا ہے کہ ایک وقت مین اورنگ‌زیب بادشاہ بھي اونکے
مندر پر تشریف لاے تھے * اور اونکي یہہ منشا تھي کہ اِس مندر کو
کھدوا کر مورت کو نکلوا لیوین اور صدھا مزدور اوس مورت ے نکالنے
کو مستعد ہوے لیکن مورت کي اِنتہا نہ معلوم ہوي * تب بادشاہ
نے غصے مین آکر اِجازت دي کہ اِس مورت کو توڑ ڈالو * تب
مزدورون نے توڑنا شروع کیا اور دو ایک ضرب مورت مین لگاي بلکہ
کچھہ شکست بھي ہوگئي جسکا نشان آجتک بھي موجود ہے اور
قدرے خون بھي مورت سے نمود ہوا لیکن ایسي قدرت مورت کي
ظاہر ہوي اور اوسي مورت ے نیچے سے ہزارہا بھونرے نکل پڑے اور
سب فوج بادشاہ کي بھونرون سے پریشان ہوي * اور یہہ خبر بادشاہ کو

بھي معلُوم هوي * تب بادشاہ نے حُکم دِیا کِہ اچّھا اِس مُورت کا نام آج سے بھونریسر ہوا۔ اَور جِس طرح پر تھي اوسي طرح سے بند کر دو اور خود بادشاہ نے مُورت مذکُور بند کرانے کا اِنتِظام کر دِیا *

اب چند روز سے عِلاوہ درشن کے بہُت سے دُوکاندار لوگ وہان دُوکانین لگاتے ہَین * علاوہ معمُولي چیزون کے کاشتکاري کي چیزین جو دِہات مین بہُت زِیادہ کرے ضَرورت ہوتي ہَین وہان پر مِل سکتي ہین *

[No. 6.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (QAṢBĀTĪ URDŪ OF LUCKNOW).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Qaṣba Nigōhã̄-kī jānib dakhin ēk mandir Mahādēo-jī-kā hai,
Town Nigōhã̄-of direction southern a temple Mahādēo-jī-of is,

jis-kō Bhaũrēsar kahtē-haĩ, aur kinārē daryā-e Saī-kē
which Bhaũrēsar calling-they-are, and on-the-bank the-river-of Saī-of

wāqe' hai. Aur wahã̄-par har Du-shamba-kō mēlā hōtā-hai, aur
situated is. And there-on every Monday-on a-fair being-is, and

akṣar lōg har rōz darshan-kō bilā nāgha
generally people every day paying-respects-for without intermission

jāyā-kartē-haĩ, aur jō maqṣad-e dilī rakhtē-haĩ woh
going-regularly-are, and what desire-of of-the-heart keeping-they-are that

pūrā hōtā-hai.
fulfilled being-is.

Sunnē-mẽ āyā-hai ki ēk waqt-mẽ Aurangzēb Bādshāh bhī
Hearing-in come-it-is that one time-in Aurangzēb the-Emperor also

un-kē mandir-par tashrīf-lāē-thē. Aur un-kī yeh
that-(God-)of temple-on honoured-with-his-presence. And Him-of this

mansha thī ki is mandir-kō khudwā-kar mūrat-kō nikalwā-
intention was that this temple got-dug-up-having the-image he-might-get-

lēwẽ, aur ṣadhā mazdūr us mūrat-kē nikālnē-kō musta'idd
taken-out, and hundreds labourers that image-of taking-out-for ready

huē, lēkin mūrat-kī intihā na ma'lūm huī. Tab
became, but the-image-of end not found became. Then

Bādshāh-nē ghuṣṣē-mẽ ā-kar ijāzat dī ki, 'is
the-Emperor-by anger-in come-having permission was-given that, 'this

mūrat-kō tōṛ-ḍālō.' Tab mazdūrõ-nē tōṛnā shurū'
image break-in-pieces.' Then the-labourers-by to-break commencement

kiyā, aur dō ēk ẓarb mūrat-mẽ lagāī, balki, kuchh
was-made, and two one strokes the-image-in were-applied, nay, somewhat

shikast bhī hō-gaī, jis-kā nishān āj-tak bhī maujūd hai, aur
broken also it-became, which-of the-mark today-to also existing is, and

qadr-ē khūn bhī mūrat-sē numūd huā; lēkin aisī
little-a blood also the-image-from visible became; but such
qudrat mūrat-kī ẓāhir huī, aur usī mūrat-kē
supernatural-power the-image-of manifest became, and that-very image-of
nīchē-sē hazārhā bhaŭrē nikal-paṛē, aur sab fauj-e Bādshāh-kī
below-from thousands hornets issued, and all the-army-of the-Emperor-of
bhaŭrō̃-sē parēshān huī. Aur yeh khabar Bādshāh-kō bhī ma'lūm
hornets-from distress became. And this news the-Emperor-to also known
huī. Tab Bādshāh-nē ḥukm diyā ki, 'achchhā, is
became. Then the-Emperor-by order was-given that, 'good, this
mūrat-kā nām āj-sē Bhaŭrēsar huā, aur jis
image-of name today-from Bhaŭrēsar (Lord-of-Hornets) became, and what
ṭarḥ-par thī usī ṭarḥ-sē band kar-dō,' aur khud
manner-on it-was that-very manner-by closed-up make,' and himself
Bādshāh-nē mūrat mazkūr band karānē-kā intiẓām
the-Emperor-by the-image aforesaid closed-up causing-to-make-of arrangement
kar-diyā.
was-made.

Ab chand rōz-sē 'ilāwa darshan-kē bahut-sē dūkāndār
Now some days-from beside paying-respects-of many-very shopkeeper
lōg wahā̃ dūkānē̃ lagātē-haī. 'Ilāwa ma'mūlī chīzō̃-kē, kāshtkārī-kī
people there shops arranging-are. Besides ordinary things-of, cultivation-of
chīzē̃, jō dehāt-mē̃ bahut ziyāda kar-kē ẓarūrat hōtī-haī,
things, which villages-in much more done-having necessary being-are,
wahā̃-par mil saktī-haī.
there-on be-found can.

FREE TRANSLATION OF THE FOREGOING.

To the south of the town of Nigōhā̃ there is a temple of Mahādēo, which people call Bhaŭrēsar, and is situated on the bank of the river Saī. A fair is held there every Monday, and every day there is a stream of people who come to visit the image, in the belief that this act of worship will lead to the fulfilment of all the desires of their hearts.

The story goes that the Emperor Aurangzēb once visited the temple of this deity, and gave orders that the image should be dug up and taken out of the temple. He sent several hundred labourers, but no matter how deep they dug, they could not find the bottom of the image. Enraged at this, the Emperor ordered the image to be broken in pieces. The labourers commenced the work and gave it one or two blows. In doing so they damaged it slightly, and the marks of this are visible to the present day. A few drops of blood also issued from the image. But this indignity only served to make manifest the supernatural power which existed in the idol. Thousands of hornets issued from below it, and put the Emperor's army of men to flight. When this was told

to him he said, 'very well, from this day let this image be known as Bhaũrēsar, or the Lord of Hornets, and let the earth be filled in so as to restore it to the same condition as that in which it was before.' He then himself saw that the arrangements for restoring the image to its original condition were carried out.

For a long time not only have people visited this shrine to pay homage to the deity, but a number of shopkeepers have set up shops in the locality. They sell not only the ordinary stock in trade but also everything that is necessary for village life.

BĒGAMATĪ URDŪ OF LUCKNOW.

The form of Urdū employed by respectable Musalmān ladies of Lucknow City is known as Bēgamatī. It is said to be very free from any Hindī admixture, but this statement is not borne out by the specimens which I have received.

Two specimens are given. The first is a transliterated text of a portion of the Parable of the Prodigal Son, for comparison with the other Urdū versions. The other is a letter written by a Musalmān lady of Lucknow to her mother. It is an admirable specimen of this dialect, full of quaint idioms and vivid expressions. I give it in facsimile of the original manuscript, together with a transliteration and translation. The writing of the manuscript is in the ordinary broken Urdū running hand.

Note that Persian and Arabic words ending in a short *a* are not inflected for the oblique cases, as the grammars tell us should be done. Thus, *Khānam Ṣāḥiba* (not *-bē*)*-kē*, (by the son) of the Khānam Ṣāḥiba; *chha mahīna* (not *-nē*)*-kā bachcha*, a baby of six months. This is a common irregularity of writing, which, however, does not affect the pronunciation. These oblique forms are pronounced as if ending in *ē*. *Ṣāḥiba-kē* is pronounced *Ṣāḥibē-kē*, and so on.

[No. 7.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (BĒGAMATĪ URDŪ OF LUCKNOW).

SPECIMEN I.

Ēk ādmī-kē dō bēṭē thē. Un-mẽ-sē chhōṭā bāp-sē bōlā, 'abbā-jān, māl asbāb-mẽ jitnā hamārā ḥiṣṣa hai ham-kō dē-dījiyē.' Aur us-nē apnī daulat dōnõ-kō bãṭ-dī. Thōṛē dinõ ba'd chhōṭā sab jam'-jathā samēṭ-kar bahut dūr kisī mulk-kō nikal-gayā. Wahã sab shohad-pan-mẽ uṛā baiṭhā. Jab sab uṭh-uṭhā-gayā tō us mulk-mẽ bahut baṛā qaḥṭ paṛā, aur yeh mohtāj hō-chalā.

[No. 8.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ.

HINDÔSTÂNÎ (BEGAMATÎ URDÛ OF LUCKNOW).

SPECIMEN II.

خدا بخش کیطرف سے ماں کو

امجد جان خدا کرے آپ سلامت رہیں - بہن جہن صاحب آج لکھنؤ میں داخل ہوئیں - اونسے
آپکی سب چیز دصلاح معلوم ہوئی - بڑے ماموں کا جی آسے دن بہت پریشان رہتا ہے
لکھنؤ میں بہت دوا درمن کی مگر کچھ فائدہ نہیں ہوا کلمہ اگر اوپر والا ہوگیا تو
جمعرات کو وہ مردار حرور علاج کرنے فیض آباد سدھارینگی - آج کلمہ بیان
جو رونگٹا بڑا انرغہ ہی پڑوس میں خانم صاحب کے بیان کلمہ دن دہاڑے کئی چور
گھس آئے بڑا غل غبارہ مچا سپاہی گوری گنوار کے لئے سمجھے نہ بوجھے ہتر سنتے
ہماری مکان میں دراندہ سب چلے آئے - وہ تو کہئے بڑی جرئت گذری آدمی
ڈیوڑھے پر موجود تھا اوسنے روکا تھا ماہیں تو سب کا سامنا ہوجاتا
اوسمیں سے دو چور پکڑے گئے ہوئے نے حاکم کے سامنے اوٹھا چھدا رکھا کہ

خانم صاحبہ کے بیٹے نے مکان آکو رہنے کے بہانہ سے گھر میں بولا۔ دوپہر بندر کیا
ف جبین لئے اولٹا چور چور کر کے غل مچا دیا۔ نظیر اور اونکی بیوی میں
روزمرہ جھنجھٹ ہوا کرتے ہی نظیر کو تو آپ جانئے ایک تک چڑچڑا بیوی بھی
مزاج دار ذرا ذرا سی بات پر تو تو میں میں ہونے لگتے ہے لڑکا سمجھایا
بجھایا سلتہ ہے۔ خدا رکھے سیانی لڑکی بیاہنے لایق پہلو سے لگی
بیٹھی ہے۔ روکے سامنے اس تک تک جھک جھک دن رات کے دانتا کل کل سے
کیا فائدہ مگر ایسے عقلوں پر خدا کے مار سمجھا نہیں بات سے بتنگڑ بنا دیتے ہیں
کون دخل دے۔ اولٹا نکو بنے اولاد علے کو دیکھے نہ کوئی بات نہ چیت
بیکار بیکار بھی ہاتھ لڑ بھڑ کر دو ہتھیاں چلا گیا۔ بیگم جان کی چھ مہینہ کا
پالا پوسا بچہ پرسوں جاتا رہا۔ بیچاری ایک آنکھ دیکھتے ہے لڑکا آنسو گرتے ہیں
ابھی میاں کو مرے پورے چار مہینہ بھی نہیں ہوئے تھے کہ یہ آسمان پھٹ پڑا
غریب کے رہی سہی آس بھی ٹوٹ گئی۔

[No. 8.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (BĒGAMATĪ URDŪ OF LUCKNOW).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

KHAṬṬ BĒṬĪ-KĪ ṬARAF-SĒ MÃ-KŌ.
LETTER DAUGHTER-OF DIRECTION-FROM MOTHER-TO.

Ammī jān, Khudā karē āp salāmat rahẽ.
Mother dear, God may-make Your-Honour (in-)safety may-remain.

Bahin Jhamman Ṣāḥib āj Lakhnau-mẽ dākhil huī. Un-sē
Sister Jhamman Ṣāḥiba today Lucknow-in entered became. Her-from

āp-kī sab khair wa ṣalāḥ ma'lūm huī. Baṛē
Your-Honour-of all health and prosperity known became. The-elder

māmū-kā jī āē-din (hamēsha) māndā rahtā-hai.
maternal-uncle-of spirit daily (i.e. always) unwell remaining-is.

Lakhnau-mẽ bahut dawā-darman kī, magar kuchh fāida nahī
Lucknow-in much medicine-drugs were-done, but any benefit not

huā. Kalh agar upar-wālā hō-gayā,
became. Tomorrow if the-above-one (i.e. the-moon) happened (i.e. becomes visible),

tō Jum'a-rāt-kō woh ẕarūr ẕarūr 'ilāj karnē Faiẕ-ābād
then Thursday-on he certainly certainly (for-)treatment doing Faizabad

sidhārẽgē.
he-will-start.

Āj-kalh yahã chōrõ-kā baṛā nargha hai. Paṛōs-mẽ
Nowadays here thieves-of great gang is. The-neighbourhood-in

Khānam Ṣāḥib-kē yahã kalh din-dahāṛē kaī chōr
Khānam Ṣāḥiba-of at yesterday in-broad-daylight several thieves

ghus-āē. Baṛā ghul-ghapāṛa machā. Sipāhī nigōṛē, gãwār-kē
entered. Much noise-clamour was-raised. Constables useless, boor-of

laṭh, samjhē na būjhē, hullaṛ suntē-hī hamārē
stick, understood not knew, uproar immediately-on-hearing our

makān-mẽ darrāna chalē-āē. Woh tō kahiyē, baṛī khairiyat
house-in straightway came. That verily you-may-say, great good-luck

guẕrī. Ādmī ḍyōṛhī-par maujūd thā. Us-nē rōkā
happened. A-man ante-chamber-on present was. By-him it-was-stopped

thāmā. Nahĩ-tō sab-kā sāmnā ho-jātā. Us-mẽ-sē
impeded. Otherwise all(-of-us)-of exposure would-have-been. That-out-of
dō chōr pakṛē bhī gaē. Mūṑ-nē ḥākim-kē sāmnē
two thieves arrested also went. The-idiots-by the-magistrate-of before
ulṭā chhuddā rakhā ki, 'Khānam Ṣāḥiba-kē bēṭē-nē makān
contrary accusation brought that, 'Khānam Ṣāḥiba-of the-son-by the-house
akwānē-kē bahāna-sē ghar-mẽ bulāyā. Dō pahar band
estimating-of pretext-on house-in (we-)were-summoned. Two watches confined
rakhā, pachās rupaiyē chhīn-liyē, ulṭā "chōr chōr"
(we-)were-kept, fifty rupees were-snatched-away, contrary "thief thief"
kar-kē ghul machā-diyā.'
doing noise was-raised.'

Naẓīr aur un-kī bīwī-mẽ rōz-marra jhanjhaṭ huā-kartī-hai.
Naẓīr and him-of wife-between daily wrangling keeps-going-on.
Naẓīr-kō tō āp jāniyē, — ēk nak-chaṛhā. Bīwī
Naẓīr indeed Your-Honour may-know, — a nose-mounted-one. The-wife
bhī mizājdār; zarrā-zarrā-sī bāt-par 'tū tū, maĩ maĩ'
also haughty; very-little matter-on 'thou thou, I I' (i.e. *quarrelling*)
hōnē lagtī-hai. Lākh samjhāyā, 'bahin,
to-be beginning-is. Hundred-thousand was-it-remonstrated(-by-me), 'sister,
kachchā sāth hai. Khudā rakhē. Siyānī laṛkī
inexperienced company is. God preserve(-you). Youthful daughter
biyāhnē lāiq pahlū-sē lagī baiṭhī-hai. Us-kē sāmnē is
for-being-married fit side-by close seated-is. Her-of before this
bak-bak jhak-jhak din rāt-kē dãt kil-kil-sē kyā fāida.'
talking altercation day night-of teeth gnashing-from what profit.'
Magar aisī 'aqlõ-par Khudā-kī mār. Samjhānē-mẽ bāt-kē
But such wits-on God-of curse. Remonstrating-on words-of
batangaṛ baḍhtē-haĩ. Kaun dakhl-dē? Ulṭā
wranglings increasing-are. Who may-interfere? On-the-contrary
nakkū banē.
disgraced he-may-become.

Aulād 'Alī-kō dēkhiyē. Na kōī bāt na chīt, bēkār
Aulād 'Alī please-see. Not any word or talk, without-ground
bēkār bhī, mã-sē laṛ-bhiṛ-kar dadhiyāl
without-ground also, mother-with quarrelled-having to-grandfather's-house
chalā-gayā.
he-went-off.

Bēgam Jān-kā chha mahīna-kā pālā-pōsa bachcha
Bēgam Jān-of six months-of brought-up(-and)-nursed baby
parsõ jātā-rahā. Bēchārī, ēk ãkh dabātī-hai,
the-day-before-yesterday has-died. Poor-creature, one eye pressing-she-is,

lākh		ãsū		girtē-haĩ.		Abhī		Miyã-kō	
a-hundred-thousand		*tears*		*falling-are.*		*Only-now*		*(her-)husband-to*	
marē	pūrē	chār	mahīna	bhī	nahĩ	huē-thē	ki	yeh	asmān
since-death	*full*	*four*	*months*	*even*	*not*	*passed-had*	*when*	*this*	*sky*
phaṭ-paṛā.		Gharīb-kī		rahī-sahī	ās	bhī	ṭūṭ-gaī.		
fell-in.		*The-poor-woman-of*		*remaining*	*hope*	*also*	*broke.*		

FREE TRANSLATION OF THE FOREGOING.

A LETTER FROM A DAUGHTER TO HER MOTHER.

DEAREST MOTHER,

May God ordain that you ever remain in safety. Sister Jhamman arrived today in Lucknow, and from her we have heard how you are getting on. The elder uncle's health is daily getting worse and worse. He has been trying all kinds of medicine here in Lucknow, but they don't seem to do him any good. So, if the moon becomes visible tomorrow, he will certainly set out on Thursday for Faizabad to be treated by the doctors there.

Nowadays there is a big gang of thieves about. Yesterday, in broad daylight, a number of them got into the house of the Khānam Ṣāḥiba, who lives close by us. There was a great hue and cry, and the fools of police, useless as a boor's cudgel which neither knows nor understands, directly they heard the outcry, made straight for our house. You may indeed say that we were fortunate, for by great good luck there was a man standing at our hall-door who stopped them. Otherwise all we women in the zanāna would have been exposed to view. Two of the thieves were caught, and the idiots, when they came before the magistrate, brought a countercharge that the Khānam Ṣāḥiba's son had invited them into the house under the pretext of getting the building valued. They added that he had imprisoned them for some six hours, had robbed them of fifty rupees, and had then got rid of them by calling out 'thief, thief.'

You will be sorry to hear that Naẕīr and his wife keep on their daily quarrelling. You know Naẕīr, what sort of man he is, going about with his nose in the air. His wife, too, is overweening, and starts a wrangle on ever so little a matter. I've reasoned with her thousands of times,—'sister dear, there's inexperienced company. There's a young marriageable girl sitting close to your side. What good will come from all this nonsense and talk, all this teeth-gnashing by day and by night, in her presence?' May God's curse rest on such silly-wits. The more one remonstrates, the more she wrangles. Who is there to interfere, with the certainty of having some rude thing said in return?

Just look at Aulād 'Alī's conduct. Without saying a word, nay, for absolutely no reason, he has quarrelled with his mother, and gone off to stay with his grandfather.

Bēgam Jān's six-months' old little baby, which she had been nursing with such loving care, died the day before yesterday. Poor creature, when she presses together the lids of a single eye, a hundred thousand tears fall. It is only four months since her husband died, and now, again, the sky has fallen in upon her. The poor thing's one remaining consolation is now broken.

STANDARD URDŪ OF DELHI.

The Urdū of Delhi is less Persianised than that of Lucknow, and hence more nearly fulfils the requirements of a *lingua franca* intelligible over the whole of India. This will be evident from the following specimen (the authorised Urdū version of the Parable of the Prodigal Son, as issued under the auspices of the British and Foreign Bible Society). It will be seen that the vocabulary is on the whole simple, and that the Indian, and not the Persian, order of words is preferred. For another example of Delhi Urdū, the Urdū List of Standard Words and Sentences, which was prepared in that city, may be consulted.

The original Urdū version of the New Testament was made for the British and Foreign Bible Society by Henry Martyn during the years 1806-1810. It has been thrice revised. The version of the Parable now given is taken from the third and last revision carried out by a committee headed by Dr. Weitbrecht during the years 1893-1899.

The Bible Society has issued this version under two forms,—one in the Persian character, and the other in the Roman character. I give both here. The system of transliteration used by the Bible Society differs somewhat from that employed in the present Survey, but this will give rise to no difficulty.

It is not necessary to give an interlinear translation.

[No. 9.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (STANDARD URDŪ, PERSIAN CHARACTER).

(Panjab Auxiliary Bible Society, 1900.)

ایك شخص ے دو بیٹے تھے ۔ اُن میں سے چھوٹے نے باپ سے
کہا کہ اَے باپ - مال کا جو حصّہ مجھہ کو پہنچتا ہے مجھے دے -
اُس نے اپنا مال متاع اُنہیں بانٹ دي - اور تھوڑے دن بعد چھوٹا
بیٹا اپنا سب کچھہ جمع کرے دورے ملك کو روانہ ہوا - اور وہاں اپنا مال
بد چلني میں اُڑا دیا - اور جب سب خرچ کر چکا تو اُس ملك میں
سخت کال پڑا - اور وہ محتاج ہونے لگا - پھر اُس ملک ے ایک
باشندے ے ہاں جا پڑا - اُس نے اُس کو اپنے کھیتوں میں سؤر چرانے بھیجا -
اور اُسے آرزو تھي کہ جو پھلیاں سؤر کھاتے تھے اُن سے اپنا پیٹ
بھرے - مگر کوئي اُسے نہ دیتا تھا - پھر اُس نے ہوش میں آ کر کہا
کہ میرے باپ ے کتنے ہي مزدوروں کو روٹي افراط سے ملتي ہے -
اور میں یہاں بھوکھا مر رہا ہوں - میں اُٹھہ کر اپنے باپ ے پاس
جاؤنگا اور اُس سے کہونگا کہ اَے باپ - میں آسمان کا اور تیري نظر
میں گنہگار ہوا - اب اِس لائق نہیں رہا کہ پھر تیرا بیٹا کہلاؤں -
مجھے اپنے مزدور جیسا ہي کرلے - پس وہ اُٹھہ کر اپنے باپ کي طرف
روانہ ہوا - وہ ابھي دُور ہي تھا کہ اُسے دیکھہ کر اُس ے باپ کو ترس

آیا - اور دوڑ کر اُس کو گلے لگا لیا اور بوسے لئے - بیٹے نے اُس سے کہا
کہ اَے باپ - میں آسمان کا اور تیري نظر میں گنہگار ہوا - اب اس
لائق نہیں رہا کہ پھر تیرا بیٹا کہلاؤں - باپ نے اپنے نوکروں سے کہا
کہ اچھے سے اچّھا جامہ جلد نکال کر اُسے پہناؤ - اور اُس کے ہاتھہ
میں انگوٹھي اور پاؤں میں جوتي پہناؤ - اور پلے ہوئے بچھڑے کو
لاکر ذبح کرو تاکہ ہم کھاکر خوشي منائیں - کیونکہ میرا یہ بیٹا مُردہ تھا -
اب زندہ ہوا - کھو گیا تھا - اب ملا ہے - پس وہ خوشي منانے لگے *

لیکن اُس کا بڑا بیٹا کھیت میں تھا - جب وہ آ کر گھر
کے نزدیک پہنچا تو گانے بجانے اور ناچنے کي آواز سُني - اور ایک
نوکر کو بُلاکر دریافت کرنے لگا کہ یہ کیا ہو رہا ہے ؟ اُس نے اُس سے کہا کہ
تیرا بھائي آ گیا ہے اور تیرے باپ نے پلا ہوا بچھڑا ذبح کرایا ہے -
اس لئے کہ اُسے بھلا چنگا پایا - وہ غصے ہوا اور اندر جانا نہ چاہا -
مگر اُس کا باپ باہر جاے اُسے منانے لگا - اُس نے اپنے باپ سے
جواب میں کہا کہ دیکھہ - اتنے برس سے میں تیري خدمت کرتا ہوں
اور کبھي تیري حُکم عدولي نہیں کي - مگر مجھے تو نے کبھي ایک
بکري کا بچّہ بھي نہ دیا کہ اپنے دوستوں کے ساتھہ خوشي مناتا -
لیکن جب تیرا یہ بیٹا آیا جس نے تیرا مال متاع کسبیوں میں اُڑا دي -
تو اُس کے لئے تونے پلا ہوا بچھڑا ذبح کرایا - اُس نے اُس سے کہا -
بیٹا - تو تو ہمیشہ میرے پاس ہے - اور جو کُچھہ میرا ہے وہ تیرا
ہي ہے - لیکن خوشي مناني اور شادمان ہونا مناسب تھا - کیونکہ
تیرا یہ بھائي مُردہ تھا - اب زندہ ہوا - کھو گیا تھا اب مِلا ہے *

[No. 9.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÍ.

HINDŌSTĀNĪ (STANDARD URDŪ, ROMAN CHARACTER[1]).

(British and Foreign Bible Society, 1900.)

Ek shakhs ke do beṭe the. Un meṉ se chhoṭe ne báp se kahá, ki Ai báp, mál ká jo hissa mujh ko pahuṉchtá hai, mujhe de. Us ne apná mál matá' unheṉ báṉṭ dí. Aur thoṛe din ba'd chhoṭá beṭá apná sab kuchh jama' karke, dúr ke mulk ko rawána húá, aur wahán apná mál badchalní meṉ uṛá diyá. Aur jab sab ḳharch kar chuká, to us mulk meṉ saḳht kál paṛá; aur wuh muhtáj hone lagá. Phir us mulk ke ek báshinde ke háṉ já paṛá: us ne us ko apne kheṭoṉ meṉ súar charáne bhejá. Aur use árzú thí, ki jo phaliyáṉ súar kháte the, un se apná peṭ bhare; magar koí use na detá thá. Phir us ne hosh meṉ ákar kahá, ki Mere báp ke kitne hí mazdúroṉ ko roṭí ifrát se miltí hai, aur maiṉ yaháṉ bhúkhá mar rahá húṉ! Maiṉ uṭhkar apne báp ke pás jáúṉgá, aur us se kahúṉgá, ki Ai báp, maiṉ ásmán ká aur terí nazar meṉ gunahgár húá: ab is láiq nahíṉ rahá, ki phir terá beṭá kahláúṉ; mujhe apne mazdúr jaisá hí kar le. Pas wuh uṭhkar apne báp kí taraf rawána húá. Wuh abhí dúr hí thá, ki use ḍekhkar us ke báp ko tars áyá, aur dauṛkar us ko gale lagá liyá, aur bose liye. Beṭe ne us se kahá, ki Ai báp, maiṉ ásmán ká aur terí nazar meṉ gunahgár húá; ab is láiq nahíṉ rahá, ki phir terá beṭá kahláúṉ. Báp ne apne naukaroṉ se kahá, ki Achchhe se achchhá jáma jald nikálkar use pahináo; aur us ke háth meṉ angúṭhí, aur páṉwoṉ meṉ jútí pahináo. Aur pale húe bachhṛe ko lákar zabh karo, táki ham kháḳar ḳhushí manáeṉ; kyúṉki merá yih beṭá murda thá, ab zinda húá; kho gayá thá, ab milá hai. Pas wuh ḳhushí manáne lage.

Lekin us ká baṛá beṭá khet meṉ thá: jab wuh ákar ghar ke nazdík pahuṉchá, to gáne bajáne aur náchne kí áwáz suní; aur ek naukar ko bulákar daryáft karne lagá, ki Yih kyá ho rahá hai? Us ne us se kahá, ki Terá bháí á gayá hai; aur tere báp ne palá húá bachhṛá zabh karáyá hai, is liye ki use bhalá changá páyá. Wuh gusse húá, aur andar jáná na cháhá; magar us ká báp báhar jáke use manáne lagá. Us ne apne báp se jawáb meṉ kahá, ki Dekh, itne baras se maiṉ terí ḳhidmat kartá húṉ, aur kabhí terí hukm'udúlí nahíṉ kí; magar mujhe tú ne kabhí ek bakrí ká bachchá bhí na diyá, ki apne dostoṉ ke sáth ḳhushí manátá: lekin jab terá yih beṭá áyá, jis ne terá mál matá' kasbíoṉ meṉ uṛá dí, to us ke liye tú ne palá húá bachhṛá zabh karáyá. Us ne us se kahá; Beṭá, tú to hamesha mere pás hai, aur jo kuchh merá hai, wuh terá hí hai; lekin ḳhushí manání aur shádmán honá munásib thá, kyúṉki terá yih bháí murda thá, ab zinda húá, kho gayá thá, ab milá hai.

[1] The system of transliteration is that adopted by the British and Foreign Bible Society, and differs somewhat from that employed in the present Survey.

MODERN URDŪ OF DELHI.

During the last thirty or forty years a school of writers has arisen in Delhi, which has paid attention to the necessity of avoiding the extreme Persianisation of style which had hitherto been fashionable, and which is still fashionable in Lucknow.

The author of this school who has obtained the greatest reputation is Maulavī Naẕīr Aḥmad. Two novels by this writer, the *Mir'ātu 'l-'Arūs* (The Bride's Mirror), and the *Taubatu 'n-Naṣūḥ* (The Repentance of Naṣūḥ), have been edited in England. They are well worth reading, not only as introductions to the Urdū language, but for their contents. They are admirable pictures of the home life of respectable Indian Musalmāns of the middle class. The stories are absolutely unobjectionable and full of interest, and are illumined by many pages of true humour. An account of the best editions of these works will be found in the Bibliography under the name of their author, and for further information regarding the school of writers to which he belongs, the reader is referred to Shēkh 'Abdu 'l-Qādir's work on 'The new School of Urdū Literature' quoted in the first section of the Bibliography.

As a specimen of Naẕīr Aḥmad's style, I give an extract from the Mir'ātu 'l-'Arūs. The text is taken from Mr. G. E. Ward's edition in Roman characters (London, 1899). The passage selected is a cock-and-bull story, freely interlarded with pious phrases, told by a swindling old crone to the silly heroine, on whom she is playing the confidence trick. The story is *à propos* of two miraculous (but quite unnecessary) cloves, which the old lady presents to the year-old bride, and which are guaranteed to restore a husband's love and to give children to the most unloved of barren wives. The reader who is curious as to the sequel is referred to the original work. Suffice it here to say that the old lady having gained the bride's confidence, successfully decamps with all her jewelry.

Considering that the novel is written by a Musalmān for his co-religionists, and is professedly in Urdū, not in Hindī, it is remarkably free from Arabic and Persian expressions. In Lucknow Urdū, nearly every word would hail from one or other of these sources. Here fully forty-five per cent of the vocabulary is Indian, about twenty per cent is Persian, and less than 34 per cent is Arabic. The small remainder comes from other languages,—Turkish, English, and Portuguese.[1]

[1] I am indebted to Mr. Ward, the editor of the *Mir'ātu 'l-'Arūs*, for these particulars. I would strongly recommend everyone who is interested in the great *Lingua Franca* of India or its literature to read this edition of a highly original and amusing work. The perusal is rendered easy to Europeans by its being in the Roman character, and every assistance is given by an excellent vocabulary and by notes when necessary. An English translation by Mr. Ward is published as a separate work.

[No. 10.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (MODERN URDŪ OF DELHI).

(Maulavī Nagīr Aḥmad, circa 1870.)

مَین جب حَج کو گئي تھي تو اوسي جہاز مین بھوپال کي
ایک بیگم بھي سوار تھین ——— شاید تُم نے اونکا نام بھي سُنا
ھو بَلقِیس جہاني بیگم ——— سب کُچھہ خُدا نے اونکو دے
رکھا تھا ـ دَولت کي کُچھہ اِنتہا نہ تھي ـ نَوکر چاکر لونڈي غُلام
پالکي نالکي سب ھِي کُچھہ تھا ـ ایک تو اَولاد کي طرف سے مَغمُوم
رھا کرتي تھین ـ کوي بچّہ نہ تھا ـ دُوسرے نواب صاحِب کو اُنکي
طرف مُطلق اِلتِفات نہ تھا اور شاید اَولاد نہ ھونے کے سبب مَحبّت
نہ کرتے ھون ورنہ بیگم صُورت شکل مین چندے آفتاب چندے
ماھتاب ——— اور اِس حُسن و دَولت پر مِزاج اَیسا سادہ کہ
ھم جَیسے ناچیزون کو برابر بٹھانا اور بات پُوچھنا * بیگم کو فقیرون
سے پرلے درجے کا اِعتقاد تھا * ایک دفعہ سُنا کِہ تین کوس
پر کوي کامِل وارد ھے ـ اندھیري رات مین اپنے گھر سے پیادہ پا
اون کے پاس گئین اور پہر بھر تک ھاتھہ باندھے کھڑي رھین *
فقیرون کے نام کے قُربان جائیے * ایک مرتبہ جو شاہ صاحِب نے

آنکھہ اوٹھا کر دیکھا فرمایا جا مائي - اِسي رات کو حُکم مِلیگا * بیگم کو خواب مین بشارت هوي کہ حجّ کو جا اور مُراد کا موتي سُمندر سے نکال لا * صُبح اوٹھہ حجّ کي تیّاریان هونے لگین * پان سُو مِسکین بیگم نے آپ کِرایہ دیکر جہاز پر سوار کرا ئے——اون مین سے ایك مَین بھي تھي * هر وقت کا پاس رهنا——بیگم صاحب——اِلهي دونون جہان مین سُرخُرو——مُجھہ پر بہُت مِهرباني کرنے لگین اور سہیلي کہا کرتي تھین * دس دِن تك برابر جہاز پاني مین چلا گیا - گیارهوین دِن بیچ سُمندر مین ایك پہاڑ نظر آیا * ناخُدا نے کہا کوہِ حبشہ یہي هَے اور ایک بڑا کامِل فقیر اِس پر رهتا هَے——جو گیا بامُراد آیا * بیگم صاحب نے ناخُدا سے کہا کِسي طرح مُجھہ کو اوس پہاڑ پر پہُنچاو * ناخدا نے کہا حُضور جہاز تو پہاڑ تك نہین پہُنچ سکتا - البتّہ اگر آپ اِرشاد کرین تو جہاز کو لنگر کر دین اور آپ کو ایک کِشتي مین بٹھا کر لے چلین * بیگم نے کہا خَیر یہي سہي * پانچ آورتین بیگم کے ساتھہ کوہِ حبشہ پر گئي تھین——ایك مَین اور چار اور * پہاڑ پر پہُنچے تو عجیب طرح کي خوشبُو مہك رهي تھي - چلتے چلتے شاہ صاحب تك پہُنچے * هُو کا مقام تھا - نہ آدمي نہ آدم زاد - تن تنہا شاہ صاحب ایك گھر

مین رهتے تهے——کیسي نوراني شکل - جیسے فرشته——هم
سب کو دیکهه کر دعا دي - بیگم کو باره لونگین دین اور کچهه پڑهه کر
دم کر دیا * مجهه سے کہا چلي جا - آگرے اور دلّي مین لوگون
ے کام بنایا کر * بیٹي اُن باره لونگون مین کي دو لونگین یه هین *
حج کرے جو لوٹے تو نواب——یا تو بیگم کي بات پوچهتے نه تهے
یا یه نوبت هوئي - که ایک مهینے آگے سے بنبئي مین آکر بیگم ے
لینے کو پڑے تهے * جون‌هي بیگم نے جهاز سے پانو اُتارا نواب نے اپنا
سر بیگم ے قدمون پر رکهه دیا اور رو رو کر خطا معاف کراي *
چهه برس مین بهوپال مین حج سے آکر ٹهري * فقیر کي دعا کي
برکت سے لگاتار اُوپر تلے - الله رکهے——چار بیٹے بیگم ے - میرے
رهنے تک——هو چکے تهے * پهر مجهه کو اپنا دیس یاد آیا -
بیگم سے اجازت مانگي——بهت سا روکا——مین نے کہا
شاه صاحب نے مجهه کو دلّي آگرے کي خدمت سپرد کي هے -
مجهه کو وهان جانا ضرور هے - یه سن کر بیگم نے چار ناچار مجهه کو
رخصت کیا *

[No. 10.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (MODERN URDŪ OF DELHI).

(Maulavī Naẕīr Aḥmad, circa 1870.)

TRANSLITERATION AND TRANSLATION.

Maĩ jab ḥajj-kō gaī-thī, tō usī jahāz-mẽ
I when pilgrimage(-to-Mecca)-to gone-was, then that-very ship-in
Bhōpāl-kī ēk Bēgam bhī suwār thĩ; — shāyad tum-nē un-kā
Bhōpāl-of a Bēgam also passenger was; — perhaps you-by her-of
nām bhī sunā-hō, Balqīs Jahānī Bēgam; — sab-kuchh Khudā-nē
name also heard-may-be, Balqīs Jahānī Bēgam; — everything God-by
un-kō dē rakhā-thā; daulat-kī kuchh intihā na thī;
her-to giving placed-was; wealth-of any end not was;
naukar-chākar, laundī-ghulām, pālkī-nālkī, sab-hī-kuch
servants-attendants, girls(-and)-slaves, palanquins(-and)-litters, everything-verily
thā; ēk tō aulād-kī ṭaraf-sē maghmūm rahā-kartī-thĩ;
was; one indeed family-of direction-from grieved she-continued-to-remain;
kōī bachcha na thā; dūsrē Nawāb-Ṣāḥib-kō un-kī ṭaraf muṭlaq
any child not was; secondly the-Nawāb-Sāhib-to her-of direction absolute
iltifāt na thā, aur shāyad aulād na hōnē-kē sabab maḥabbat na
kindness not was, and perhaps family not being-of because affection not
kartē-hõ, warna Bēgam ṣūrat-shakl-mẽ 'chandē āftāb,
doing-he-may-be, otherwise the-Bēgam form-appearance-in 'now a-sun,
chandē māhtāb,' — aur is ḥusn-o-daulat-par mizāj aisā sāda,
now a-moon,' — and this beauty-and-wealth-on disposition so simple,
ki ham-jaisē nāchīzõ-kō barābar biṭhānā aur bāt pūchhnā!
that us-like nothings-to equally to-give-a-seat and matters to-ask!
Bēgam-kō faqīrõ-sē parlē darjē-kā e'tiqād thā. Ēk daf'a
The-Bēgam-to mendicants-to utmost degree-of faith was. One time
sunā ki tīn kōs-par kōī kāmil wārid hai; andhērī
it-was-heard that three kōs-on a-certain saint arrived is; dark
rāt-mẽ apnē ghar-sē piyāda-pā un-kē pās gaĩ, aur pahar-bhar
night-in her-own house-from on-foot him-of near she-went, and a-watch-full
tak hāth bandhē khaṛī rahĩ. Faqīrõ-kē nām-kē
during hands being-folded standing-up remained. Mendicants-of name-of

qurbān jāiyē! Ēk martaba jō Shāh-Ṣāḥib-nē ā̃kh
sacrificial-offering go! One time when the-Shāh-Sāhib-by eyes

uṭhā-kar dēkhā, farmāyā, 'jā māī, isī rāt-kō
lifted-having it-was-looked, it-was-ordered, 'go mother, this-very night-at

ḥukm milēgā.' Bēgam-kō khwāb-mē̃ bishārat huī ki
order will-be-got.' The-Bēgam-to dream-in annunciation became that

'ḥajj-kō jā, aur murād-kā mōtī samundar-sē nikāl-lā.' Ṣubḥ
'pilgrimage-to go, and desire-of pearl ocean-from take-out.' (At-)dawn

uṭh ḥajj-kī taiyāriyā̃ hōnē lagī̃. Pā̃-sau miskīn
rising pilgrimage-of preparations to-be began. Five-hundred lowly-people

Bēgam-nē āp kirāya dē-kar jahāz-par suwār
the-Bēgam-by herself the-fare given-having ship-on embarked

karāē; un-mē̃-sē ēk maī bhī thī. Har
were-caused-to-be-made; them-in-from one I also was. Every

waqt-kā pās-rahnā — Bēgam-Ṣāḥib (Ilāhī! dōnõ jahān-mē̃
time-of near-remaining — the-Bēgam-Sāhib (O God! both worlds-in

surkhrū!) mujh-par bahut mihrbānī karnē lagī̃, aur
(may-her-)face(-be)-bright!) me-on much friendship to-do began, and

sahēlī kahā-kartī-thī̃. Das din tak barābar jahāz pānī-mē̃
comrade used-to-call. Ten days during straight-on the-ship water-in

chalā-gayā; gyārahwē̃ din bīch samundar-mē̃ ēk pahāṛ naẓar āyā.
went-along; on-eleventh day mid ocean-in a mountain in-sight came.

Nākhudā-nē kahā, 'Kōh-e Ḥabsha yehī hai, aur
The-captain-by it-was-said, 'The-Mountain-of Ethiopia this-verily is, and

ēk baṛā kāmil faqīr is-par rahtā-hai; jō gayā, bāmurād
a great saint hermit it-on dwelling-is; who went, possessed-of-wish

āyā.' Bēgam-Ṣāḥib-nē Nākhudā-sē kahā, 'kisī ṭaraḥ mujh-kō
came.' The-Bēgam-Sāhib-by the-captain-to it-was-said, 'in-some way me

us pahāṛ-par pahũchāō.' Nākhudā-nē kahā, 'Ḥuẓūr,
that mountain-on cause-to-arrive.' The-captain-by it-was-said, 'My-Lady,

jahāz tō pahāṛ tak nahī̃ pahũch saktā; albatta agar
the-ship indeed the-mountain up-to not arrive can; certainly if

āp irshād karē̃, tō jahāz-kō langar kar-dē̃, aur āp-kō
you instruction make, then the-ship-to anchor we-may-make, and you

ēk kishtī-mē̃ biṭhā-kar lē-chalē̃.' Bēgam-nē kahā,
a boat-in caused-to-sit-having we-may-take-away.' The-Bēgam-by it-was-said,

'khair, yehī sahī.' Pā̃ch auratē̃ Bēgam-kē sāth Kōh-e
'well, this-indeed easy.' Five women the-Bēgam-of with the-Mountain-of

Habsha-par gaī-thī̃, — ēk maī, aur chār aur. Pahāṛ-par
Ethiopia-on gone-were, — one I, and four others. The-Mountain-on

pahũchē, tō 'ajīb ṭaraḥ-kī khushbū mahak-rahī-thī. Chaltē
we-arrived, then a-wonderful kind-of odour exhaled-being-was. On-going
chaltē Shāh-Ṣāḥib tak pahũchē. Hū-kā maqām thā; na
on-going the-Shāh-Sāhib up-to we-arrived. God-of place it-was; nor
ādmī na ādamzād; tan-e-tanhā Shāh-Ṣāḥib ēk ghar-mẽ rahtē-thē;
man nor born-of-man; all-alone the-Shāh-Sāhib a house-in dwelling-was;
kaisī nūrānī shakl! jaisē firishta! Ham sab-kō dēkh-kar
what-sort-of serene appearance! like an-angel! Us all seen-having
du'ā dī; Bēgam-kō bārah laũgẽ dī, aur kuchh
a-blessing was-given; the-Bēgam-to twelve cloves were-given, and something
paṛh-kar dam kar-diyā. Mujh-sē kahā, 'chalī-jā, Āgrē
recited-having breathing was-performed. Me-to it-was-said, 'depart, Agra
aur Dillī-mẽ logõ-kē kām banāyā-kar.' Bēṭī,
and Delhi-in people-of wishes continue-causing-to-be-successful.' Daughter,
un bārah laũgõ-mẽ-kī dō laũgẽ yeh haĩ. Ḥajj kar-kē
those twelve cloves-in-of two cloves these are. Pilgrimage made-having
jō lauṭē, tō Nawāb, — yā-tō Bēgam-kī
when we-returned, then the-Nawāb,—whereas-formerly the-Bēgam-of
bāt pūchhtē-na-thē,— yā yeh naubat huī, ki ēk mahīnē
affair asking-not-he-was,— now this pass became, that one month
āgē-sē Bambaī-mẽ ā-kar Bēgam-kē lēnē-kō paṛē-thē.
before-from Bombay-in come-having the-Bēgam-of bringing-for fallen-had.
Jõ-hī Bēgam-nē jahāz-sē pãw utārā, Nawāb-nē
As-even the-Bēgam-by the-ship-from foot was-caused-to-descend, the-Nawāb-by
apnā sar Bēgam-kē qadamõ-par rakh-diyā, aur rō-rō-kar
his-own head the-Bēgam-of feet-on was-placed, and wept-wept-having
khaṭā mu'āf karāī. Chha baras maĩ Bhōpāl-mẽ ḥajj-sē
fault forgiveness was-got-made. Six years I Bhōpāl-in pilgrimage-from
ā-kar ṭhahrī. Faqīr-kī du'ā-kī barakat-sē, lagātār
come-having stayed. The-hermit-of prayer-of blessing-from, successively
ūpar-talē, Allāh rakhē! chār bēṭē Bēgam-kē,
one-after-the-other, God preserve(-them)! four sons the-Bēgam-of,
mērē rahnē tak, hō-chukē-thē. Phir mujh-kō apnā dēs yād
my stay during, been-had. Again me-to my-own country memory
āyā; Bēgam-sē ijāzat mãgī; bahut-sā rōkā;
came; the-Bēgam-from leave(-to-go) was-asked; very-much stopping-was-done;
maĩ-nē kahā, 'Shāh-Ṣāḥib-nē mujh-kō Dillī-Āgrē-kī khidmat
me-by it-was-said, 'the-Shāh-Sāhib-by me-to Delhi-Agra-of service
supurd kī-hai, mujh-kō wahã jānā ẓarūr hai;' yeh sun-kar
entrusted made-is, me-to there to-go necessary is;' this heard-having
Bēgam-nē chār nāchār mujh-kō rukhṣat kiyā.
the-Bēgam-by willy nilly me-to leave-to-depart was-made.

FREE TRANSLATION OF THE FOREGOING.

When I went on my pilgrimage to Mecca I had for a fellow-passenger a Bēgam of Bhōpāl,—perhaps you have heard of her, her name was Balqīs Jahānī Bēgam. God had endowed her with every blessing. As for her wealth, there was no end to it. She had troops of servants, women slaves and men slaves, palanquins and litters,—everything, in fact, which she could want. But she had an aching heart about her prospects of a family,—she had no children,—and besides this, the Nawāb Sāhib, her husband, had altogether ceased to show her any affection. This latter grief was probably due to her being childless, for, as to her personal appearance, as the saying goes, 'when she wasn't as bright as the sun she was as fair as the moon;' and to this beauty and wealth was added a disposition of the purest sincerity and simplicity,—even nobodies like us she would ask to sit down beside her, and talk with them.

Now, she had the greatest faith in wandering mendicants, and once she heard that a certain holy saint had arrived at a place some six miles away. So one dark night she started off on foot from her house and stood a good three hours in front of him with folded hands. My life for the fame of such holy men! On one occasion when this one lifted his eyes he saw her and said, 'go, madam, this very night will you receive a command from above.' That night she had a dream, in which she heard a voice saying, 'depart on a pilgrimage to Mecca, and gather the pearl of your desire from the ocean.' The first thing in the morning she began the preparations for her pilgrimage. She paid the fares of five hundred poor people, amongst whom I was one, and took them on board the ship with her. She always kept me by her side and (O God, may her face be bright in this world and the next) not only began she to show great friendship to me but even used to address me as 'comrade.' The ship went on straight through the sea for ten days, and on the eleventh a mountain came in sight in the middle of the ocean. 'That,' said the captain, 'is the Mountain of Ethiopia, and on it there dwells a holy hermit. There never was a petitioner who went to him that did not have his prayer granted.' Said the Bēgam to him, 'you must get me in some way or other to that mountain.' 'Your Ladyship,' replied he, 'there is not enough water for the ship to go alongside, but, if you wish it, I can have the anchor let go and send you ashore in the jolly-boat.' 'That will do excellently,' said she. So five women (myself and four others) went off with her to the Mountain of Ethiopia. When we got there we found the air filled with a wondrous fine odour. We came at length to where His Holiness lived. It was a very place where God alone dwells. Not a man or son of man was there. In his house abode His Holiness in perfect solitude. What a serene appearance he displayed! Like an angel of heaven! As soon as he saw us all he blessed us. To the Bēgam he gave twelve cloves and, after reciting something, breathed over her. To me he said, 'depart and busy yourself with bringing about the desires of the people of Agra and Delhi.'

Daughter, here are two of those twelve cloves!

Now, when we came home from our pilgrimage, the Nawāb,—who formerly had not taken the slightest interest in the Bēgam,—must needs go down to Bombay a month before the ship was due, and wait there for his wife in order to escort her home. She had hardly got off the gangway before he fell at her feet, and with many tears asked pardon for his neglect. After I came back from the journey I stayed for six years in

Bhōpāl, and while I was there, all owing to the power of the holy man's blessing, one by one, the Bēgam had four sons. By this time I began to think of my own country, and asked her for leave to go away. She would not hear of it, but I reminded her of how His Holiness had made over to me the care of Agra and Delhi, and that I really must go. When she heard this, she had perforce to allow me to depart.

URDŪ POETRY.

As a specimen of Urdū poetry of the classic period (as elsewhere explained standard Hindī has no old poetical literature), I give an extract from the *Tanbīhu 'l-juhhāl*, or Admonition to Fools, by the celebrated Mīr Taqī. This poet was born at Agra, and studied at Delhi under Sirāju 'd-dīn Khān ('Arzū). He lived there up to the year 1782, when he migrated to Lucknow, where he died at a very advanced age in 1710. He and Rafī'u 's-saudā are considered by native authorities to be the two greatest Urdū poets.

An elegant paraphrase of the poem, under the title of *Conseils aux mauvais poètes*, was published by Garcin de Tassy on pp. 300 and ff. of Vol. vii of the *Journal Asiatique* (1825). An Italian translation of this paraphrase was published at Palermo in 1891 by Signor Pugliese Pico, under the title of *Consigli ai cattivi poeti*. Monsieur J. Vinson published a more literal translation, under the title of *Satire contre les Ignorants* in the *Revue de Linguistique*, Vol. xxiv (1891), pp. 101 ff.

Mīr Taqī's works have been printed in India. The text of the poem under consideration is carefully edited by Shakespear in his *Muntakhabāt-e Hindī*. This text has been reproduced in Monsieur Vinson's *Manuel de la Langue hindoustani*. The text given here is based on that of Shakespear, with a few corrections rendered necessary by the metre. I have to thank Mr. G. E. Ward for assistance rendered in translating this not always easy poem.

We may note a few points in which the language of the poem differs somewhat from the language of the standard grammars. In *barguzīda-nē*, by the Elect One (verse 28), the oblique form ends in *a*, not *ē*. This may, however, be a mere matter of spelling, for most scribes in such cases write a final *a*, but pronounce it *ē*. In verse 28 we have an example of the custom which at the present day prevails in Lucknow of treating *samjhā* as if it were a neuter verb. In verse 13 we have *dē-hai*, which is the dialectic form in the Upper Doab for *dētā-hai*, he gives. In verse 25 we have *rukhṣat* construed with a masculine verb. Note also the spelling of *muj-kō*, instead of *mujh-kō* in verse 14.

In the transliteration, I have marked the vowels as long or short, as is required by the metre, so as to assist the scansion, and not according to their natural length. *Hăĭ* and *hăĭ* are each to be counted as one short syllable. A syllable containing a short vowel, and ending in a consonant, is long, if the next syllable begins with a consonant. Thus, in the second verse, because *tā* follows *ishārat*, the latter word is scanned ◡ — —. But if such a syllable is followed by a vowel, it may be either long or short. Thus, in the first verse, *din āyā* is scanned — — —, while in the third verse, *'izzat ō* is scanned — ◡ —. Note also that a syllable like *ēk*, consisting of a vowel naturally long followed by a silent consonant, or a syllable like *she'r*, containing a short vowel followed by two silent consonants, counts as two syllables, and is scanned as a trochee (— ◡), if followed by another syllable commencing with a consonant. Thus, in the first verse, *ēk din* is scanned — ◡ —, and in the fifth verse, *she'r-kī taqrīb lā-kar* is scanned — ◡ — — — ◡ — —. A long final vowel is often shortened, and the Persian *iẓāfat* (*e*) may be long or short as required by the metre.

[No. II.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (URDŪ POETRY).

حکایت

شاعِرِ فنّ تھا وزیرِ اِصفہان ایک دن آیا ہلالي اُسکے یان
حاجبانِ در سے ہو آگاہِ کار کي اِشارت تا اُسے دین گھر مین بار
عِزّت و تعظیم کي حدّ سے زیاد پاس لے مسند پہ بیٹھا شاد شاد
اُنے کھینچي اُسکي مِرزائي بہت بیٹھے بیٹھے رات جب آي بہت
(۹) شِعر کي تقریب لاکر درمیان کرنے لاگا شاعري کا اِمتحان
شِعر خواني کي پڑھا سو تھا غلط سُنتے ہي بھڑکا وہ شُعلے کي نمط
غصّے ہو بولا کہ ہان فرّاش و چوب کھینچ لا میدان مین کي شلاقِ خوب
اِس قدر مارا کہ بیدم ہو گیا سوج دست و پا ہر اِک تھم ہوگیا
کھینچ کر ڈالوا دیا دربار مین یہہ خبر پہنچي جو ہر بازار مین
(۱۰) وارث اُسکے لیگئے آ رات کو جب بخود آیا تو پایا بات کو
یعني دستورِ زمان دشمن نتھا یا وہ کچھہ نا آشنائے فنّ نہ تھا
غالباً پایا غلط اشعار کو خوش نہ آیا اُس کرم کردار کو
ورنہ شیوہ اُسکا ہي لُطف و کرم جائیزے مین دے ہي دینار و درم
مجکو کیون شلاق کرتا اِتني شب کاھیکو بدنام ہوتا بي سبب

(۱۹) پس مُجھے ھی تربیت آپنی ضرور — جاے بیٹھوں اِک سرامد ے حضور
صحبت اکثر رکھوں اُس اُستاد سے — شاید اُسکی دولتِ اِرشاد سے
پہنچے اِک رتبے کو میری قیل و قال — ہو مُجھے اِس فن میں یک گونہ کمال
اُٹھہ ے آیا مولوی جامی کنے — مشق کی یک چند وس نامی کنے
جب ھوا کچھہ شعر کا رتبہ بلند — اور مولانا لگے کرنے پسند
(۲۰) پھر گیا اِک دن درِ دستور پر — حاجبِ درگاہ نے کی جا خبر
کائی امیر اُس روز کا شلاق خوار — آج در اوپر ھی پھر خواہانِ بار
کی اِشارت سدِّ رہ کوئی نہو — قصد ھی برخورد کا تو آنے دو
سامنے آیا تو کی نیچی نظر — دھوپ میں جلتا رھا تو اِک پہر
بعد ازآں اِیمائی ابرو کی کہ ھاں — صحن ھی میں سے ھوا وہ مدح خواں
(۲۵) پھر وھیں سے دے صلہ رخصت کیا — اِک مصاحب نے جگر کر کر کہا
اگلی صحبت کی تھی عزت اِسقدر — سو ھوئی شلاق حد سے بیشتر
ایکی اُسکو جائیزہ دے کر گران — تو نے فرمایا مرخص واں سے واں
میں نہ سمجھا یہہ کہ وہ کیا تھا یہہ کیا — در جواب اُس برگزیدہ نے کہا
ایسی ھی ھوتی ھیں تضحیکِ سلف — دست ھو تو اُنکتئیں کریے تلف
(۳۰) اِسقدر اُسکا تنبہ تھا ضرور — تا کہ پہنچے یہہ خبر نزدیک و دور
جو سنے سو خود سری سے باز آئے — تربیت ھونیکو اُستادونکی جاے
ورنہ کرتا پوچ گوئی ھر دبنگ — رفتہ رفتہ شاعری ھوجاتی ننگ

تب جو مُین شلاق کِي يِهہ خام تها آب جو آيا لائِقِ إنعام تها

قِصّہ کوتہ تهے مُمَيِّز درميان ننگ هُی کِرمِ مزابِل پر بهي يان

(۳۹) بے تميزي سے هُی رائِجِ ابتري جِسکو ديکهو خُود نمائِي خُود سري

نے بَيان کا هُی سلِيقہ نے زبان إسپہ هُی هر ايک سخبانِ بيان

بس قلم وقتِ زبان بازِي نهين چُپ کِہ دَورانِ سُخن سازي نهين

کَون حرفِ خُوب کو کرتا هُی گوش بات کِي فهميد کا هُی کِسکو هوش

بے تميزون سے بهرا هُی سب جهان هُی دماغِ حرف همکو بهي کهان

[No. II.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (URDŪ POETRY).

(Mīr Muḥammad Taqī, fl. 1780 A.D.)

TRANSLITERATION AND TRANSLATION.

Metre. — ◡ — — — ◡ — — — ◡ —

ḤIKĀYAT.
STORY.

Shāiq-ē-fann thā Wazīr-ē-Iṣfahān.
Ardent-admirer-of-accomplishment was the-Wazīr-of-Ispahan.

Ēk din āyā Hilālī us-ke yā̃.
One day came Hilālī him-of to-the-house.

Ḥājibā̃-ē-dar-se hō āgāh-e-kār,
The-porters-of-the-doorway-by being informed-of-the-matter,

Kī ishārat tā usē dē̃ ghar-mē̃ bār.
Was-made a-sign that to-him they-may-give house-in entrance.

'Izzat ō ta'ẓīm kī ḥadd-sē ziyād ;
Honour and respect was-made limit-than more ;

Pās lē, masnad-pa baiṭhā, shād shād,
Near bringing, throne-on causing-to-sit, happy happy,

Un-ne khaīchī us-ki mirzāī bahut.
That-(Wazīr-)by was-drawn him-of mirzā-ship much.

Baiṭhe baiṭhē rāt jab āī bahut,
Seated seated night when came much,

(5) She'r-kī taqrīb lā-kar dar-miyān,
Poetry-of mention brought-having between,

Karne lāgā shā'irī-kā imtiḥān.
To-make he-began poetic-power-of testing.

She'r-khwānī kī, paṛhā sō thā ghalaṭ,
Poetry-recitation was-made, what-was-recited that was incorrect,

Sunte-hī bhaṛkā woh sho'lē-kī namaṭ.
On-hearing-immediately blazed-up he flame-of manner.

Ghuṣse hō bōlā ki, 'hā̃, farrāsh o chūb.'
Angrily becoming he-said that, 'here, sweeper and rod.'

Khaĩch-lā maidã̄-mẽ̄ kī shallāq[1] khūb.
Dragging-taking field-in was-made beating well.

Is-qadar mārā ki bē-dam hō-gayā,
So-much was-he-struck that without-breath he-became,

Sūj dast ō pā har-ik tham hō-gayā.
Being-swollen hand and foot each a-pillar became.

'Khaĩch-kar ḍalwā-diyā darbār-mẽ̄,'
'Dragged(-him)-having he-was-caused-to-be-thrown-down the-court-in,'

Yeh khabar p'hunchī jo har bāzār-mẽ̄,
This news arrived when every market-in,

(10) Wāriṣ us-kē lē-gaē ā rāt-kō,
The-heirs him-of carried(-him)-away coming night-at,

Jab ba-khud āyā to pāyā bāt-kō.
When to-himself he-came then was-found the-circumstance-to.

Ya'ni, 'dastūr-ē-zamã̄ dushman na thā,
Viz., 'the-Minister-of-the-age enemy not was,

Yā woh kuchh nā-āshnā-ē-fann na thā.
Or he (in-)any(-way) unacquainted-with-accomplishment not was.

Ghāliban pāyā ghalaṭ ash'ār-kō,
Probably was-found incorrectness the-verses-to,

Khush na āyā us karam-kirdār-kō.
Agreeable not it-came that liberality-doer-to.

War-na shēwā[2] us-ka hai luṭf ō karam,
Otherwise the-habit him-of is praise and liberality,

Jāizē-mẽ̄ dē-hāī dīnār ō diram.
Reward-in he-gives dīnār and dirham.

Muj-ko kyũ̄ shallāq kartā itni shab?
Me-to why beating doing so-much (at-)night?

Kāhe-kō bad-nām hōtā bē-sabab?
What-for bad-name becoming without-cause?

(15) Pas, mujhē hī tarbiyat apnī ẕarūr,
Consequently, to-me verily instruction my-own necessary,

Jā-ke baiṭhũ̄ ik sar-āmad-kē ḥuẕūr.
Gone-having let-me-sit a top-come-of (in-)presence.

Ṣoḥbat akṣar rakkhũ̄ us ustād-sē,
Intercourse very-much let-me-hold that teacher-with,

Shāyad us-kī daulat-ē-irshād-sē
Perhaps him-of benefit-of-instruction-from

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[1] The word is properly *shallāq*, but the metre shows that Mīr Taqī spelt it with two *l*'s.
[2] The final *a* of *shēwa* is considered long owing to the existence of the 'imperceptible' *h*.

P'hunche ik rutbē-ko mērī qīl o qāl,
May-arrive a-certain high-station-to my proposition and answer,

Hō mujhē is fann-mẽ ik-gūnā[1] kamāl.'
There-may-be to-me this accomplishment-in one-kind perfection.'

Uṭh-ke āyā Maulavī Jāmī kanē,
Arisen-having he-came Maulavī Jāmī near,

Mashq kī yak-chand wis nāmī kanē.
Practice was-made a-little that famous-one near.

Jab huā kuchh she'r-kā rutbā[2] buland,
When there-became some poetry-of degree high,

Aur Maulānā lagē karnē pasand,
And Lord-our began to-make approval,

(20) Phir gayā ik din dar-ē-dastūr-par.
Again he-went one day door-of-the-minister-on.

Ḥājib-ē-dargāh-nē kī jā khabar.
Porters-of-the-gateway-by was-made going news.

K', 'ai Amīr, us rōz-kā shallāq-khwār
That, 'O Prince, that day-of beating-eater

Āj dar ūpar hāī, phir khwāhān-e-bār.'
Today door upon is, again desirous-of-admission.'

Kī ishārat, 'sadd-e-rah kōī na hō,
Was-made a-sign, 'obstruction-of-road any not let-be,

Qaṣd hai bar-khurd-kā, tō āne dō.'
Intention is fruit-eating-of, then to-come allow.'

Sāmnē āyā, to kī nīchī naẓar,
In-front he-came, then was-made downcast look,

Dhūp-mẽ̃ jaltā-rahā tō ik pahar.
Sunshine-in burning-he-remained then one watch.

Ba'd az ān īmā-e-abrū kī ki, 'hã̃,'
After of that sign-of-eyebrow was-made that, 'yes,'

Ṣaḥn-hī-mẽ̃-sē huā woh madḥ-khwã̃.
Courtyard-even-in-from became he eulogy-reciter.

(25) Phir wahī̃-sē dē ṣilā rukhṣat kiyā.
Again there-from giving a-present dismission was-made.

Ik muṣāḥib-nē jigar kar-kar kahā,
A courtier-by courage made-having it-was-said,

'Agli ṣohbat-kī thi 'izzat is-qadar,
'Former interview was honour to-this-degree,

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[1] The *na* of *gūnā* is prosodiacally long owing to the existence of the 'imperceptible' *h*.

[2] Again *rutba* is a spondee owing to the 'imperceptible' *h*. So also in several subsequent instances to which I shall not draw attention.

Sō huī shallāq ḥadd-sē bēshtar.
Yet became a-beating limit-than more.

Abki us-kō jāizā dē-kar girā̃.
Now him-to reward given-having heavy,

Tū-ne farmāyā murakhkhaṣ wā̃-se wā̃.
Thee-by was-ordered permitted-to-depart there-from there.

Maī na samjhā yeh ki woh kyā thā yeh kyā.'
I not understood this that that what was this what.'

Dar jawāb us bar-guzīdā-nē kahā,
In answer that Elect-one-by it-was-said,

'Aisi-hī hōtī-hāī taẓhīk-ē-salaf?
'Such-verily become mockings-of-the-past?

Dast hō tō un-ki-taī karyē talaf.
Hand he-may-be then him make ruin.

(30) Is-qadar us-kā tanabboh thā ẓarūr,
To-this-degree him-of admonition was necessary,

Tā-ki p'hunchē yeh khabar nazdīk o dūr.
In-order-that may-arrive this news near and far.

Jō sunē, sō khud-sarī-sē bāz-āy,
Who may-hear, he self-conceit-from may-refrain,

Tarbiyat hōnē-ko ustādõ-ki jāy.
Instruction being-for teachers-of may-go.

War-na kartā pūch-gōī har dabang,
Otherwise would-make nonsense-speaking every lout,

Rafta-raftā shā'irī hō-jāti nang.
Going-going poetic-skill would-become ignominy.

Tab jo maī shallāq kī yeh khām thā,
Then when by-me beating was-done this-one raw was,

Ab jo āyā lāiq-ē-in'ām thā.'
Now when he-came worthy-of-reward he-was.'

Qiṣṣa kōtā. Thē mumayyiz dar-miyā̃,
(Of-the-)story the(-long-and)-short. There-were discriminating between,

Nang hai kirm-ē mazābil-par bhi yā̃.
Sense-of-shame is the-worm-of the-dunghill-on even here.

(35) Bē-tamīzī-sē hāī rāij abtarī,
Indiscretion-from is becoming-usual deterioration,

Jis-ko dēkhō khud-numāī khud-sarī.
Whom you-may-see(-there-is) self-ostentation self-conceit.

Nē bayā̃-kā hai salīqā nē zabā̃,
Neither explanation-of is skill nor diction,

Is-pa hai har-ēk Saḥbān-ē-bayā̃.
This-on is every-one a-Saḥbān-of-oratory.

Bas qalam! Waqt-ē-zabā̃-bāzī nahī̃,
Enough pen! Time-of-tongue-feats is-not,
Chup, ki. daurān-ē-sukhan-sāzī nahī̃.
Silence, for time-of-eloquence it-is-not.
Kaun ḥarf-ē-khūb-kō kartā-hāī gōsh?
Who advice-good-to makes hearing?
Bāt-kī fahmīd-kā hai kis-ko hōsh?
Word-of understanding-of is whom-to intelligence?
Bē-tamīzõ-sē bharā hai sab jahā̃,
The-indiscreet-by filled is all the-world,
Hai dimāgh-ē-ḥarf ham-kō bhī kahā̃?
Is patience-of-advice me-to also where?

FREE TRANSLATION OF THE FOREGOING.

Passionately devoted to the Muses was the Wazīr of Ispahan, and one day Hilālī[1] approached his palace. Informed by the gate-porters of the poet's arrival, the minister made a sign that he should be admitted into the audience-hall[2] of the palace. The greatest honour and respect were shown to him; His Highness called him up, caused him to sit rejoicing on the throne by his side, and made a point of addressing him as often as possible by the title of 'Prince.'[3] After they had sat together for a long time, night fell, and then the Wazīr turned the conversation on to the subject of poetry, and proceeded to test his visitor's poetic powers. Hilālī recited some of his verses, and, in doing so, made a false quantity. Directly he heard it His Highness burst forth like a flame, and, in a rage, he cried, 'what ho there! A sweeper, and a rod!' He dragged him out into the palace grounds, and there gave him such a thorough drubbing, that he fell like a breathless corpse upon the ground with limbs numb and swollen like pillars.

When the news spread through every bāzār that Hilālī had been dragged about and dashed down in the very audience-hall his people came and carried him home by night.[4] After he came to himself he discovered the Wazīr's intentions (by the following train of reasoning):—

'His Highness, the Minister of the Age, was no enemy, nor was he by any means unacquainted with the canons of poesy. Probably he noted something incorrect in my verses, and they sounded harsh to His Munificence. His usual habit is to give praise and to show liberality and (on others) he bestows golden sequins and silver coins as rewards. Why did he give me such a drubbing last night? Surely it was not without a cause that I was thus disgraced. It is evident that I must continue my studies, and that I must go and sit at the feet of some illustrious scholar. I must hold frequent

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[1] Hilālī was a Tartar poet famous for his amorous lays. He died about 1530 A.D.

[2] He was admitted inside the house. It will be seen that on his next visit he had to stand in the courtyard. The audience-hall occupied one side of the courtyard, being separated from it by a row of arches, not by a wall.

[3] Literally, 'dragged out his prince-ship.' 'Mīrzā,' or 'prince,' is often given as an honorary title to eminent scholars. There is a double meaning; the phrase also signifies 'dragged his *mīrzāī*' or 'jacket,' or as we should say 'button-holed him.'

[4] *Wāriṡ* here probably means merely friends and relations, but Garcin de Tassy takes the word in its literal sense of 'heirs.' He considers that Hilālī was supposed to be dead, and that his heirs ran up, only to find to their disappointment that he had recovered.

intercourse with my master, and perhaps through his instruction I may attain to a certain eminence in elocution, and to some sort of perfection in the Muses' art.'

So rising he repaired to the learned Jāmī,[1] and studied a little with that famous author. When he had arrived at some sort of eminence in the poetic art, and his master began to express his approval, he returned one day to the gate of the minister. The gate porters approached His Highness with the intelligence,—'Your Majesty,' said they, 'he who was drubbed the other day, is now again at the door, and prays for admission.' He made a sign of consent, 'let no one stop his entrance. As he is determined to succeed, let him enter.'[2] He came before His Highness, who lowered his eyes (and affected to be engaged on some business). The poor poet remained standing (outside in front of the audience-hall), scorched in the sun for at least three hours. At length the Wazīr raised his eyebrows and merely said 'well?' and then the unfortunate man had to recite his panegyric from where he was standing in the courtyard.[3] Without being called up, when he had concluded, he was simply given a present and told to go.

One of the Wazīr's boon companions took courage, and said, 'At the former interview, Your Highness paid him so much honour, and then gave him the severest possible cudgelling. Now Your Highness has given him a large reward, but has got rid of him without further ceremony straight off from where he was. I understand not. What was that? and what was this?' In answer the Elect One deigned to reply, 'Is such mockery of the time-honoured (rules of poetry) to be allowed to exist? When you have (a mocker) in your power, destroy him pitilessly. Such correction was necessary for him, that the news of it might reach near and far, and that he who hears may refrain from self-conceit and seek teachers from whom he may receive instruction. Otherwise every lout would be uttering his nonsensical talk, and by degrees the art of poesy would fall into disrepute. When I drubbed this Hilālī he was raw (and untaught), but when he came this time he was worthy of reward.'

Not to make too long a story,—there were men of discernment at that period,—here, too, there arises a sense of shame at (my detractors), those worms of the dunghill. From this want of discernment a deterioration in poetry is becoming prevalent, and, at whomsoever you look, you see nothing but self-ostentation and self-conceit. There is neither the skill for telling a story effectively, nor the command of language (to put it into choice words), and over and above this each (would-be poet) considers himself a Saḥbān of eloquence.[4]

Let not my pen run away with me,—now is not the time for feats of oratory. Silence,—for it is not the season for eloquence. Who nowadays listens to good advice? Who has sufficient intelligence to understand (my) words? The whole world is filled with people of no discernment and where, also, have I patience[5] to bear (their) rejoinders?

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[1] Jāmī (1414-1492), the author of the Yūsuf o Zulaikhā, was one of the most famous of Persian poets.

[2] There was no ushering in in state. He was simply told to go in.

[3] The courtyard, or *ṣaḥn*, would be inside the palace, but quite outside the audience-hall. The contrast is, of course, with the poet's former welcome, when he was invited into the hall and sat on the throne beside the Wazīr. Now he is dismissed from the *ṣaḥn* itself (*waḥī-sē*), without being called up.

[4] Those who have read the *Gulistān*, will not require to be reminded of Saḥbān Wāil (died 673 A.D.), the most celebrated preacher of the early days of Islām. It is said that he used to speak for a whole year before an assembly without once repeating a single phrase.

[5] 'Patience' is not one of the dictionary meanings of *dimāgh*, but *bē-dimāghī* means 'impatience.' Some such meaning as 'patience' is the only possible one here. We might use the English metaphor of 'stomach.' 'I have no stomach to bear my opponents' criticisms.'

MODERN URDŪ POETRY.

As a further specimen of Urdū poetry, I give a set of verses by Shamsu'l 'ulamā Maulavī Saiyid Altāf Ḥusain Ansārī Pānipatī, commonly known as Ḥālī, who is another member of the new school of Delhi authors, to which Naẕīr Aḥmad also belongs. Ḥālī has as great a reputation for his verse as that writer has for his prose. The school aims at abandoning the false hyperbole which is so common a feature in oriental verse, and at depicting thoughts in natural colours. In the poem here quoted, Ḥālī addresses his Muse, and encourages her to adhere to simplicity of diction and to truth. As will be seen, his style, though full of Persian words, combines simplicity with great elegance of thought and expression. The text is taken, with Mr. G. E. Ward's kind permission, from his edition of the Quatrains of Ḥālī.

Regarding the system of transliteration here adopted for Urdū poetry, and the method of scansion, see p. 147. Note specially that in words like *firēfta* (verse 2) or *rāstī* (verse 3), the syllable containing a long vowel followed by a silent consonant is scanned as a trochee (— ◡). Thus, *firēfta* is scanned ◡ — ◡ ◡ and *rāstī* is scanned — ◡ — .

[No. 12.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (MODERN URDŪ POETRY).

(*Hālī.*)

آي شعر - دل فريب نه هو تو تو غم نهين
پر تجهه پہ حيف ہے جو نه هو دل گداز تو

صنعت پہ هو فريفته عالم اگر تمام
هان - سادگي سے آئيو اپني نه باز تو

جوهر ہے راستي کا اگر تيري ذات مين
تحسين روزگار سے ہے بينياز تو

حسن اپنا گر دکها نهين سکتا جهان کو
اپے کو ديکهه - اور کر اپنے پہ ناز تو

(8) تو نے کيا هی بحر حقيقت کو موج خيز
دهوے کا غرق کرے رهيگا جهاز تو

وہ دن گئے کہ جهوٹ تها ايمان شاعري
قبله هو اب اُدهر تو نه کيجو نماز تو

اهل نظر کي آنکهه مين رهنا ہے گر عزيز
جو بيبصر هين اُنسے نه رکهه ساز باز تو

ناک اُوپري دوا سے تيري گر چڑھاين لوگ
معذور جان اُنکو - جو هو چارہ ساز تُو

چُپ چاپ اپنے سچ سے کيے جا دلون مين گھر
اُونچا ابھي نہ کر علمِ اِمتياز تُو

(۱۰) جو نابلد هَين اُنکو بتا چور بنکے راہ
گر چاهتا هَے خِضر کِي عُمرِ دراز تُو

عِزّت کا بھيد مُلک کِي خِدمت مين هَے چھپا
محمُود جان آپ کو گر هَے ايازِ تُو

آي شِعر - راہِ راست پہ تُو جب کہ پڑليا
اب راہ کے نہ ديکھہ نشيب و فراز تُو

کرني هَے فتح گر نئي دُنيا تو لے نِکل
بيڑون کا ساتھہ چھوڑ کر اپنا جہاز تُو

هوتي هَے سچ کِي قدر - پہ بيقدريون کے بعد
اِسکے خِلاف هو - تو سمجھہ اُسکو شاذ تُو

(۱۵) جو قدردان هو اپنا - اُسے مُغتنم سمجھہ
هالي کو تُجھہ پہ ناز هَے - کر اُسپہ ناز تُو

[No. 12.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (MODERN URDŪ POETRY).

(Ḥālī.)

TRANSLITERATION AND TRANSLATION.

Metre. — — ◡ — ◡ — ◡ ◡ — — ◡ — ◡ —

Ai she'r, dil-firēb na hō tū, to gham nahī̃;
O Poetry, heart-beguiling not mayst-be thou, then sorrow not;

Par tujh-pa ḥaif hai, jo na hō dil-gudāz tū.
But thee-on pity is, if not mayst-be heart-melting thou.

Ṣan'at-pa hō firēfta 'ālam agar tamām,
Skill-on may-be fascinated world if entire,

Hā̃, sādagī-se āiyo apnī na bāz tū.
Yes, simplicity-from come thine-own not back thou.

Jauhar hāī rāstī-ka agar tēri ẕāt-mē̃,
Jewel is sincerity-of if thy nature-in,

Taḥsīn-e rōzgār-se hai bē-niyāz tū.
Applause-of (present-) time-from art independent thou.

Ḥusn apna gar dikhā nahī saktā jahān-kō,
Beauty thine-own if make-to-see not thou-canst the-world,

Āpē-ko dēkh; — aur kar apnē-pa nāz tū.
Thyself look-at;— and make thyself-on pride thou.

5. Tū-nē kiyā-hāī baḥr-e ḥaqīqat-ko mauj-khēz;
Thee-by made-is the-ocean-of reality billow-raising;

Dhōkē-ka gharq kar-ke, rahēgā, jahāz, tū.
Imposture-of sunk made-having, thou-wilt-remain, the-ship, thou.

Woh din gaē, ki jhūṭ tha īmān-e shā'irī;
Those days are-gone, that falsehood was the-creed-of poetics;

Qiblā ho ab udhar, to na kījō namāz tū.
The-Qibla may-be now in-that-direction, then not make worship thou.

Ahl-ē naẓar-ki ā̃kh-mē̃ rahnā hāī gar 'azīz,
Men-of insight-of eyes-in to-live is if precious,

Jō bē-baṣar hā̃ī, un-se na rakh sāz-bāz tū.
Who without-eyes are, them-with not hold concord thou.

Nāk ūparī dawā-se terī gar charhā̃ē lōg,
Noses upwards medicine-from thy if raise people,

Ma'zūr jān un-ko,— jo hō chāra-sāz tū.
Excused consider them,— if mayst-be remedy-preparer thou.

Chup-chāp apne sach-se kiyē-jā dilõ-mẽ ghar;
Silently thine-own truth-by build-up hearts-in a-home;

Ūchā abhī na kar 'alam-ē imtiyāz tū.
High now-even not make the-banner-of refinement thou.

10. Jō nā-balad hāĩ un-ko batā chōr ban-ke rāh;
Who without-country are them-to show thief (become-having the-way;

Gar chāhtā-hāī Khiẓr-ki 'umr-ē darāz tū.
If wishing-thou-art Khiẓr-of the-life long thou.

'Izzat-ka bhēd mulk-ki khidmat-mẽ hai chhipā;
Honour-of secret country-of service-in is hidden;

Maḥmūd jān āp-ko, gar hai Ayāz tū.
Maḥmūd think thyself, if thou-art Ayāz thou.

Ai she'r, rāh-e rāst-pa tū jab ki paṛ-liyā,
O poetry, road straight-on thou when that threwest-thyself,

Ab rāh-kē na dēkh nishēb-ō-farāz tū.
Now the-road-of not look-at hollows-(and-)heights thou.

Karnī hāĩ fatḥ gar naī dunyā, to lē-nikal
To-be-made is conquered if a-new world, then go-forth-(and-)take

Bēṛõ-ka sāth chhōṛ-kar, apnā jahāz tū.
Rafts-of company abandoned-having, thine-own ship thou.

Hōtī-hāĩ sach-ki qadr; — pa bē-qadriyõ-ke ba'd;
Becoming-is truth-of appreciation;—but non-appreciation-of after;

Is-kē khilāf hō, to samajh us-ko shāz tū.
This-of contrary may-be, then consider it rare thou.

15. Jō qadr-dā̃ ho apna, usē mughtanam samajh,
Who appreciator may-be your-own, him a-prize consider,

Ḥālī-ko tujh-pa nāz hāĩ;—kar us-pa nāz tū.
Ḥālī-to thee-on pride is;—make him-on pride thou.

FREE TRANSLATION OF THE FOREGOING.[1]

1. My Muse! if thou be not heart-beguiling, it is no sorrow; but pity on thee if thou be not heart-melting, thou.

2. Though the whole world be spell-bound in allegiance to artifice, Courage! from thine own simplicity turn not back, thou.

3. If there is in thine own nature the precious gem of sincerity, independent of applause from the present age art thou.

4. If thou canst not make the world turn to look at thy beauty, look at thyself; and take a pride in thine own self, thou.

[1] The translation is by Mr. G. E. Ward, to whose kindness I am also indebted for the text. The notes are mine.

5. The deep sea of reality thou hast made heave its waves; thou shalt sink the ship of imposture, and still survive, thou.

6. Those days are past when lies were the creed of verse-making; now should the *Qibla*[1] shift that way, do not worship thither, thou.

7. If to live within the eyes of men of insight is precious,[2] with those void of vision hold no compromises, thou.

8. Should men turn up their noses at thy new-fangled medicine, hold them excused;—if so be thou art a wise physician, thou.

9. In stillness, with thy truth, build up a home in peoples' hearts; exalt not the banner of refinement yet, thou.

10. Disguised as a thief point out the road to the benighted; if thou wish for the long life of Elijah,[3] thou.

11. Honour's secret lies hidden in the service of one's country. Think thyself to be Maḥmūd, if thou *art* Ayāz,[4] thou.

12. O Muse! since thou hast cast thyself upon the straight path, begin not *now* to look upon its ups and downs, thou.

13. If a new world is to be conquered, do thou go forth, and take, clear of the hugging rafts, thine own ship, thou.

14. Value for truth does come;—but after disparagements. If there be an instance to the contrary, think it rare, thou.

15. Should any recognise thy merit, count him one more gained. Ḥālī has pride in thee; have a pride in him, thou.

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[1] The *Qibla* is the temple of the *Ka'ba* at Mecca, towards which Muslims turn their faces when at prayer.

[2] Mr. Ward suggests, as an alternative rendering, 'If (thou wish) to live honoured in the eyes of men of insight.'

[3] Khwāja Khiẓr, or the Green Prophet, so named from the traditional colour of his apparel, is usually identified by Muslims with the prophet Elijah. He is said to have discovered and to have drunk of the Fountain of Life, and hence lives for ever.

[4] Ayāz was a favourite slave of Sulṭān Maḥmūd of Ghaznī. He is the hero of many stories. His master's courtiers who were jealous of his influence, accused him to Maḥmūd, of purloining his jewels from the treasury. The next time he went there the Sulṭān followed him secretly. What was his surprise to see Ayāz draw from one of the chests a suit of old and dirty garments with which having clothed himself he prostrated himself on the ground and returned thanks to the Almighty for all the benefits conferred upon him. The Sulṭān went to him and demanded an explanation of his conduct. He replied, 'Most gracious Sire, when I first became your Majesty's servant, this was my dress, and, till that period, humble had been my lot. Now that, by the grace of God and your Majesty's favour, I am elevated above all the nobles of the land, and am entrusted with the treasures of the world, I am fearful that my heart should be puffed up by vanity; I therefore daily practise this act of humiliation to remind me of my former insignificance.' The Sulṭān being much pleased, added to his rank, and severely reprimanded his slanderers. See Beale's *Oriental Biographical Dictionary, s.v.* Ayāz. Maḥmūd himself was a mighty monarch, who invaded India no less than twelve times. He died A.D. 1030.

HIGH LITERARY HINDĪ OF BENARES.

The following version of the Parable of the Prodigal Son, by Bābū Śyām Sundar Dās, is in the high Sanskritised Hindī fashionable for literature written in Benares. Sanskrit words abound. In the very first sentence we have two,—*manushya*, a man, and *putra*, a son. Sanskrit spelling is also affected, as in *aṁś* for *ans*, a share; *dēś* for *dēs*, a country; *dayā* for *dāyā*, compassion.

[No. 13.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (HINDĪ VARIETY). BENARES.

(Bābū Syām Sundar Dās, 1899.)

किसी मनुष्य-के दो पुत्र थे। उन-में-से छुटके-ने पिता-से कहा कि हे पित अपनी संपत्ति-में-से जो मेरा अंश हो सो मुझे दीजिए। तब उस-ने उन-को अपनी संपत्ति बाँट दी। कुछ दिन बीते छुटका पुत्र सब कुछ इकट्ठा कर-के दूर देश चला गया और वहाँ लुचपन-में दिन बिताते-हुए उस-ने अपनी संपत्ति उड़ा-दी। जब वह सब कुछ उड़ा चुका तब उस देश-में बड़ा अकाल पड़ा और वह कंगाल हो-गया। और वह जा-के उस देश-के निवासियों-में-से एक-के यहाँ रहने लगा जिस-ने उसे अपने खेतों-में सूअर चराने-पर रक्खा। और वह उन मोथों-से जिन्हे सूअर खाते-थे अपना पेट भरना चाहता-था क्योंकि उस-को कोई कुछ नहीं देता-था। तब उसे चेत हुआ और उस-ने कहा कि मेरे पिता-के यहाँ कितने मजूरों-के खाने-पर भी बहुत रोटियाँ बची रहती-हैं और मैं भूख-से मरता-हूँ। सो मैं उठ-के अपने पिता-के पास जाऊँगा और उन-से कहूँगा कि हे पिता मैं-ने स्वर्ग-देव-से विरुद्ध और आप-के सामने पाप किया-है। इस-लिये मैं फिर आप-का पुत्र कहाने-के योग्य नहीं हूँ। मुझे अपने मजूरों-में-से एक-के समान समझिए। तब वह उठ-के अपने पिता-के पास चला। पर दूर-ही-से उस-के पिता-ने उसे देख-के दया की और दौड़-के उस-के गले-में लिपट-के उसे चूमा। पुत्र-ने उस-से कहा कि हे पिता मैं-ने स्वर्ग-देव-से विरुद्ध और आप-के सामने पाप किया-है। इस-से अब आप-का पुत्र कहाने-के योग्य नहीं हूँ। परंतु पिता-ने अपने दासों से कहा कि सब-से उत्तम

वस्त्र निकाल-के इसे पहिराओ और इस-के हाथ-में अँगूठी और पावों-में जूते पहिराओ। और हम-लोग मिल-कर खावें और आनंद करें क्योंकि यह मेरा पुत्र मर-गया-था फिर जीआ है खो-गया-था फिर मिला-है। तब वे आनन्द करने लगे॥

उस-का जेठा पुत्र खेत-में था। और जब वह आते-हुए घर-के निकट पहुँचा तब उस-ने बाजा और नाच-का शब्द सुना। और उस-ने अपने सेवकों-में-से एक-को अपने पास बुला-के पूछा कि यह क्या है। उस-ने उस-से कहा कि आप-का भाई आया है सो आप-के पिता-ने उत्तम भोज दिया-है इस-लिये कि उसे भला चंगा पाया-है। यह सुन उस-ने क्रोध किया और लौटना चाहा। इस-पर उस-का पिता बाहर आ उसे मनाने लगा। उस-ने पिता-को उत्तर दिया कि देखिये मैं इतने बरसों-से आप-की सेवा करता-हूँ औ कभी मैं-ने आप-की आज्ञा-का उल्लंघन नहीं किया। और आप-ने मुझे कभी एक मेमना भी न दिया जिस-से अपने मित्रों-के संग मैं आनन्द करता। परंतु आप-का यह पुत्र जिस-ने वेश्याओं-के सँग आप-की संपत्ति उड़ा-दी-है ज्यों-ही आया त्यों-ही आप-ने उस-के लिये उत्तम भोजन बनवाया-है। पिता-ने उस-से कहा कि हे पुत्र तू सदा मेरे संग है। इस-लिये जो कुछ मेरा है सो सब तेरा है। परंतु आज तुझे आनंद करना और हर्षित होना उचित था क्योंकि यह तेरा भाई मर-गया-था फिर जीआ है खो-गया-था फिर मिला है॥

[No. 13.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (HINDĪ VARIETY). BENARES.

(Bābū Śyām Sundar Dās, 1899.)

TRANSLITERATION AND TRANSLATION.

Kisī manushya-kē dō putra thē. Un-mẽ-sē chhuṭ'kē-nē pitā-sē
A-certain man-of two sons were. Them-in-from the-younger-by the-father-to
kahā ki, 'hē pitā, ap'nī sampatti-mẽ-sē jō mērā aṁś hō sō
it-was-said that, 'O father, your fortune-in-from what my share may-be that
mujhē dījiē.' Tab us-nē un-kō ap'nī sampatti bãṭ-dī.
me-to give.' Then him-by them-to his-own property having-been-divided-was-given.
Kuchh din bītē chhuṭ'kā putra sab kuchh ikaṭṭhā kar-kē dūr dēś
Some days after the-younger son all things together made-having distant country
chalā-gayā, aur wahã luch-pan-mẽ din bitātē-huē us-nē ap'nī sampatti
went-away, and there debauchery-in days passing him-by his-own fortune
uṛā-dī. Jab wah sab kuchh uṛā-chukā tab us dēś-mẽ baṛā
was-wasted-away. When he all things wasted-completely then that country-in great
akāl paṛā, aur wah kaṅgāl hō-gayā. Aur wah jā-kē us dēś-kē
famine fell, and he poor became. And he gone-having that country-of
niwāsiyõ-mẽ-sē ēk-kē yahã rah'nē lagā, jis-nē usē ap'nē khētõ-mẽ
inhabitants-in-from one-of near to-live began, whom-by to-him his-own fields-in
sūar charānē-par rakkhā. Aur wah un mōthõ-sē jinhē sūar
swine feeding-on it-was-sent. And he those water-grasses-with which the-swine
khātē-thē ap'nā pēṭ bhar'nā chāh'tā-thā; kyõ-ki us-kō kōī
eating-were his-own belly to-fill wishing-was; because-that him-to any-one
kuchh nahĩ dētā-thā. Tab usē chēt huā aur us-nē
anything not giving-was. Then to-him remembrance became and him-by
kahā ki, 'mērē pitā-kē yahã kit'nē majūrõ-kē khānē-par bhī
it-was-said that, 'my father-of here how-many labourers-of eating-after even
bahut rōṭiyã bachī rah'tī-haĩ aur maĩ bhūkh-sē mar'tā-hũ. Sō maĩ
many loaves saved remaining-are and I hunger-from dying-am. So I
uṭh-kē ap'nē pitā-kē pās jāũgā aur un-sē kahũgā ki, "hē pitā,
arisen-having my-own father-of near will-go and him-to will-say that, "O father,
maĩ-nē Swarg-Daiv-sē viruddh aur āp-kē sām'nē pāp kiyā-hai;
me-by Heavenly-Deity-from contrary and your-Honour-of before sin done-is;

is-liyē maĩ phir āp-kā putra kahānē-kē yōgya nahĩ hũ; mujhē
this-for I again your-Honour-of son being-called-of worthy not I-am; me
ap'nē majūrõ-mẽ-sē ēk-kō samān sam'jhiyē."' Tab wah uṭh-kē
your-own labourers-in-from one-to equal know."'. Then he arisen-having
ap'nē pitā-kē pās chalā, par dūr-hī-sē us-kē pitā-nē usē
his-own father-of near started, but distance-even-from him-of father-by him
dēkh-kē dayā kī, aur dauṛ-kē us-kē galē-mẽ lipaṭ-kē
seen-having pity was-done, and run-having him-of neck-in enfolded-being
usē chūmā. Putra-nē us-sē kahā ki, 'hē pitā, maĩ-nē
to-him it-was-kissed. The-son-by him-to it-was-said that, 'O father, me-by
Swarg-Daiv-sē viruddh aur āp-kē sām'nē pāp kiyā-hai,
Heavenly-Deity-from contrary and your-Honour-of presence-in sin done-is,
is-sē ab āp-kā putra kahānē-kē yōgya nahĩ hũ.' Parantu
this-from now your-Honour-of son being-called-of worthy not I-am.' But
pitā-nē ap'nē dāsõ-sē kahā ki, 'sab-sē uttam wastra
the-father-by his-own servants-to it-was-said that, 'all-than excellent clothes
nikāl-kē isē pahirāō aur is-kē hāth-mẽ āgūṭhī aur pāwõ-mẽ
taken-out-having to-this-one put and this-one-of hand-on ring and feet-on
jūtē pahirāō, aur ham-lōg mil-kar khāwẽ aur ānand karẽ;
shoes put, and we-people united-being let-eat and rejoicing let-make;
kyõ-ki yah mērā putra mar-gayā-thā, phir jīā-hai; khō-gayā-thā, phir
because-that this my son dead-gone-was, again alive-is; lost-gone-was, again
milā-hai.' Tab wē ānand kar'nē lagē.
found-is.' Then they rejoicing to-make began.

Us-kā jēṭhā putra khēt-mẽ thā; aur jab wah ātē-huē ghar-kē nikaṭ
Him-of the-elder son field-in was; and when he coming house-of near
pahũchā tab us-nē bājā aur nāch-kā śabd sunā; aur us-nē ap'nē
arrived then him-by music and dance-of sound was-heard; and him-by his-own
sēw'kõ-mẽ-sē ēk-kō ap'nē pās bulā-kē pūchhā ki, 'yah
attendants-in-from one himself-of near called-having it-was-asked that, 'this
kyā hai?' Us-nē us-sē kahā ki, 'āp-kā bhāī āyā-hai,
what is?' Him-by him-to it-was-said that, 'your-Honour-of brother come-is,
sõ āp-kē pitā-nē uttam bhōj diyā-hai, is-liyē ki usē bhalā
so your-Honour-of father-by excellent feast given-is, this-for that for-him well
chaṅgā pāyā-hai.' Yah sun us-nē krōdh kiyā aur lauṭ'nā
in-health found-it-is.' This hearing him-by anger was-done and to-return
chāhā. Is-par us-kā pitā bāhar ā usē manānē lagā.
it-was-desired. This-on him-of the-father outside coming him to-appease began.
Us-nē pitā-kō uttar diyā ki, 'dēkhiyē, maĩ it'nē bar'sõ-sē
Him-by father-to answer was-given that, 'see, I so-many years-from
āp-kī sēwā kar'tā-hũ, aur kabhī maĩ-nē āp-kī ājñā-kā
your-Honour-of service doing-am, and ever me-by your-Honour-of order-of

ullaṅghan nahĩ kiyā, aur āp-nē mujhē kabhī ēk mēm'na bhī
transgression not was-done, and your-Honour-by me-to ever a lamb even
na diyā jis-sē ap'nē mitrõ-kē saṅg maĩ ānand
not was-given which-by my-own friends-of in-company I rejoicing
kar'tā. Parantu āp-kā yah putra jis-nē vēśyāõ-kē
might-have-made. But your-Honour-of this son whom-by harlots-of
saṅg āp-kī saṁpatti uṛā-dī-hai jyõ-hi āyā tyõ-hī
in-company your-Honour-of fortune wasted-is as-even he-came so-even
āp-nē us-kē liyē uttam bhōjan ban'wāyā-hai.' Pitā-nē
your-Honour-by him-of for excellent feast been-got-prepared-is.' The-father-by
us-sē kahā ki, 'hē putra, tū sadā mērē saṅg hai;
him-to it-was-said that, 'O son, thou always me-of in-company art;
is-liyē jō-kuchh mērā hai, sō sab tērā hai; parantu āj tujhē
this-for what-ever mine is, that all thine is; but to-day to-thee
ānand kar'nā aur harshit hōnā uchit thā; kyõ-ki yah tērā
rejoicing to-make and glad to-be proper was; because-that this thy
bhāī mar-gayā-thā, phir jīyā-hai; khō-gayā-thā, phir milā-hai.'
brother dead-gone-was, again alive-is; lost-gone-was, again found-is.'

As another example of high Hindī I give the authorised Hindī version of the Parable issued under the auspices of the British and Foreign Bible Society. It closely resembles the preceding version, and it will be sufficient to give the text without transliteration or translation.

[No. 14.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (STANDARD HINDĪ).

(North India Bible Society, 1898.)

किसी मनुष्यके दो पुत्र थे । उनमेंसे छुटकेने पितासे कहा हे पिता सम्पत्तिमेंसे जो मेरा अंश होय सो मुझे दीजिये । तब उसने उनको अपनी सम्पत्ति बांट दिई । बहुत दिन नहीं बीते कि छुटका पुत्र सब कुछ एकट्ठा करके दूर देश चला गया और वहां लुचपनमें दिन बिताते हुए अपनी सम्पत्ति उड़ा दिई । जब वह सब कुछ उठा चुका तब उस देशमें बड़ा अकाल पड़ा और वह कंगाल हो गया । और वह जाके उस देशके निवासियोंमेंसे एकके यहां रहने लगा जिसने उसे अपने खेतोंमें सूअर चरानेको भेजा । और वह उन छीमियोंसे जिन्हें सूअर खाते थे अपना पेट भरने चाहता था और कोई नहीं उसको कुछ देता था । तब उसे चेत हुआ और उसने कहा मेरे पिताके कितने मजूरोंको भोजनसे अधिक रोटी होती है और मैं भूख-से मरता हूं । मैं उठके अपने पिता पास जाऊंगा और उससे कहूंगा हे पिता मैंने स्वर्गके विरुद्ध और आपके साम्हे पाप किया है । मैं फिर आपका पुत्र कहावनेके योग्य नहीं हूं मुझे अपने मजूरोंमेंसे एकके समान कीजिये । तब वह उठके अपने पिता पास चला पर वह दूरही था कि उसके पिताने उसे देखके दया किई और दौड़के उसके गलेमें लिपटके उसे चूमा । पुत्रने उससे कहा हे पिता मैंने स्वर्गके विरुद्ध और आपके साम्हे पाप किया है और फिर आपका पुत्र कहावनेके योग्य नहीं हूं । परन्तु पिताने अपने दासों-से कहा सबसे उत्तम वस्त्र निकालके उसे पहिनाओ और उसके हाथमें अंगूठी और पांवोंमें जूते पहिनाओ । और मोटा बछड़ू लाके मारो और

हम खावें और आनन्द करें। क्योंकि यह मेरा पुत्र मूआ था फिर जीआ है खो गया था फिर मिला है। तब वे आनन्द करने लगे॥

उसका जेठा पुत्र खेतमें था और जब वह आते हुए घरके निकट पहुंचा तब बाजा और नाचका शब्द सुना। और उसने अपने सेवकोंमेंसे एकको अपने पास बुलाके पूछा यह क्या है। उसने उससे कहा आपका भाई आया है और आपके पिताने मोटा बछड़ू मारा है इसलिये कि उसे भला चंगा पाया है। परन्तु उसने क्रोध किया और भीतर जाने न चाहा। इसलिये उसका पिता बाहर आ उसे मनाने लगा। उसने पिताको उत्तर दिया कि देखिये मैं इतने बरसोंसे आपकी सेवा करता हूं और कभी आपकी आज्ञाको उल्लंघन न किया और आपने मुझे कभी एक मेम्ना भी न दिया कि मैं अपने मित्रोंके संग आनन्द करता। परन्तु आपका यह पुत्र जो वेश्याओंके संग आपकी सम्पत्ति खा गया है ज्योंही आया त्योंही आपने उसके लिये मोटा बछड़ू मारा है। पिताने उससे कहा हे पुत्र तू सदा मेरे संग है और जो कुछ मेरा है सो सब तेरा है। परन्तु आनन्द करना और हर्षित होना उचित था क्योंकि यह तेरा भाई मूआ था फिर जीआ है खो गया था फिर मिला है॥

HINDŌSTĀNĪ IN THE UNITED PROVINCES, THE PANJAB, CENTRAL PROVINCES, RAJPUTANA, AND CENTRAL INDIA.

The Hindōstānī spoken in the United Provinces of Agra and Oudh requires no further illustrations. That of Lucknow has already been very fully dealt with. Over the rest of the provinces, where it is not a vernacular, Hindōstānī is largely used by the better classes of Musalmāns, by Native Christians, by educated Hindus as a *lingua franca*, and very generally in the large cities. The same remarks apply to the Panjab, to the Central Provinces, to Rajputana, and to Central India.

HINDŌSTĀNĪ IN EASTERN INDIA.

Hindōstānī is also spoken in Assam, Bengal, Bihar, and Orissa. In Assam it is spoken only by immigrants. In Bihar it is used much as in the United Provinces, but to a less extent, a large number of middle class Musalmāns speaking Awadhī instead, so that we find three languages in use in the territory,—Bihārī by the mass of the population, Awadhī by middle class Musalmāns of the country parts, and Hindōstānī in the great towns and among the upper class Musalmāns. As we go East in Bihar the employment of Awadhī disappears.[1]

In Bengal proper most of the Musalmāns speak Bengali more or less mixed with Persian and Arabic words. The upper class Musalmāns (who often have marriage connexions with Upper India), however, speak Urdū, and often very good Urdū. In Western Bengal, Hindōstānī is more widely spread, and in Birbhum it is largely spoken by all Muslims. Hindōstānī, in fact, is so much the language of the Musalmāns of Western Bengal and Orissa that when a family is converted to Islām it changes its language also. For instance, the Garpādā Bhuiyā family of Balasore were formerly Hindūs, but since they became Muslim they have abandoned their native Oṛiyā for the Hindōstānī of their co-religionists.

The Musalmāns of Orissa, though they form an exceedingly small fraction of the population, have preserved a fairly pure though not very grammatical Urdū, as the language of their home life.

The upper class Musalmāns of Bengal employ the Persian character for writing their Hindōstānī. The lower classes, when literate, usually employ the Bengali or the Nāgarī character. In Eastern Bengal, especially, the Nāgarī is quite common among Muslims. As an example of Bengali Hindōstānī I give a short extract from the Parable of the Prodigal Son, which illustrates the language of the Muhammadan population of Birbhum. It was received in the Nāgarī character. The only thing to be remarked in it is the spelling. The influence of the Bengali round them makes them pronounce a short *a*, when written, like the *ŏ* in 'hot.' Hence when they wish to write Hindōstānī in the Bengali or the Nāgarī character, they do not represent the Hindōstānī short *a* (pronounced like the *u* in 'nut') by *a*, but, for want of some better expedient, write it *ā*. Thus they spell *ham*, I, *hām*. Sometimes this Hindōstānī *a* is represented by *e*, as in *leṛ^akā*, a son. If they wrote *ham*, they would pronounce it *hŏm*. In other respects, it will be seen that the Birbhum Hindōstānī, or (as it is locally called) Musalmānī, is far from correct. Gender and number are altogether neglected. In transliterating, when a short *a* is written in the original, I represent it by *ŏ*. This only occurs in words borrowed from Bengali, such as *bisŏy*, property, which is meant for विषय. Another example of the influence of Bengali is the employment of *giyā*, instead of *gayā*, to mean 'he went.' As, we shall see, is also the case in Madras, the use of the agent case with *nē* is unknown.

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[1] *Vide ante*, Vol. VI, pp. 113 and ff.

[No. 15.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (BIRBHUM MUSALMĀNĪ). DISTRICT, BIRBHUM.

एक आद्मी-का दो लेड़का रहा । उस लोक-के बीच-में छोटा लेड़का आपना बाप-को बोला, बाप-जी, बिसय-का जो भाग हाम-को मिलेगा ओ भाग हाम-को देओ । ओ उस लोक-को बिसय भाग-कर-दिया । थोड़ा दिन बाद छोटा बेटा सब कुछ बिसय एक जायगा कर-के दूर देश चला गिया अर उस जायगा-में सो आपना खाराप खियाल-में बिसय-को उड़ा-दिया ॥

TRANSLITERATION AND TRANSLATION.

Ēk ādmī-kā dō leṛ'kā rahā. Us lōk-kē bīch-mẽ chhōṭā
A man-of two sons were. Those people-of middle-in the-younger
leṛ'kā āp'nā bāp-kō bōlā, 'bāp-jī, bisŏy-kā jō bhāg hām-kō
son his-own father-to said, 'father-dear, property-of what share me-to
milēgā ō bhāg hām-kō dēō.' Ō us lōk-kō bisŏy
will-be-got that share me-to give.' He those people-to the-property
bhāg-kar-diyā. Thōṛā din bād chhōṭā bēṭā sab kuchh bisŏy ēk
divided-and-gave. A-few days after the-younger son all any property one
jāy'gā kar-kē dūr dēś chalā-giyā, ŏr us jāy'gā-mẽ sō āp'nā
place made-having a-far country went-away, and that place-in he his-own
khārāp khiyāl-mẽ bisŏy-kō uṛā-diyā.
evil ideas-in the-property squandered.

The Hindōstānī of Orissa is not written in the Persian character. The few literate Musalmāns write it in the Oṛiyā character. As an example, I give an extract from the Parable of the Prodigal Son. As in Birbhum Musalmānī it is most ungrammatical. The agent case with *nē* is not used, and no attention is paid to gender or number. We may also note the Oṛiyā (and also Dakhinī Hindōstānī) form *ku*, employed instead of the accusative-dative suffix *kō*.

[No. 16.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (OF ORISSA MUSALMĀNS). DISTRICT, CUTTACK.

ଏକ ଆଦ୍‌ମିକା ଦୋ ଲଡ଼କା ଥା, ଆଓର ଓ ଲୋଗ୍‌କେ ବିଚ୍‌ସେ ଛୋଟା ବାଓ୍ୟାକୁ କହା ବାଓ୍ୟା ! ହମାରା ଯୋ ହିସା ହୋତା ହଏ ଓ ହମ୍‌କୁ ଦୋ ଆଓର ଓ ଓ ଲୋଗ୍‌କେ ବିଚ୍‌ମେ ଉସ୍‌କା ଦଉଲତ୍ ବାଣ୍ଟ ଦିୟା ଆଓର ଥୋଡ଼େ ରୋଜ୍‌କେ ବାଦ୍ ଛୋଟା ଲଡ଼କା ସବ୍ ଏକ୍‌କଟ୍ଠେ କିୟା ଆଓର ପରଦେଶକୁ ଗୟା ଆଓର ଉହାଁପର ଉସକା ସବ୍ ଦଉଲତ୍ ଫୟେଲବାଜିମେ ଲୋକ୍‌ସାନ୍ କରଦିୟା ।

TRANSLITERATION AND TRANSLATION.

Ēk ādmi-kā dō laṛ'kā thā. Āor ō lōg-kē bich-sē
A man-of two sons were. And those people-of middle-from
chhōṭā bāwā-ku kahā, 'bāwā, hamārā jō hisā hōtā hae ō
the-younger the-father-to said, 'father, my what share being is that
ham-ku dō.' Āor ō ō lōg-kē bich-mē us-kā daulat bāṇṭ
me-to give.' And he those people-of among-in him-of wealth dividing
diyā. Āor thōṛē rōz-kē bād chhōṭā laṛ'kā sab ekkaṭhṭhē kiyā āor
gave. And a-few days-of after the-younger son all together made and
par-dēś-ku gayā, āor uhā̃-par us-kā sab daulat phayēl-bājī-mē̃
a-foreign-land-to went, and there-on his all wealth debauchery-in
lōksān kar-diyā.
destroyed made.

HINDŌSTĀNĪ OF GUJARAT.

The Hindōstānī spoken by the Musalmāns of Gujarat is, on the whole, very fairly pure,—much better than that of Bengal or Orissa. It is naturally influenced somewhat by the Gujarātī spoken by the surrounding Hindūs. This influence is shown principally in the vocabulary. As a rule the vocabulary is remarkably free from Arabic and Persian words, and, when these occur, they are often curiously distorted. On the other hand a few Gujarātī words, especially the very common *nē* or *anē*, and, have been adopted. The grammar is, as a rule, correct. The character employed for writing is sometimes the Persian, and sometimes the Gujarātī. I shall give examples in both modes of script.

The first example is in the Persian character. It was sent by the Collector of Customs, Bombay, as a specimen of the 'Gujarātī dialect of Urdū spoken by Musalmāns of north, central, and south Gujarat.' The following peculiarities may be noted.

The word for 'one' is *ek*, not *ĕk*. The Arabic word *fuẓūl* has become *phaḍūl*, and *safar* has become *saphr*. There is a Dakhinī form *apas*, used as an oblique form in *apas-kē*, of one self. In standard Urdū *āpas* (with a long initial *ā*) is only used in the plural.

Gujarātī forms are *nē*, and; *bhēgnā*, to collect; *pāḍ-dēnā*, to make completely.

Some forms common in local dialects of Hindōstān, which have disappeared in standard Urdū, have survived in Gujarat. Such are *unõ-mẽ*, among them; *kayā* (for *kahyā*), it was said; and *saphrõ*, on a journey.

[No. 17.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (GUJARAT VARIETY).

اِک آدمي ے دو بیٹے تھے * نے اونون مین ے چھوٹے نے کیا
باوا مُجھے میرے بھاگ کا مال دیدے * تسپر باپ نے اپس ے سَونسار
ے اونون مین بھاگ پاڈ دیا * نے گھنے دیوس نا نکلے تھے کہ چھوٹے
چھوکرے نے سب بھیگا کیا نے کوي دُور دیس کي سپھرون گیا نے وان
اپس کا دھن پھڈُولیون مین اوڈا دیا *

TRANSLITERATION AND TRANSLATION.

Ek ādmī-kē dō bēṭē thē. Nē unõ-mẽ-kē chhōṭē-nē kayā,
A man-of two sons were. And them-in-of the-younger-by it-was-said,
'bāwā, mujhē mērē bhāg-kā māl dē-dē.' Tis-par bāp-nē
'father, to-me my share-of property give-away.' That-on the-father-by
apas-kē saũsār-kē unõ-mẽ bhāg pāḍ-diyā. Nē ghanē dīwas nā
himself-of goods-of them-in division completely-made. And many days not
niklē-thē ki chhōṭē chhōkrē-nē sab bhēgā kiyā, nē kōī
passed-had that the-younger son-by all collected was-made, and a-certain
dūr dēs-kī saphrõ gayā, nē wã apas-kā dhan phaḍūliyõ-mẽ
far country-of on-journey went, and there himself-of wealth debaucheries-in
uḍā-diyā.
was-squandered.

The following little story comes from Surat. It is much more Persianised than the preceding specimen, the writer of it signing himself as a Qāẓī. The only irregularities are the pronunciation of *aur*, and, as *ōr*, and *hai*, is, as *hō*, as is customary in Gujarat.

[No. 18.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (GUJARAT VARIETY). DISTRICT, SURAT.

حکایت

ایک شخص نے عرضي کسي حاکم کے نام لکھي اور اُسمین کُچھہ
کا کُچھہ لکھہ گیا * اور جواب اُسکا طلب ہُوا * بارے فضلِ خُدا سے
حاکمِ مُنصف کي رائے مین وُہ قصُور مند عمداً ثابت نہ ہوا اور مُعاف
کر دیا گیا * تو اُسکو اُسکے باپ نے جواب لکھا اے میرے پیارے فرزند
اِنسان کو چاهیئے که آنکھہ کھولکر اور بہُت دیکھہ بھالکر کام کیا کرے که
غفلت سے اِتنا دھوکھا نہ کھائے که جس سے آپ دُکھہ اُٹھاوے * اِسپر
یہ نقل ـ ایک شخص نے کسي طبیب سے کہا که میرا پیٹ دُکھتا
ہے * طبیب نے پوچھا که آج کیا کھایا تھا * کہا که جلي روٹي *
کہا گیا که طبیب نے اُسے سُرمہ دیا اور کہا که آنکھون کا علاج پہلے کرنا
چاهیئے کس واسطے که آنکھہ اچّھي هوتي تو جلي روٹي نہ کھاتا *
حاصل یہ که سرکار کا کام بہُت هوشیاري اور خبرداري سے کیجیئے اور
غفلت نہ کیجیئے *

[No. 18.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (GUJARAT VARIETY). DISTRICT, SURAT.

TRANSLITERATION AND TRANSLATION.

ḤIKĀYAT.

STORY.

Ēk shakhṣ-nē 'arzī kisī ḥākim-kē nām likhī, ōr
One person-by petition a-certain king-of (in-)name was-written, and
us-mẽ kuchh-kā kuchh likh-gayā, ōr jawāb us-kā ṭalab
it-in something-of anything written-was, and answer him-of demanded
huā. Bārē faẓl-e Khudā-sē ḥākim-e munṣif-kī rāī-mẽ woh
became. At-last grace-of God-by the-king just-of opinion-in he
qaṣūr-mand 'amdan ṡābit na huā, ōr mo'āf kar-diyā-gayā.
guilty intentionally proved not became, and pardoned he-was-made.
Tō us-kō us-kē bāp-nē jawāb likhā, 'Āē mērē pyārē
Then him-to him-of the-father-by answer was-written, 'O my dear
farzand, insān-kō chāhiyē ki ãkh khōl-kar, ōr bahut
son, mankind-to it-is-necessary that eyes opened-having, and much
dēkh-bhāl-kar kām kiyā-karē, ki ghaflat-sē
seen-having business he-should-make-a-practice-of-doing, that carelessness-by
itnā dhōkhā na khāē, ki jis-sē āp dukh uṭhāwē. Is-
so-much blunder not he-may-eat, that which-from himself sorrow he-may-raise. This-
par yeh naql, — Ēk shakhṣ-nē kisī ṭabīb-sē kahā ki, "mērā
on this fable, — A person-by a-certain doctor-to it-was-said that, "my
pēṭ dukhtā-hē." Ṭabīb-nē pūchhā ki, "āj kyā khāyā-thā ?"
belly aching-is." The-doctor-by it-was-asked that, "today what eaten-was ?"
Kahā ki, "jalī rōṭī." Kahā-gayā ki ṭabīb-nē usē
It-was-said that, "burnt bread." Said-it-is that the-doctor-by to-him
surma diyā, ōr kahā ki, "ãkhõ-kā 'ilāj pahlē
eye-ointment was-given, and it-was-said that, "eyes-of treatment first
karnā chāhiyē, kis-wāsṭē ki ãkh achchhī hōtī, tō jalī rōṭī
to-be-done is-necessary, what-for that eyes well if-had-been, then burnt bread
na khātā." Ḥāṣil yeh ki sarkār-kā kām bahut
not he-would-have-eaten." Moral this that government-of business much
hōshiyārī ōr khabardārī-sē kījiyē, ōr ghaflat na kījiyē.'
intelligence and carefulness-with you-should-do, and carelessness not you-should-do.'

FREE TRANSLATION OF THE FOREGOING.

A certain man wrote an application addressed to a king. In it he wrote a deal of nonsense, and he was called on for an explanation. By the grace of God the king, who was a just monarch, found him not guilty of having committed his fault intentionally, and he was pardoned. Then his father wrote a letter to him saying, 'O my dear son, everyone should do everything with open eyes, and after mature consideration, so that he may not fall into any blunder through his carelessness, and thereby sup sorrow. There is a fable to this effect.—A man once complained to a doctor that he had a pain in his belly. The doctor asked him what he had been eating that day. "Only a bit of burnt bread," said he. The story goes that the doctor gave him for medicine some eye-ointment, "for," said he, "it is important first of all to apply remedies to your eyes. If they had been sound, you would not have eaten a bit of burnt bread." The moral of this is that in dealing with Government, you should show intelligence and watchfulness, and avoid every kind of carelessness.'

The next specimen is an extract from the Parable of the Prodigal Son, and comes from the Mahikantha Political Agency. It is written in the Gujarātī character. It will be noticed that in general style it resembles the specimen received from Bombay. It is not highly Persianised, and possesses a few Gujarātī idioms. As elsewhere in Gujarat the diphthong *au* becomes *ō*, as in *ōr*, and; *dōlat*, wealth. There is considerable laxity in employing the numbers of the pronouns, e.g., *us-mẽ-kē* for *un-mẽ-kē*. The vowel *ō* sometimes becomes *u*, as it does dialectically in Upper India. Thus the sign of the dative-accusative is *kũ*, not *kō*, and the oblique plural of nouns ends in *ũ*, not *õ*. The oblique singular of the first personal pronoun is *muj*, not *mujh*, which is also an Upper India dialectic form. Gujarātī words are sometimes employed. Such are *chhēṭē*, far, and *bhēgnā*, to collect.

[No. 19.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ.

HINDÔSTÂNÎ (GUJARAT VARIETY). AGENCY, MAHIKANTHA.

એક આદમીકે દો બેટે યે. ઓર ઉસમેંકે છોટેને બાપકું કહા કે, બાપુ, મિલકતકા મેરા હિસ્સા મુજકો દે. ઓર ઉસને ઉનકું દોલત બેંહેચ દી. ઓર થોડે દિન પીછે, છોટા બેટા, સબ ભેગી કર કર, છેટે મૂલકમેં ગયા, ઓર વાં મોજમઝેમેં અપની દોલત ઉડા દી. ઓર ઉસને સબ ખરચ ડાલે પીછે ઉસ દેશ મેં બડા દૂકાલ પડા, ઓર ઉસકું તંગાઈ પડને લગી. ઓર વો જાકર ઉસ મૂલકકે રહેને વાલું મેંસે એક કે વહાં રહા, ઓર ઉસને ઉસકું અપને ખેતરમેં ભૂંડુકું ચરાને વાસ્તે ભેજા. ઓર જો શીંગાં ભૂંડ ખાતે યે, ઉસમેં સેં અપના પેટ ભરનેકું ઉસકા દિલ થા, ઓર ઉસકું કિસીનેં દિયા નહીં.

[No. 19.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (GUJARAT VARIETY). AGENCY, MAHIKANTHA.

TRANSLITERATION AND TRANSLATION.

Ēk ādmī-kē dō bēṭē thē. Ōr us-mẽ-kē chhōṭē-nē
One man-of two sons were. And them-in-of the-younger-by

bāp-kũ kahā 'kē, 'bāpu, milkat-kā mērā hissā mũj-kō
the-father-to it-was-said that, 'father, the-property-of my share me-to

dē.' Ōr us-nē un-kũ dōlat bẽhēch dī. Ōr
give.' And him-by them-to the-wealth having-divided was-given. And

thōḍē din pīchhē, chhōṭā bēṭā, sab bhēgī kar-kar, chhēṭē
a-few days after, the-younger son, all collected having-made, a-far

mūlak-mẽ gayā, ōr wā̃ mōj-majhē-mẽ apnī dōlat
country-in went, and there pleasure-and-enjoyment-in his-own wealth

uḍā dī. Ōr us-nē sab kharach-ḍālē, pīchhē
having-wasted was-given. And him-by all was-spent-entirely, afterwards

us dēś-mẽ baḍā dūkāl paḍā, ōr us-kũ taṅgāī paḍnē lagī.
that country-in a-great famine fell, and him-to distress to-fall began.

Ōr wō jā-kar us mūlak-kē rahēnēwālũ-mẽ-sẽ ēk-kē wahā̃
And he having-gone that country-of dwellers-in-from one-of near

rahā, ōr us-nē us-kũ apnẽ khētar-mẽ bhũḍũ-kũ charānē wāstē
remained, and by-him him-to his-own field-in swine feeding for

bhējā. Ōr jō śiṅgā̃ bhũḍ khātē-thē, us-mẽ-sẽ apnā
it-was-sent. And what husks the-swine eating-were, them-in-from his-own

pēṭ bharnē-kũ us-kā dil thā, ōr us-kũ kisī-nẽ diyā nahī.
belly filling-for him-of mind was, and him-to anyone-by it-was-given not.

HINDŌSTĀNĪ OF CUTCH.

The Hindōstānī spoken in Cutch is more corrupt than the foregoing specimens. It is full of Gujarātī, and has also local peculiarities of its own. As a specimen I give a short folk-tale. It is not worth while to give a complete account of the irregularities, but the following are the main points worthy of notice. Some of the forms given below are interesting survivals of an archaic dialect which has elsewhere been levelled down to the general standard of Hindōstānī. Such, especially, is the use of *hũ* for the nominative case of the first personal pronoun, while *mẽ* is reserved for the case of the agent. In standard Hindōstānī *hũ* has passed out of use, and *maĩ* is employed for the nominative, although it is by origin an instrumental.

There is the usual Gujarat change of *ai* to *ē* in *ēsā*, such; *hē*, is; and *mẽ*, by me.

Verbs are often contracted when the root ends in *h*. This is also found in the dialects of Upper India. Examples are *raiyã*, they (fem.) remained; *kayā*, it was said; *kētā-hē*, he says.

Feminine nouns have a nominative plural in *ã*, as *ãkhã*, eyes; *chījã*, things. Adjectives agreeing with feminine nouns in the plural, also end in *ã*, as *raiyã*, they (fem.) remained; *sājiã*, sound, in good health (agreeing with *ãkhã*). We sometimes find neuter adjectives, as in *dēṇā* (masc.), *dēṇī* (fem.), *dēṇã* (neuter), to be given.

The oblique plural ends in *ũ*, so also *kũ* is used for *kō*. Thus, *vaidh-kũ*, to the doctor; *ãkhũ-mã*, in the eyes.

In the pronouns, *hũ* is 'I,' with an agent *mērē* or *maĩ*. *Tijē* is 'to thee.' The Gujarātī *pōtũ* is used for 'self.'

The word for 'and' is the Gujarātī *anē*.

[No. 20.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (GUJARAT VARIETY). DISTRICT, CUTCH.

એક ડોસીકી આંખાં રેયાં. તધાં તિસનેં તે સાજી કરણે સારૂ એક વૈધકૂં બુલાયા, અનેં સાખસી રખનેં એસા વડાડ કીધા કે જો તૂં મેરી આંખાં સાજિઆં કરેગા તો મેરે તિજે ચાકરી દેણી ; પણ આંખ સાજી ન હોય તો કાંઇ તિજે દેણાં નંઇ. એસા કરાર કરનેં પિછેં તે વૈધ વખતે વખત આવે તિસકી આંખૂમાં પોટૂકી દવા લગાતા, અનેં જધાં જધાં આવતાં તધાં તધાં કાંઇ કે કાંઇ લે જાતા. ઈધૂં કરતે થોડે થોડે કરનેં તિસકી બધી મિલ્કત ચુરા લીતી; અનેં જધાં તિસકા જિતા થા તિતા બધે તિસકે હાથમાં આગ્યા તધાં તિસનેં તિસકી આંખાં સાજિઆં કીતિઆં, અનેં કરાર પ્રમાંકૂં પૈસે માંગે. ડોસી જધાં દેખતી હુઇ, તધાં ઘરમાં પોટૂકી કાંઇ ચીજ દેખી નંઇ; વાસ્તે ઇસકૂં કાંઇ દિઆ નંઇ. વૈધ હણોહણ કરનેં લગા ત પણ ડોસીનેં કાંઇ ઉસે ધાધ ન દિઆ. તિસ ઉપરથી તે તિસકૂં ઘરબારમાં બોલા ગયા. ડોસીનેં ઘરબારમાં કયા કે, ઈ માંણુસ જે કેતા હે તે સચ્ચી વાત હે. કારણ કે જો મેરી આંખ સાજી હોય તો તિસકૂં પૈસા દઉં ; પણ અંધીજ રહૂં તો કાંઇ ન દઉં, એસા કરાર થા. હવે એ કેતા હે કે, ઈ સાજી હો રહી હે. પણ હૂં સાંમેં કેતી હૂં કે, હૂં તો અંધીજ હૂં. કારણ કે જધાં મેં મેરી આંખ ખોલ તધાં હૂં ઘર મેં ઘણી તરેંહકી ચીજાં અનેં સારા સારા સામાન દેખતી ; પણ હવે ઈ સાં ખાનેં કેતા હે કે, ઈસકા અંધાપા ગયા હે. પણ હૂં ઘર મેં. એક પણ ચીજ દેખતી નંઇ હૂ.

[No. 20.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (GUJARAT VARIETY). DISTRICT, CUTCH.

TRANSLITERATION AND TRANSLATION.

Ēk ḍōsī-kī ãkhã raiyã. Tadhã tis-nẽ tē
A-certain old-woman-of eyes stopped (-seeing). Then her-by them
sājī karṇē sārū ēk vaidh-kũ bulāyā; anẽ sākhsī rakhnẽ
sound making for one physician-to it-was-called; and witnesses having-kept
ēsā waḍāṛ kīyā kē, 'jō tũ mērī ãkhã sājiã karēgā tō
such bargain was-made that, 'if thou my eyes sound wilt-make then
mērē tijē chākrī dēṇī; paṇ ãkh sājī na
by-me to-thee (a-reward-for-)service is-to-be-given; but the-eyes sound not
hōy tō kãĩ tijē dēṇã nãĩ.' Ēsā karār
may-be then anything to-thee is-to-be-given not.' Such contract
karnẽ pichhẽ tē vaidh wakh'tē-wakhat āwē tis-kī
having-made then that physician time-after-time having-come her
ãkhũ-mã pōtũ-kī dawā lagātā, anẽ jadhã jadhã āwtā
eyes-in his-own medicine used-to-apply, and when when he-used-to-come
tadhã tadhã kãĩ-kē-kãĩ lē jātā. Iyũ kartē
then then something-or-other having-taken he-used-to-go. Thus doing
thōṛē thōṛē karnẽ tis-kī badhī milkat churā-litī. Anẽ
little little having-done her all property was-stolen-away. And
jadhã tis-kā jitā thā titā badhē tis-kē hāth-mã āvyā, tadhã
when her-of as-much was that-much all him-of hand-in came, then
tis-nẽ tis-kī ãkhã sājiã kītiã; anẽ karār pramãṇẽ paisē
him-by her eyes sound were-made; and contract according-to money
mãgē. Ḍōsī jadhã dēkh'tī huī, tadhã ghar-mã
was-demanded. The-old-woman when seeing became, then house-in
pōtũ-kī kãĩ chīj dēkhī nãĩ. Wāstē is-kũ kãĩ diā
her-own any thing was-seen not. Therefore him-to anything was-given
nãĩ. Vaidh haṇō-haṇ karnẽ lagā ta-paṇ ḍōsī-nẽ
not. The-physician a-disturbance to-make began then-even the-old-woman-by
kãĩ usē dhādh na diā. Tis-ūpar-thī tē tis-kũ dharbār-mã
any to-him heed not was-given. Thereupon he her-to court-in
bōlā gayā.
having-called went.

Ḍōsī-nẽ dhar'bār-mẽ kayā kē, 'ī mẽṇas jē kētā
The-old-woman-by court-in it-was-said that, 'this man what telling
hē, tē sāchī wāt hē; kāraṇ kē jō mērī ẽkh sājī hōy
is, that true story is; because that if my eyes sound may-become
tō tis-kũ paisā daũ; paṇ andhī-j rahũ tō kẽī
then him-to money I-should-give; but blind-only if-I-remain then anything
na daũ, ēsā karār thā. Havē ō kētā hē kē,
not I-should-give, such an-agreement was. Now he saying is that,
"ī sājī hō-rahī-hē;" paṇ hũ sẽmẽ kētī-hũ kē,
"this (she) sound has-become;" but I on-the-contrary say that,
"hũ tō andhī-j hũ." Kāraṇ kē jadhẽ mẽ mērī ẽkh khōī
"I indeed blind-only am." Because that when I my eyes lost
tadhẽ hũ ghar-mẽ ghaṇī tarẽh-kī chījẽ anẽ sārā sārā sāmān
then I house-in many kinds-of things and good good furniture
dēkhtī. Paṇ havē ī sẽ khānẽ kētā-hē kē, "is-kā
used-to-see. But now he oath having-eaten saying-is that, "her
andhāpā gayā hē;" paṇ hũ ghar-mẽ ēk paṇ chīj dēkh'tī-nẽī-hũ.'
blindness gone is;" but I house-in one even thing seeing-not-am.'

FREE TRANSLATION OF THE FOREGOING.

An old woman having lost the use of her eyes, called in a physician to heal them, and made this bargain with him in the presence of witnesses, that if he should cure her blindness, he should receive from her a sum of money; but if her infirmity remained, she should give him nothing. This agreement being entered into, the physician time after time applied his salve to her eyes, and, on every visit taking something away, stole by little and little all her property. When he had got all she had, he healed her, and demanded the promised payment. The old woman when she recovered her sight and saw none of her goods in the house, would give him nothing. The physician insisted on his claim, and, as she still refused, summoned her before the judge. The old woman thus spoke in the court: 'This man here speaks the truth in what he says; for I did promise to give him a sum of money, if I should recover my sight; but if I continued blind, I was to give him nothing. Now he declares that I am healed. I, on the contrary, affirm that I am still blind; for when I lost the use of my eyes, I saw in my house various chattels and valuable goods; but now, though he swears I am cured of my blindness, I am not able to see a single thing in it.'

DAKHINĪ OF BOMBAY.

The following specimen of the Dakhinī of the Bombay Presidency is the first half of a version of the Parable of the Prodigal Son, prepared in the office of the Collector of Customs of Bombay. It is said to illustrate the dialect of the 'Musalmāns of the Deccan.'

As pointed out above (*vide* pp. 58 and 62), the Dakhinī of Bombay has not abandoned the use of the case of the Agent before the past tenses of transitive verbs,—indeed, in the present example it goes even further than the standard form of Hindōstānī in this respect. For instance, the verb *bōlnā*, to speak, is throughout treated as a transitive verb, whereas in the standard dialect it is always intransitive. Moreover, the Agent case is sometimes used with the past tense of an intransitive verb, as also occurs in some of the Western Hindī dialects of Upper India. Thus, *chhōkrē-nē gayā*, the boy went, literally, 'by the boy it was gone.' There are some cases of the influence of Marāṭhī. For instance, *āpan* is used not only in its proper sense of 'own,' but also to mean 'we' including the person addressed. Again the forms *mājē* and *majhē*, to me, are both due to the same influence. In *maĩ mērē bāp-kadan jāũ*, I will go to my father, we have *mērē* used where in the standard we should have *apnē*. This looks like the influence of Gujarātī. *Anē* or *nē* for 'and' is also Gujarātī. *Bhī* is also used at the beginning of a sentence to mean 'and,' which is quite irregular. *Haur* for 'and' is common in dialects of Western Hindī and of Rājasthānī.

Typical of Dakhinī are the use of *jidhar* to mean 'when' and 'where' instead of 'whither;' *wū* for *woh*, he; *kōī-nē* for *kisī-nē*; and *athā* for *thā*, he was. Attention may be drawn to the frequency with which Arabic and Persian words are incorrectly spelt.

[No. 21.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI.

HINDŌSTĀNĪ (DAKHINĪ OF BOMBAY DECCAN). BOMBAY.

ایک آدمي ے دو بیٹے تھے * اون مین سے چھوٹے چھوڑے نے بولا
بابا میرے بھاگ کا مال ماجے دے * ہور اوسنے اونمین بھاگ پاڑ
دیا * بہت دن نہین گئے تھے کہ اوسکے پیچھے چھوٹے چھوکرے نے سب
بھنڈولا جمع کر کر کوئي دور گانو کو گیا بھي اودھر جاکر سب مال
ہلڑپنے مین بگاڑ ڈالا * تب اوس ملک مین بھاري دوکال پڑا اے
اوس کو تنگي ہونے لگي * اے اوسنے جاکر اوس گانو والے کوي آدمي
کي نوکري پکڑي * اے اونے اوس کو کھیت مین ڈکر چرانے کو
بھیجا * جدھر وہ ڈکر کھانے ے کونڈے کو بھي کھانے کو راجي اتھا - پن ور
بھي اوس کو کوي نے دیا نہین * جدھر وہ اپنے بدہ مین آیا تد
بولا - میرے باپ کنے کتنے ملکاري ہین کہ اونکو اتنا کھانا ملتا ہے
کہ کھاکر بچے نے مین بھوکھہ سے مرتا ہون * مین اٹھون - نے میرے
باپ کدن جاؤن - نے اوسے بولون کہ ارے باپ مین نے تیرے سامنے
پاپ کیا سو تیرا بیٹا بلوانے کا مجھے مون نہین ہے * مجھے ایک
ملکاري سمجھہ * سو وہ اٹھا اور اپنے باپ پاس آیا * پن جب وہ
تھوڑے دور اتھا کہ اوس ے باپ نے اوسکو دیکھا اے اوسے پیار آیا *

سو وہ بھاگ کر اوسے گلے لگایا نے مُنکا لیا * اِنے بیٹے نے اپنے باپ کو بولا - بابا مین نے اللہ کے سامنے اِنے تیرے سامنے گونا کیا سو مَین تیرا بیٹا بُلوانے کا سجاوار نہین * پن باپ نے اپنے نوکرون کو بولا کہ - چوکھوٹ بستر لاؤ نے اِسکو پناؤ - بھي ھانتھہ مین چھلا پناؤ نے پانو مین جُوتا پناؤ * اِنے چلو آپن کھاوین نے گھوشیان منائین کیونکہ یہ میرا بیٹا مرا تھا سو پھر جیتا ھوا - وہ گما تھا سو ملا * سو وہ چمن کرنے لگے *

[No. 21.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (DAKHINĪ OF BOMBAY DECCAN). BOMBAY.

TRANSLITERATION AND TRANSLATION.

Ēk ādmī-kē dō bēṭē thē. Un-mẽ-sē chhōṭē chhōṛē-nē
One man-of two sons were. Them-in-from the-younger boy-by

bōlā, 'bābā, mērē bhāg-kā māl mājē dē.' Haur us-nē
it-was-said, 'father, my share-of property to-me give.' And him-by

un-mẽ bhāg pāṛ-diyā. Bohut din nahĩ gaē-thē, ki
them-in share was-completely-given. Many days not gone-were, that

us-kē pīchhē chhōṭē chhōkrē-nē sab bhanḍōlā jam' kar-kar
that-of after the-younger boy-by all wealth collected made-having

kōī dūr gãw-kū gayā, bhī uḍhar jā-kar sab māl
a-certain distant village-to it-was-gone, and there gone-having all property

hullaṛpanē-mẽ bigāḍ-ḍālā. Tab us muluk-mẽ bhārī dūkāl paṛā, anē
debauchery-in was-wasted. Then that country-in severe famine fell, and

us-kū tangī hōnē lagī. Anē us-nē jā-kar us-gãw-wālē
him-to want to-be began. And him-by gone-having that-village-belonging-to

kōī ādmī-kī naukarī pakṛī. Anē un-nē us-kū khēt-mẽ ḍukkar
a man-of service was-accepted. And him-by him-to field-in swine

charānē-kū bhējā. Jidhar woh ḍukkar khānē-kē kōnḍē-kū bhī
feeding-for it-was-sent. When he swine food-of husks even

khānē-kū rājī athā, pan wū bhī us-kū kōī-nē diyā nahĩ.
eating-for willing was, but that even him-to anyone-by was-given not.

Jidhar woh apnē budh-mẽ āyā, tad bōlā, 'mērē bāp-kanē
When he his-own sense-in came, then he-said, 'my father-near

kitnē mulkārī haĩ ki un-kū itnā khānā miltā-hai ki
how-many servants are that them-to so-much food being-got-is that

khā-kar bachē, nē maĩ bhūkh-sē martā-hũ. Maĩ uṭhũ,
eaten-having remains-over, and I hunger-by dying-am. I will-arise,

nē mērē bāp-kadan jāũ, nē usē bōlũ ki, "arē bāp,
and my father-near will-go, and to-him will-say that, "O father,—

maĩ-nē tērē sāmnē pāp kiyā, sō tērā bēṭā bulwānē-kā majhē
me-by thee-of before sin was-done, and thy son calling-of to-me

mũ nahĩ hai; majhē ēk mulkārī samajh."' Sō woh uṭhā, aur
face not is; me one servant consider."' So he arose, and

apnē bāp pās āyā. Pan jab woh thōṛē dūr athā ki
his-own father near came. But when he at-a-little distance was that
us-kē bāp-nē us-kū dēkhā, anē usē pyār āyā. Sō
him-of the-father-by him-to it-was-seen, and to-him affection came. So
woh bhāg-kar usē galē lagāyā, nē mukkā liyā. Anē
he run-having him on-the-neck was-applied, and kiss was-taken. And
bēṭē-nē apnē bāp-kū ḅōlā, 'bābā, maĩ-nē Allāh-kē sāmnē
the-son-by his-own father-to it-was-said, 'father, me-by God-of before
anē tērē sāmnē gūnā kiyā, sō maĩ tērā bēṭā bulwānē-kā
and thee-of before fault was-done, therefore I thy son calling-of
sajāwār nahĩ.' Pan bāp-nē apnē naukarõ-kū bōlā ki,
deserving am-not.' But the-father-by his-own servants-to it-was-said that,
'chaukhōṭ bastar lāo, nē is-kō pināo; bhī hãth-mẽ chhallā
'good garment bring, and this-one-to put-on; and hand-on ring
pināo, nē pãw-mẽ jūtā pināo. Anē chalō, āpan khāwẽ, nē
put-on, and feet-on shoe put-on. And come, we-all will-eat, and
khūshyã manāẽ, kyũ-ki yeh mērā bēṭā marā thā, sō phir jītā
happiness celebrate, because this my son dead was, he again living
huā; woh gamā thā, sō milā.' Sō woh chaman karnē lagē.
became; he lost was, he was-got.' So they merriment to-make began.

The following specimen of Bombay Dakhinī comes from the district of North Kanara. It will be found to agree very closely with the grammatical sketch given on pp. 59 and ff., although it departs much more widely from Standard Urdū than does the specimen which came from Bombay Town. It will be seen that the Agent case with *nē* is regularly employed, but that the Madras custom is followed of making the verb agree in gender, number, and person with the subject instead of the object, in spite of the presence of the *nē*. The Agent case is used even with intransitive verbs. Examples are *maĩ-nē lāyā-ũ*, I have brought; *bhaṭ-nē dō handiyã lāyā*, the Bhaṭ brought two pots; *lōkã-ne khānā dēnē lagē*, the people began to give food.

Among peculiarities of pronunciation, we may note a local tendency to convert *s* to *sh*. Thus, *ushē* for *usē*, to him; *paishē*, pice; *shikāyā*, he taught. In the latter case there is also a dropping of the aspiration of *kh*. The correct Urdū form would be *sikhāyā*. With this loss of aspiration we may compare the dropping of the initial *h* of the auxiliary verb in phrases like *lāyā-ũ*, I have brought, for *lāyā-hũ*, and *lētā-ẽ*, you are taking, *miltā-ẽ*, it is got. Words borrowed from Arabic are sometimes altered, *q* being changed to *kh*, as in *shaukhī*, for *shauqī*, devoted to; *wakhat*, for *waqt*, time. There is a tendency to shorten long vowels when they fall in unaccented syllables, as in *lejā-kō*, for *lējā-kar*, having taken away, and *bazār* for *bāzār*, a market. So also *sarkā* for *sarīkhā*, like. In *dālnā*, to place, a cerebral *ḍ* has been dentalised. All these latter are regular Dakhinī peculiarities.

Other Dakhinī forms which are prominent are *athā* meaning 'was' and the regular use of the plural for the singular. Thus, *un* is over and over again used for *us*, and *hẽ*, they are, for *hai*, he is. The verb *bōlnā* is regularly treated as transitive, as in *bhaṭ-nē bōlyā*, the Bhaṭ said. Verbs of speaking and asking put the person addressed in the accusative and not in the ablative; thus, *bhaṭ-kō pūchhyā*, he asked the Bhaṭ. Note the curious way in which the words *bōl-kō bōlyā*, having said he said, are appended, like the Sanskrit *iti*, to every statement made by any of the characters of the story.

A few instances of borrowing from Marāṭhī occur. Such are the emphatic *ch* in *waisā-ch*, even in that way, and the word *rāwã*, a parrot.

The specimen is a folk-tale which is left unfinished by the original scribe.

[No. 22.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (DAKHINĪ OF BOMBAY). DISTRICT, NORTH KANARA.

ایک گاؤن مین ایک بھٹ اتھا * وہ جوگار کا بڑا شوخي اتھا *
اُس جوگار ے کھیل مین اپني سب گھردار ھاریا اور بھیک منگنے کو
نکلیا * تب اسکے ذات‌والے لوکان نے اپنے دلمین سمجھے کہ انھین
بھیک منگنے لگیا تو اِکادے وَخت دوسرے ذات مین بھي جائیگا
اسواسطے اسکے ذات ے لوکان نے ھر روز ایک شیر چاول کا کھانا
پکا کو دینے لگے * یو بھٹ ھر روز جاکو وہ کھانا لیکو آتا تھا * ایک
دن ایک گُنبي ایک جنگلي راوین کو بیچنے کو لایا * تَو وہ
راوان عمر مین بڑا اتھا اسواسطے کون اُشے لیا نئي * کي بولے تو وہ
بات شیکے سرکا نتھا * تَو وہ گُنبي پھر کو گھر کو جاتا تھا اُس وَخت
مین وہ کھانا لاتا تھا * سو بھٹ کو وہ گُنبي ملیا * تو اُس گُنبي
نے اُس بھٹ کو پوچھیا کہ یو راوان تو لیتائین کیا * تَو اُس بھٹ نے
بولیا کہ ھوئي مین لیوُنگا لیکن میرے کنے کچھہ پیشے نئي میرے
کنے جَرا کھانا ھین اسمین سو ادا کھانا مین تجے دیوُنگا * تَو وہ گُنبي
بھوکا اتھا اسواسطے اُس کنبي نے اُس بات کو قبول کرکو راوان دیا *
تَو اُس بھٹ نے وہ راوان لیکو اپنے گھر کو آیا اور اُس کھانے مین کا

جرا کھانا راوین کو دالکو باقي کھانا اپے کھایا * جرا وخت ھوے بادو وہ راوان بھٹ کني بات کرنے لگیا * تو بھٹ اپنے دلمین بڑا خوش ھوا اور راوین کو پوچھیا کہ تو کیا بولتائین * تو اُس راوین نی بولیا کي ارے بھٹ تجے دن دروز کتنا کھانا ملتائین * بھٹ نی بولیا مجے ایک شیر کا ملتائین * تو اُس راوین نی بھٹ کو شکایا کہ ابھي تو اُس لوکان کو بول کہ مجے اِتا کھانانکو چاول دیو بولکو بول * ویساچ اُس بھٹ نی جاکو اُس لوکان کو بولیا * تو اُس لوکان نی اُسکي بات قبول کري اور اُشے ایک شیر چاول جري لکڑي اور جري دال دینے لگے * تو اُنھین ایک دن وہ سارا لیکو اپنے راوین کنے آیا اور راوین کو بولیا کہ تونے بولے سرکا مینے چاول لایاؤن * تو وہ راوین نی بولیا کہ اِسمین ے اُدے چاول بزار مین لجاکو بیچ - تو تجے پانچ پیشے ملینگے * تو اُسمین سو تو ایک بڑي ھنڈي اور ایک ننھي ھنڈي لیکو آؤ بولکو بولیا * تو اُس بھٹ نی وہ چاول بیچ کو دو ھنڈیان لایا اور راوین ے سامنے رکھیا * تو راوین نی بولیا کہ اُس بڑي ھنڈي مین کھانا پکا اور ننھي مین دال * تو اُس بھٹ نی پکایا *

[No. 22.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (DAKHINĪ OF BOMBAY). DISTRICT, NORTH KANARA.

TRANSLITERATION AND TRANSLATION.

Ēk gāõ-mẽ ēk bhaṭ athā. Woh jōgār-kā baṛā shaukhī athā.
A village-in one bhaṭ was. He gambling-of much fond was.

Us jōgār-kē khēl-mẽ apʷnī sab ghar-dār hāryā, aur bhīk
That gambling-of play-in his-own whole household was-lost, and alms

maṅgnē-kō nikalyā. Tab us-kē ẕāt-wālē lōkã-nē apʷnē
begging-for he-went-out. Then his caste-men people-by their-own

dil-mẽ samjē ki, 'inhẽ bhīk maṅgnē lagyā, tō ikādē
mind-in it-was-thought that, 'this(-man) alms to-beg began, then at-one

wakhat dūsrē ẕāt-mẽ bhī jāẽgā.' Is-wāsṭē is-kē ẕāt-kē lōkã-nē
time other caste-in also he-will-go.' Therefore his caste-of people-by

har rōz ēk shēr chāwal-kā khānā pakā-kō dēnē lagē. Yō
every day one seer rice-of food cooked-having to-give began. This

bhaṭ har rōz jā-kō woh khānā lē-kō ātā-thā. Ēk
bhaṭ every day gone-having that food taken-having used-to-come. One

din ēk kunbī ēk jaṅgli rāwẽ-kō bēchnē-kō lāyā. Tau woh
day one cultivator one wild parrot-to selling-for brought. Then that

rāwã 'umr-mẽ baṛā athā, is-wāsṭē kaun ushē liyā naī; kī
parrot age-in great was, therefore any-one him took not; what

bōlē tō woh bāt shīkē sarkā na-thā. Tau woh kunbī
should-say then he speech to-learn like not-was. Then that cultivator

phir-kō ghar-kō jātā-thā, us wakhat-mẽ woh khānā lātā-thā.
returning home-to going-was, that time-in he food bringing-was.

Sō bhaṭ-kō woh kunbī milyā. Tau us kunbī-nē us
So the-bhaṭ-to that cultivator was-met. Then that cultivator-by that

bhaṭ-kō pūchhyā ki, 'yō rāwã tū lētā-ẽ, kyā?' Tau us
bhaṭ-to was-asked that, 'this parrot thou buying-art, eh?' Then that

bhaṭ-nē bōlyā ki, 'hōī, maī lẽũgā, lēkin mērē-kanē kuchh paishē
bhaṭ-by was-said that, 'yes, I will-take, but me-with any pice

naī, mērē-kanē jarā khānā hẽ; is-mẽ-sō adā khānā maī tujē
(are-)not, me-with a-little food is; this-in-from half food I thee

dẽũgā.' Tau woh kunbī bhūkkā athā, is-wāsṭē us kunbī-nē
will-give.' Then that cultivator hungry was, this-for that cultivator-by

us bāt-kō kabūl kar-kō rāwẽ diyā. Tau us
that speech-to accepting made-having the-parrot was-given. Then that

bhaṭ-nē woh rāwẽ lē-kō apnē ghar-kō āyā, aur us
bhaṭ-by that parrot taken-having his-own home-to came, and that

khānē-mẽ-kā jarā khānā rāwẽ-kō dāl-kō, bāqī khānā
food-in-of a-little food the-parrot-to placed-having, remaining food

apē khāyā. Jarā wakhat hūē bādō woh rāwẽ
(by-)himself was-eaten. A-little time passed after that parrot

bhaṭ-kanē bāt karnē lagyā. Tau bhaṭ apnē dil-mẽ baṛā
the-bhaṭ-with speech to-do began. Then the-bhaṭ his-own mind-in much

khush huā, aur rāwẽ-kō pūchhyā ki, 'tū kyā bōltā-ẽ?'
pleased became, and the-parrot-to asked that, 'thou what speaking-art?'

Tau us rāwẽ-nē bōlyā ki, 'arē bhaṭ, tujhē din-darōz kitnā
Then that parrot-by was-said that, 'O bhaṭ, to-thee daily how-much

khānā miltā-ẽ?' Bhaṭ-nē bōlyā, 'majē ēk shēr-kā
dinner being-given-is?' The-bhaṭ-by was-said, 'to-me one seer-of

miltā-ẽ.' Tau us rāwẽ-nē bhaṭ-kō shikāyā ki, 'abhī
being-given-is.' Then that parrot-by the-bhaṭ-to was-advised that, 'now

tū us lōkã-kō bōl ki, "majē ittā khānã-kō chāwal
thou those people-to say that, "me so-much eating-for uncooked-rice

dēō," bōl-kō bōl.' Waisā-ch us bhaṭ-nē jā-kō us lōkã-kō
give," said-having say.' So-even that bhaṭ-by gone-having those people-to

bōlyā. Tau us lōkã-nē us-kī bāt qabūl karī; aur
was-said. Then those people-by his speech accepted was-made; and

ushē ēk shēr chāwal jarī lakṛī aur jarī dāl dēnē lagē.
to-him one seer rice some wood and some split-peas to-give began.

Tau unhẽ ēk din woh sārā lē-kō apnē rāwẽ-kanē āyā, aur
Then he one day that all taking his-own parrot-to came, and

rāwẽ-kō bōlyā ki, 'tū-nē bōlē sarkā maĩ-nē chāwal
parrot-to said that, 'thou-by saying according-to I rice

lāyā-ũ.' Tau woh rāwẽ-nē bōlyā ki, 'is-mẽ-kē adē chāwal
brought-have.' Then that parrot-by was-said that, 'this-in-of half rice

bazār-mẽ lē-jā-kō bēch, tau tujē pãch paishē milẽgē; tau
bazaar-in taking sell, then to-thee five pice will-be-got; then

us-mẽ-sō tū ēk baṛī handī aur ēk nanhī handī
that-in-from thou one big earthen-pot and one small earthen-pot

lē-kō āō,' bōl-kō bōlyā. Tau us bhaṭ-nē woh
taken-having come,' said-having it-was-said. Then that bhaṭ-by that

chāwal bēch-kō dō handiyã lāyā, aur rāwẽ-kē sāmnē
rice sold-having two earthen-pots were-brought, and parrot-of before

rakhyā. Tau rāwĕ-nē bōlyā ki, 'us baṛī handī-mẽ khānā
were-put. Then parrot-by was-said that, 'that big earthen-pot-in food
pakā aur nanhī-mẽ dāl.' Tau us bhaṭ-nē pakāyā.
cook and small-in split-peas.' Then that bhaṭ-by was-cooked.

FREE TRANSLATION OF THE FOREGOING.

In a certain village there was a Bhaṭ[1] who was a great gambler. By it he lost all his property, and so he went out to beg. His caste-fellows said to each other that if he went on begging he would some day lose his caste, and so they gave him every day a seer of cooked rice. Each day he used to go and fetch his dinner home. One day a cultivator brought a wild parrot for sale to the village, but it was too old for any one to buy it, as there was no likelihood of its learning to speak. As he was going home with the bird he met the Bhaṭ returning with his dinner. The cultivator asked him if he would buy the bird. 'That I will,' said the Bhaṭ, 'but I have no money. All that I have is this food, and if you like you can take half of it as the price.' The cultivator was hungry, and so he made a bargain on these terms. The Bhaṭ took the parrot home and after giving him a little of his half-share of the food ate the rest. Shortly afterwards the parrot began to speak to him, at which the Bhaṭ was much pleased, and asked him what he was saying. The parrot said, 'O Bhaṭ, how much dinner do you get each day?' 'I get one seer.' Said the parrot, 'tell those people to give you uncooked rice.' The Bhaṭ did so, and his people agreed, and gave him a seer of uncooked rice, some wood, and some split peas. One day he took all these and brought them to the parrot saying, 'I have brought uncooked rice as you told me.' The parrot said, 'sell half the rice in the bāzār, and you will get five pice for it. With these buy two earthen pots, a big and a small one.' He did so and showed the pots to the parrot. 'Now,' said the parrot, 'cook the rice in the big pot, and the split peas in the small one.' So the Bhaṭ cooked his dinner.

(*Here the story ends abruptly. The remaining adventures of the parrot and the Bhaṭ are unknown to me.*)

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[1] Bhaṭs are a sept of Brāhmaṇs. Many of them live by begging.

The next specimen of Dakhinī comes from the State of Savantvadi, which lies just north of Goa. It is a folktale. The language closely resembles the Dakhinī of Madras, the most important exception being the use of the word *hatā* to mean 'was.' This word is used in Gujarat, Braj and Bundelkhand in the same meaning, and a possible explanation of its presence here may be that it is a survival from the tenth century, when Ratnagiri and the neighbouring country was ruled by Yādavas. Braj is the head-quarters of that tribe.

The principal peculiarities of this form of Dakhinī are as follows :—

Arabic words are deformed in the borrowing. Such are *garīb* for *gharīb*, and *khātar* for *khāṭir*. We may also note as an irregular pronunciation *mũgnā*, instead of *mãgnā*, to demand. *Hōr*, and, is a dialectic form in Upper India. *Āchhnā* means 'to be.'

The sign of the Agent case is *nī*. For the dative we have *kē-nī*, as in *us-kē-nī*, to him. This shows the origin of the common Dakhinī form *kanē*.

As already stated, the word for 'was' is *hatā*. We have also *tā* in *lagyā-tā*, had happened. *Tā* is also a Bundēlī form. The present tense of the auxiliary verb loses its aspiration in composition, as in *ātā-õ*, I am coming; *nhāṭt-ẽ*, thou art running.

The case of the Agent is used in the Madras fashion, *i.e.* the verb agrees in number and gender with the noun in the Agent case and not with the object. I therefore ignore the suffix of the Agent in the interlinear translation, and treat it as non-existent. The case is even used before intransitive verbs. Examples of the way in which it is employed are,—*un-nī bōlyā*, he said; *un-nī bōlī*, she said; *kinī milēlē māl-kī chāṛī karyā*, someone made tale-bearing of (about) the treasure trove; *un-nī ṃunḍī halāyā*, he shook his head; *un-nī dil-mẽ lāyā*, he brought into his mind, he thought.

The Gujarātī past participle in *ēlā* is common. Thus, *bharēlā taplā*, a filled vessel; *milēlā māl*, treasure trove; *diēlā taplā*, the vessel given (by the uncle).

[No. 23.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (DAKHINĪ OF BOMBAY). STATE, SAVANTVADI.

ایک گریب بڈّي سوت کاتینے والي هتي * اُسکا ایک بیٹا هتا * اسکیني
سوتکیان دو گنڈیان بکانیکے کھاتر اُني دئے * او جاتے جاتے باڑي ے اُوپر
ایك سلڈا هتا * اُني آدمي کو دیکھتے بروبر ڈرکو مُنڈي هلایا * اُني بولیا
مامو تُمنا هونا تو یو لیو * دونون گنڈیان باڑي ے اوپر رکھیا هور گھر کو آیا *
مان ني پوچھي پیسے لایا کیا * مامو نے مونگے سو اُسے دونون دیا * بجت
اُني آپے کانکو باجار مین لیکو گئي * اُکڑے چاؤل لائے * تھوڑے دن هوئے
اَني بولیا مامون کیني سو پیسے لیکو آناؤن * اُني بولي چکھوٹ جا *
اُسکے جؤ مین کھریان ے مامون کیني سو پیسے لانارا * وهان سو او گیا *
باڑي ے اُوپر ایک موٹا سلڈا اِسے دیکھتے ے بروبر ڈرکو نہاٹنے لگیا * مامون
نہاٹنئین کان * پیسے دیؤ اُس دن ے نین تو سیپڑي کو پکڑ کو اداالاؤنگا *
بجت وہ دوڑیا سنگت او بھي دوڑیا * ایک تپلا روپیان سو بھریلا جنگل
مین نجیک هتا * اُسکے اُوپر سو سلڈا گیا * اُني مامونکا مال بولکو بھریلي
پرات اُٹھا کو لایا * مارگ مین اُني دل مین لایا یو روپئے پولے اچھینگے *
اُني سرکو سون روپئے سارے اوتیا * تالوے اوپر دو روپئے رھیے دھڑے باکي
سارے پولے * دو روپئے لیکو مان کیني لاکو دیا مامون ني دئیلے تپلے مین

سو دو دھڑي باکي سارے پولے * مان ني بولي چل دِکھا * مان ني جاکو
سارے بھر کو لیکو آئي ھور گھینوُن و گُڑ لاکو اُسکے گُلگُلے کري * گُلگُلے کرکو
گھوُ مین تلي ھور پچھاڑے مین چارو باجو اُڑائي * ٹے کو بولي گُلگُلیان
کا نوُن لگیانئین چُنکو لاکو کھا * او چُنکو کھاتے رھیا * تھوڑے دِن سو کِني
سرکار مین مِلیلے مالکي چاڑي کریا * پولِس تپاس مین لِکھنا ھُوا * دوسرا
لِکھنا کورٹ مین ھُوا * بُڈّي ني بولي مین ني دِئیلي جباني پولِس ے
ڈر سون دي * کھرا پوچھے تو مجے کچھہ مالوم نہین * ٹے کو پوچھو * ٹے ني
بولیا گُلگُلیان کا نوُن لگیا تا تاریک مہینا سال دِن مَجے مالوم نئین اُس نوُن
مین مجے سارا مال مِلیا * پوراوا مُدّے سیر اُسکے پر ھُوا نئین * گُلگُلیان
کا نوُن کدي لگیا نئین * دِئیلي جباني بولِس ے ڈر سو * بِنا پوراوے ے
کورٹکي کھاتري ھوئي نئین * چھورا انجان بولکو کُچھہ بھي بولتا نئین
سبب کھاتري ھوتي نئین *

[No. 23.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (DAKHINĪ OF BOMBAY). STATE, SAVANTVADI.

TRANSLITERATION AND TRANSLATION.

Ēk garīb buḍḍī sūt kātnēwālī hatī. Us-kā ēk bēṭā hatā;
One poor old thread spinner there-was. Her-of one son was;
us-kē-nī sūtkyā̃ dō gunḍyā̃ bikānē-kē khātar un-nī diī. Ō
him-to of-thread two reels selling-of for-purpose she gave. He
jātē-jātē bāṛī-kē upar ēk salḍā hatā. Un-nī ādmī-kū dēkhtē
going-going hedge-of upon one lizard was. He man-to on-seeing
barōbar ḍar-kō munḍī halāyā. Un-nī bōlyā, 'māmū, tum-nā
immediately feared-having head shook. He said, '(maternal-)uncle, to-you
hōnā tō yō lēō.' Dōnõ gunḍyā̃ bāṛī-kē upar rakhyā,
if-they-are-wanted then these take.' Both reels hedge-of on were-put,
hōr ghar-kū āyā. Mā̃-nī pūchhī, 'paisē lāyā, kyā?'
and house-to (he-)came. The-mother asked, 'pice are-brought, eh?'
'Māmū-nī mũgē, sō usē dōnõ diyā.' Bajat
'The (maternal)-uncle asked-for, therefore to-him both were-given.' Then
un-nī āpē kāt-kō bājār-mẽ lē-kō gaī. Ukṛē chāwal
she herself spun-having market-to taken-having went. Half-boiled rice
lāī. Thōṛē din huē. Un-nī bōlyā, 'māmũ-kēnī-sū
she-brought. A-few days passed. He said, '(maternal-)uncle-near-from
paisē lē-kō ātā-õ.' Un-nī bōlī, 'chakhōṭ, jā.' Us-kē jiw-mẽ
pice taken-having (I-)coming-am.' She said, 'well, go.' Her mind-in
kharyā̃-kē māmũ-kēnī-sū paisē lānārā. Whā̃-sū ō gayā.
(that-)real (maternal-)uncle-from pice (he-is-)a-bringer. There-from he went.
Bāṛī-kē upar ēk mōṭā salḍā isē dēkhtē-kē-barōbar ḍar-kō
Hedge-of on one big lizard him on-seeing-just feared-having
nhāṭnē lagyā. 'Māmū, nhāṭṭ-ē kā̃? Paisē dēō
to-flee began. '(Maternal-)uncle, (you-)running-are where? Pice give
us din-kē; naī-tō sēpṛī-kū pakaṛ-kō adlāũgā.' Bajat woh dauṛyā;
that day-of; if-not tail-to held-having (I) shall-dash.' Then he ran;
sangat ō bhī dauṛyā. Ēk taplā rupayā̃-sū bharēlā jangal-mẽ najīk
in-company he also ran. One vessel rupees-with filled jungle-in near
hatā. Us-kē upar-sū salḍā gayā. Ūn-nī māmũ-kā māl
was. That-of upon lizard went. He (maternal-)uncle's property

bōl-kō bharēlī parāt uṭhā-kō lāyā. Mārag-mẽ un-nī dil-mẽ
said-having a-filled plate lifted-having brought. The-way-in he mind-in
lāyā, 'yō rupaē pōlē āchhẽgē.' Un-nī sir-kō-sũ
brought, 'these rupees unsubstantial will-be.' He from-on-head
rupaē sārē ōtyā. Tālu-kē-upar dō rupaē rahyē dhaṛē,
rupees all poured-out. On-top two rupees remained substantial,
bākī sārē pōlē. Dō rupaē lē-kō mā-kēnī
remaining all unsubstantial. Two rupees having-taken mother-to
lā-kō diyā. 'Māmũ-nī diēlē taplē-mẽ-sū dō
brought-having (he-)gave. 'By-(maternal-)uncle given out-of-vessel two
dhaṛē, bākī sārē pōlē.' Mā-nī bōlī, 'chal, dīkhā.'
substantial, the-rest all unsubstantial.' The-mother said, 'come, show.'
Mā-nī jā-kō sārē bhar-kō lē-kō āī, hōr
The-mother gone-having all collected-having taken-having came, and
ghẽũ o guṛ lā-kō us-kē gulgulē karī. Gulgulē
wheat and molasses brought-having that-of balls made. Balls
kar-kō ghiū-mẽ talī, hōr pichhāṛī-mẽ chārō bājū uṛāī.
having-made ghee-in (she-)fried, and compound-in four sides threw.
Bēṭē-kū bōlī, 'gulgulyã-kā niũ lagyãī, chun-kō lā-kō
Son-to (she-)said, 'balls-of rain has-fallen, gathered-having brought-having
khā.' Ō chun-kō khātē rahyā. Thōṛē din-sū kinī
eat.' He gathered-having eating remained. A-few days-in some-one
sarkār-mẽ milēlē māl-kī chāṛī karyā. Pōlis tapās-mẽ
government-in found property-of backbiting made. Police investigation-in
likhnā huā. Dusrā likhnā kōraṭ-mẽ huā. Buḍḍī-nī bōlī, 'maĩ-nī
writing became. Second writing court-in became. The-old-dame said, 'I
diēlī jabānī pōlis-kē ḍar-sũ dī. Kharā pūchhē tō majē
given statement police-of through-fear gave. Truth thou-ask then to-me
kuchh mālūm nahĩ. Bēṭē-kū pūchhō.' Bēṭē-nī bōlyā, 'gulgulyã-kā niũ
anything known is-not. Son-to ask.' The-son said, 'balls-of rain
lagyā-tā, tārīk, mhainā, sāl, din, majē mālūm naĩ, us niũ-mẽ
fallen-had, date, month, year, day, to-me known is-not, that rain-in
majē sārā māl milyā.' Pūrāwā muddē-sīr us-kē-par huā naĩ.
to-me all property was-got.' Evidence conclusive him-of-on became not.
Gulgulyã-kā niũ kadī lagyā naĩ. Diēlī jabānī pōlis-kē ḍar-sū.
Balls-of rain ever fell not. Given statement police-of fear-through(-is).
Binā pūrāwē-kē kōraṭ-kī khātrī huī naĩ. 'Chhōrā anjān,'
Without evidence-of court-of satisfaction was-made not. 'Boy ignorant(-is),'
bōl-kō, 'kuchh-bhī bōltā naĩ; sabab khātrī hōtī naĩ.'
said-having, 'anything is-speaking not; therefore satisfaction becomes not.'

FREE TRANSLATION OF THE FOREGOING.

There was once a poor old woman who earned her living by spinning thread. She had one son. One day she gave him two balls of thread to take away and sell. As he went along he met a lizard sitting on the top of a hedge, who shook its head in terror at the sight of a man. The boy said, 'Nunkey, if these are for you, you can take them.' So he put the balls on the hedge and went home. His mother asked him for the money resulting from the sale, and he told her that his uncle had asked for them, and that he had given them to him. So she spun some more thread and went off herself to market to sell it, and with the money she got for it bought some half-boiled rice and returned home. A few days afterwards the boy said to his mother, 'I am going off to get the money from Nunkey.' She thought he was talking of his real uncle and said, 'very well.' So he started on his way. On the top of the hedge there was sitting a big lizard, which ran away in terror as soon as it saw him. Said the boy, 'Nunkey, where are you running to? Give me the pice which you owe me for the thread I gave you that day, or else I'll catch you by the tail and dash you to the ground.' He then ran after the lizard. There was a vessel full of rupees in the jungle hard by and over this glided the lizard. The boy thought it was his uncle's property, so he lifted up the filled plate and carried it home. On the way it occurred to him that the rupees might be hollow, so he poured them all from off his head on to the ground. Two of them remained on his head, and these he considered to be solid, but the rest he neglected as being hollow. So he took the two rupees and brought them home to his mother saying, 'two of those which were in the vessel given by Nunkey were solid. The rest were all hollow.' The mother told him to show the others to her, and went and picked them all up and brought them home. Then she bought some wheat and jaggery which she made into balls and fried in ghee. These she scattered over the courtyard and said to her son, 'it has been raining toffee-balls. Go out and pick them up and bring them home to eat.' So he picked them up and sat down to eat them.

A few days afterwards some good-natured friend told the government officers about the treasure trove. The old woman told the police at the inquiry what had occurred. Then she was sent for to the court, and there she said, 'the former statement was made by me through fear of the police. If you want to know the truth, I have nothing to tell. Ask my son.' The boy said, 'I found the property in the rain on the day on which it rained toffee-balls. I cannot give you the date.' There was no other evidence against him. There never was such a thing as a shower of toffee-balls. The magistrate considered that, 'it is plain that the first statement was made through fear of the police. The court can come to no decision without evidence. The boy is an idiot, and says the first thing that comes into his head. He cannot therefore be convicted.'

DAKHINĪ OF MADRAS.

The operations of the Linguistic Survey do not extend to the Presidency of Madras, or to the neighbouring States of Hyderabad and Mysore. I am hence unable to offer any specimens prepared for the Survey in these countries. In order, however, to make the subject complete I give, as an example of the Dakhinī of Madras, the following version of the Parable of the Prodigal Son, as issued by the Madras Auxiliary Bible Society. It will be seen that the language is that illustrated in the preceding grammatical sketch. The case of the agent nowhere occurs, and verbs of saying and asking govern an accusative and not an ablative of the person addressed. Note how, under the influence of the neighbouring Dravidian languages, the use of the relative pronoun is avoided as much as possible. I give a transliteration. An interlinear translation is unnecessary.

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ.

HINDÔSTÂNÎ (DAKHINÎ OF MADRAS).

(Madras Auxiliary Bible Society, 1894.)

کسي آدمي ے دو بیٹے تھے - اور اُن مین سے چھوٹا باپ کو کہا اے
باپ مُجھے پہنچتا ھے شو مال کا حصّہ مُجھے دے اور وہ اپني زندگاني اُن کو
بانٹ دیا - اور بہت دن نہین گذرے کہ چھوٹا بیٹا سب کُچھہ جمع کر کر
ایک دور ے ملک کا سفر کیا اور وہان اپنا مال بدمعاشي مین اُڑایا - اور
سب خرچ کر چکا سو وقت اُس مُلك مین بڑا قحط پڑا - اور وہ مُحتاج ہونے
لگا - اور وہ اُس مُلک ے ایک باشندے سے جا ملا - اور وہ اُسے اپنے کھیتون
مین سوأر چرانے بھیجا - اور اُسے آرزو تھي کہ سوأر کھاتے تھے سو چھلکون سے
اپنے تئین سیر کرے اور کوئي اسکو نہ دیتا تھا - تب ہوش مین آکر کہا
میرے باپ ے کتنے مزدورن کو بہت سي روٹي ھے اور مَین یہان بھوکھہ
سے مرتا ہون - مَین اٹھکر اپنے باپ ے پاس جاؤنگا اور اُسے کہونگا اے باپ
مین آسمان ے خلاف اور تیرے حُضور گناہ کیا ہون - اب سے مین تیرا بیٹا
کہلانے ے لایق نہین ہون مُجھے اپنے مزدورون مین سے ایک کي مانند بنا -
اور اُٹھکر اپنے باپ ے پاس چلا اور ابھي دور تھا کہ اُس کا باپ اُسے دیکھا
اور رحم کیا اور دوڑ کر اُسکو گلے لگایا اور بوسہ دیا - پھر بیٹا اُسے کہا اے باپ
مین آسمان ے خلاف اور تیرے حُضور گناہ کیا ہون اب سے تیرا بیٹا کہلانے

ے لایق نہین ہون - پر باپ اپنے نوکرون کو کہا اچھے سے اچھا جامہ جلدي باہر لاؤ اور اسے پہناؤ اور اُس ے ہاتھہ مین انگوٹھي اور پانؤن مین جوتي دو - اور پلے ہوے بچھڑے کو لاکر ذبح کرو کہ ہم کھاوین اور خوشي مناوین - اِس لیئے کہ یہہ میرا بیٹا مر گیا تھا اور پھر جیا ہی گم ہوا تھا اور ملا ہی اور وہ خوشي کرنا شروع کئے *

اور اُس کا بڑا بیٹا کھیت مین تھا اور جب آکر گھر ے نزدیک پہنچا راگ اور ناچ کي آواز سنا - اور چھوکرون مین سے ایک کو پاس بلاکر یہہ کیا ہے پوچھا - وہ اُسے کہا کہ تیرا بھائي آیا ہے اور تیرا باپ اُسے صحیح سلامت پانے سے پلا ہوا بچھڑا ذبح کیا ہے - تب وہ خفا ہوا اور اندر جانے نہ چاہا - تب اُس کا باپ باہر آکر اُسے منایا - پر وہ جواب مین اپنے باپ کو کہا دیکھہ اتنے برسون سے تیري خدمت کرتا ہون اور کبھي تیرا حکم عدول نہ کیا اور تو کبھي مجھے اپنے دوستون ے ساتھہ خوشي منانے ے لیئے ایک بکري ے بچے کو نہ دیا - پر جب تیرا یہہ بیٹا جو تیري زندگاني کو کسبیون ے ساتھہ کھا گیا سو آیا تو اُس ے لیئے پلے ہوئے بچھڑے کو ذبح کیا - اور وہ اُسکو کہا کہ اے لڑکے تو ہمیشہ میرے پاس ہے اور سب کچھہ میرا ہے سو تیرا ہے - پر تیرا یہہ بھائي مر گیا تھا اب جیا ہے اور گم ہوا تھا ملا ہے سو خوش و خرم ہونا لازم تھا *

[No. 24.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (DAKHINĪ OF MADRAS).

(Madras Auxiliary Bible Society, 1894.)

TRANSLITERATION.

Kisī ādmī-kē dō bēṭē thē. Aur un-mẽ-sē chhōṭā bāp-kū kahā, 'ai bāp, mujhē pahunchtā-hai sō māl-kā ḥiṣṣa mujhē dē.' Aur woh apnī zindagānī un-kū bãṭ-diyā. Aur bahut din nahī̃ guzrē ki chhōṭā bēṭā sab kuchh jam' kar-kē ēk dūr-kē mulk-kā safar kiyā, aur wahã̃ apnā māl bad-ma'āshī-mẽ uṛāyā. Aur sab kharch kar chukā, sō waqt us mulk-mẽ baṛā qaḥṭ paṛā, aur woh muḥtāj hōnē lagā. Aur woh us mulk-kē ēk bāshindē-sē jā milā, aur woh usē apnē khētõ-mẽ sūar charānē bhējā. Aur usē ārzū thī ki sūar khātē-thē sō chhilkõ-sē apnē taī̃ sēr karē, aur kōī us-kū na dētā-thā. Tab hōsh-mẽ ā-kar kahā, 'mērē bāp-kē kitnē mazdūrõ-kū bahut-sī rōṭī hai, aur maī̃ yahã̃ bhūkh-sē martā-hū̃. Maī̃ uṭh-kar apnē bāp-kē pās jāū̃gā, aur usē kahū̃gā, "ai bāp, maī̃ āsmān-kē khilāf aur tērē ḥuzūr gunāh kiyā-hū̃; ab-sē maī̃ tērā bēṭā kahlānē-kē lāiq nahī̃ hū̃; mujhē apnē mazdūrõ-mẽ-sē ēk-kī mānind banā."' Aur uṭh-kar apnē bāp-kē pās chalā, aur abhī dūr thā ki us-kā bāp usē dēkhā, aur raḥm kiyā, aur dauṛ-kar us-kū galē lagāyā, aur bōsa diyā. Phir bēṭā usē kahā, 'ai bāp, maī̃ āsmān-kē khilāf aur tērē ḥuzūr gunāh kiyā-hū̃; ab-sē tērā bēṭā kahlānē-kē lāiq nahī̃ hū̃.' Par bāp apnē naukarõ-kū kahā, 'achchhē-sē achchhā jāma jaldī bāhir lāō, aur isē pahnāō; aur us-kē hāth-mẽ ãgūṭhī, aur pāõ-mẽ jūtī dō; aur palē huē bachhṛē-kū lā-kar zabḥ karō; ki ham khāwẽ aur khūshī manāwẽ; is-liyē ki yeh mērā bēṭā mar-gayā-thā, aur phir jiyā-hai; gum huā thā, aur milā hai.' Aur woh khūshī karnā shurū' kiē.

Aur us-kā baṛā bēṭā khēt-mẽ thā. Aur jab ā-kar ghar-kē nazdīk pahunchā, rāg aur nāch-kī awāz sunā. Aur chhōkrõ-mẽ-sē ēk-kū pās bulā-kar, 'yeh kyā hai?' pūchhā. Woh usē kahā ki, 'tērā bhāī āyā hai, aur tera bap, usē ṣaḥīḥ salāmat pānē-sē, palā-huā bachhṛā zabḥ kiyā hai.' Tab woh khafā huā, aur andar jānē na chāhā. Tab us-kā bāp bāhir ā-kar usē manāyā. Par woh jawāb-mẽ apnē bāp-kū kahā, 'dēkh, itnē barsõ-sē tērī khidmat kartā-hū̃, aur kabhī tērā ḥukm-'udūl na kiyā, aur tū kabhī mujhē apnē dōstõ-kē sāth khūshī manānē-kē liyē ēk bakrī-kē bachchē-kū na diyā. Par jab tērā yeh bēṭā, jō tērī zindagānī-kū kasbiyõ-kē sāth khā gayā, sō āyā, tō us-kē liyē palē-huē bachhṛē-kū zabḥ kiyā.' Aur woh us-kū kahā ki, 'ai laṛkē, tū hamēsha mērē pās hai, aur sab kuchh mērā hai, sō tērā hai. Par tērā yeh bhāī mar gayā thā, ab jiyā-hai; aur gum huā thā, milā hai; sō khūsh o khurram hōnā lāzim thā.'

As another specimen of Madras Dakhinī, I give the fable of the crane and the hawk, taken from Shakespear's grammar. The language is that illustrated by the foregoing grammatical sketch.

[No. 25.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (DAKHINĪ OF MADRAS).

(From Shakespear's Grammar, 1843.)

بول گئے هَین کِه ایک دهوبي کِسي ندّي ے کڑے اپنے دهندے
مین سڑك تها - هَور هر دِن ایك بغولے کُو دیکهتا کِه وه ڈهُو ے
کِنارے پو بَیٹهتا هَور چیکڑ مین ے کِیڑے چُن کر کهاتا هَور اُسپوچ
صبر کرکو چُپ رهتا هَور وهان سُون اپنے گُهونسلے کُو اُڑهکر چلے جاتا *
ایک دِن ایک باشه انچت آ نِکلیا هَور ایک کٹّے تیتر کُو شِکار مار کر
تهوڑا کهایا هَور باقي کا چهوڑ دیکر چل نِکلیا * بغوله یِه دیکهه لیکر
اپنے مین اپے چِنتا کر لیا کِه یِه پنچهي اِتنا چهوٹا آچهه کر آیسے
بڑے بڑے جانوران شکار مارتا هے * مَین اِتنا موٹا آچهه کر آیسا نِجس
چاره کهاتا هون * سو یِه میري کم بختي هَور هلکي پائیري کا کام
هے * مَین بهي کي آیسا بڑپنا نَین جگاتا هُون * اب سُون مَین
ایسے کِیڑے نَین کهاونگا هَور ایک دفعے کا آسمان پو پکهوٹا مارُونگا *

* نظم *

جو کہ دھوان گھن ے اوپر جاوینگے
ابر مین پھر کاھیکو وہ آوینگے
زندہ دلان ھین سو گگن پر چڑھین
بل سون اپن دل ے او یہان سون اُڑھین

یہہ سمجھہ لیکو اُنے کیڑے کھانا چھوڑ دیا ھور تیتر کبوتر ے شکار پو جپنے لگیا * دھوبي باشہ کا بھي تماشا دیکھیا تھا ھور بغولہ کیڑے کھانا چھوڑ دیکر کبوتر ے کدھن جھانستا ھے سو یہہ بھي دیکھہ لیکو دنگ ھوگیا ھور تماشا دیھکنے لگیا * یکایک کبوتر وھان آنکلیا ھور بغولہ اُڑھکر اُس کبوتر پو جھانسیا * کبوتر پاني ے کدھن ڈھک کر ھور اُسے چوندي دیکر اُسکے آگو سون پٹا تڑایا * بغولہ اُسپو تٹ کر پاني ے کڑے پو گریا ھور اُسکے پران چیکڑ مین لوت پوت ھوگئے * دھوبي آکر اُسے پکڑ لیا ھور گھر کدھن چل دیا * باٹ مین اُسکا ایک دوست ملکو پوچھیا کہ کیا ھے * دھوبي بولیا یہہ بغولہ ھے * باشہ کا کام کرنے گئے لگون آپیچ سپڑ پڑیا *

[No. 25.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (DAKHINĪ OF MADRAS).

(From Shakespear's Grammar, 1843.)

TRANSLITERATION AND TRANSLATION.

Bōl-gaē-haĩ ki, ēk dhōbī kisī naddī-kē kaṛkē
They-have-said that, a washerman a-certain river-of on-bank
apnē dhandē-mẽ saṛak thā, haur har din ēk baghōlē-kū
his-own profession-in engaged was, and every day a crane
dēkhtā ki, woh ḍhau-kē kinārē-pō baiṭhtā, haur chīkaṛ-mẽ-kē
he-used-to-see that, it stream-of bank-on used-to-sit, and mud-in-of
kīṛē chun-kar khātā, haur us-pō-ch ṣabr kar-kō
worms picked-up-having used-to-eat, and that-on-even patience made-having
chup rahtā haur wahã-sũ apnē ghũslē-kū uṛh-kar
silent used-to-remain, and there-from his-own nest-to flown-having
chalē-jātā. Ēk din ēk bāsha anchit ā-nikalyā, haur ēk
used-to-go-away. One day a hawk suddenly came-forth, and a
kaṭṭē tītar-kū shikār mār-kar thōṛā khāyā, haur bāqī-kā
plump partridge (as-)prey struck-having a-little ate, and the-rest-of
chhōṛ-dē-kar chal-nikalyā. Baghōla yeh dēkh-lē-kar apnē-mẽ apē
left-having went-forth. The-crane this noticed-having himself-in himself
chintā kar-liyā ki, 'yeh panchhī itnā chhōṭā achh-kar
thinking made-for-himself that, 'this bird so small been-having
aisē baṛē baṛē jānwarã shikār mārtā-hai. Maĩ itnā mōṭā
such big big creatures (as-)prey killing-is. I so stout
achh-kar aisā najis chāra khātā-hũ. Sō yeh mērī kambakhtī haur
been-having such filthy food eating-am. So this my bad-fortune and
halkī pāērī-kā kām hai. Maĩ bhī kī aisā baṛ-panā naĩ
mean origin-of effect is. I also what such greatness not
jagātā-hũ? Ab-sũ maĩ aisē kīṛē naĩ khāũgā, haur ēk
arousing-am? Now-from I such worms not will-eat, and one
daf'ē-kā āsmān-pō pakhōṭā mārũgā.
time-of heaven-on wing I-will-strike.

NAZM.

VERSE.

(Metre, — ◡ ◡ — — ◡ ◡ — — ◡ —.
In the following verse, vowels are marked long or short as required by the metre.)

"Jō ki dhuwā̃ ghan-ke upar jāwẽgē,
" *When that smokes clouds-of above will-go,*

"Abr-mẽ phir kāhe-ku woh āwẽgē?
" *Cloud-in again why they will-come?*

"Zinda dilā̃ haī, so gagan-par chaṛhẽ̃,
" *Living hearts are, they heaven-on may-mount,*

"Bal-sū̃ apan dil-ke o yhā̃-sū̃ uṛhẽ̃." '
" *Force-by own heart-of they here-from may-fly.*" '

Yeh samajh-lē-kō unē kīṛē khānā chhōṛ-diyā, haur
This consideration-taken-having he worms to-eat abandoned, and

tītar kabūtar-kē shikār-pō japnē lagyā. Dhōbī
partridge pigeon-of prey-on to-lie-in-wait-for began. The-washerman

bāsha-kā bhī tamāshā dēkhyā-thā, haur baghōla kīṛē khānā
the-hawk-of also the-exhibition seen-had, and the-crane worms to-eat

chhōṛ-dē-kar kabūtar-kē kudhan jhā̃stā-hai, sō yeh bhī
abandoned-having pigeon-of direction looking-eagerly-is, so this also

dēkh-lē-kō dang hō-gayā, haur tamāshā dēkhnē lagyā.
watched-having surprised became, and the-exhibition to-watch began.

Yakāyak kabūtar wahā̃ ā-nikalyā haur baghōla uṛh-kar us
All-at-once the-pigeon there came-forth and the-crane flown-having that

kabūtar-pō jhā̃syā. Kabūtar pānī-kē kudhan ḍhuk-kar
pigeon-on looked-eagerly. The-pigeon the-water-of direction turned-having

haur usē chōdī dē-kar us-kē āgū-sū̃ paṭṭā tuṛāyā.
and to-it evasion given-having it-of front-from collar broke (i.e. *went-off*).

Baghōla us-pō tuṭ-kar pānī-kē kaṛkē-pō giryā, haur us-kē
The-crane it-on swooped-having water-of edge-on fell, and it-of

parā̃ chīkaṛ-mẽ̃ lōt-pōt hō-gaē. Dhōbī ā-kar usē
feathers mud-in entangled became. The-washerman come-having it

pakaṛ-liyā, haur ghar kudhan chal-diyā. Bāṭ-mẽ̃ us-kā ēk dōst
seized, and home direction went. Way-on him-of a friend

mil-kō pūchhyā ki, 'kyā hai?' Dhōbī bōlyā, 'yeh
met-having asked that, 'what is?' The-washerman said, 'this

baghōla hai. Bāsha-kā kām karnē gaē lagū̃ apē-ch
crane is. Hawk-of business to-do going while he-himself-even

sapaṛ-paṛyā.'
he-was caught.'

FREE TRANSLATION OF THE FOREGOING.[1]

They have related that a washerman was engaged in his business on the bank of some river, and every day observed a crane which was seated on the side of the stream, and which picking up the worms from within the mud used to eat them, patiently remaining silent. Then flying thence it used to go to his own nest. One day a hawk came forth suddenly, and having struck as his prey a fine partridge, ate a little, and leaving the rest went away. On seeing this the crane took to thinking within himself, that 'this bird, being so small, hunts and kills such very large creatures; I, being so large, am in the habit of eating such filthy food: this is the effect of my want of fortune and meanness of origin. What! cannot I, too, rouse such greatness! From this time I will not eat such worms, and will for once strike my wing up to heaven.

VERSE.

"When the columns of smoke ascend above the clouds,
"Why should they return with the showers?
"They who are lively of heart will mount up to the firmament,
"By the impulse of their heart alone they will fly hence above."'

Having taken this fancy into his head he left off eating worms, and began to lie in wait for a partridge or pigeon. The washerman had witnessed the exhibition of the hawk, and that the crane, having abandoned eating worms, was looking eagerly towards a pigeon; at beholding which he was struck with surprise, and began to direct his attention to the spectacle. All at once the pigeon came there, and the crane taking wing was intent upon it. The pigeon directing her flight towards the water, and eluding the other, fled away from before him, but the crane, having made a swoop at her, fell slap on the shore of the water, and his wings became entangled in the mire. The washerman then came and seized him, and proceeded towards home. On the way a friend meeting him asked, 'what is this?' The washerman replied, 'this is a crane that was himself caught whilst attempting to do the deed of a hawk.'

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[1] Shakespear's, with a few verbal alterations.

DAKHINĪ OF BERAR.

The Dakhinī of Berar in no way differs from that spoken in Madras, and specimens of it are not necessary. The same remark applies to the Dakhinī spoken in those districts of the Central Provinces which lie south of the Satpuras, and adjoin Berar and Hyderabad. Although, of course, no definite line can be drawn, we may take the Satpura range, and the connected hills, as the boundary between standard Hindōstānī and the Dakhinī variety.

VERNACULAR HINDŌSTĀNĪ.

The following account of the peculiarities of the Vernacular Hindōstānī of the Upper Doab and Western Rohilkhand is based on the specimens annexed. It will be noticed that many of them have been found to exist in the Hindōstānī of Gujarat and in Dakhinī.

PRONUNCIATION.—Vowels.—There is a strong tendency to prefer the letter *ē* to *ai*, and *ō* to *au*, thus, we have *pēr*, not *pair*, feet; *hē*, not *hai*, he is; *hẽ*, not *haĩ*, they are; *ōr*, not *aur*, and; *lōnḍā*, not *launḍā*, a son; *dōṛ*, not *dauṛ*, run. *Ōr*, and, is sometimes weakened to *ar*, and is then sometimes aspirated and becomes *har*. In Sahāranpur and Dehra Dun it becomes *hōr*. Similarly, *baiṭh*, sit, becomes *baṭṭh*, which, in the second Meerut specimen, becomes *baṭṭ*. In other respects vowels are frequently interchanged. Thus we have both *kahā* and *kehā*, said, and *kuhāṇā*, to be called. The letter *i*, in an unaccented syllable, has become *a* in *sakārī*, a hunter; *maṭhāī*, sweetmeats. In *kaṭṭhā*, for *ikaṭṭhā*, in one place, an initial unaccented *i* has been elided. In *ak*, for *ki*, that, *i* has become *a*, and the vowel has been transposed. In *yād^emī*, a man, the vowel *y* has been prefixed.

Consonants.—The influence of Pañjābī is evidenced by the strong preference shown for cerebral letters. The dental न *na*, when medial or final, often becomes the cerebral ण *ṇa*, and the dental ल *la*, when medial or final, often becomes the cerebral ळ *ḷa*. The latter letter is unknown to standard Hindī, and to the more eastern dialects, but is common in Rājasthānī, Pañjābī, and Gujarātī. In the manuscripts received from the Upper Doab it is indicated by putting a dot under ल, thus, ल़, but in printing the specimens I have followed the usual custom of writing ळ. Examples of the employment of cerebral ण *ṇa* are *māṇas*, a man, for *mānus*; *ap^eṇā*, own, for *ap^enā*; *khōwaṇ*, to lose, for *khōnā*; *suṇaṇ*, to hear, for *sun^enā*. In *likaṛ*, for *nikal*, come out, initial *n* has become a dental *l*, and *l* has become a cerebral *ṛ*. Examples of *ḷ* are *jaṅgaḷ*, a forest; *kōḷī*, the breast; *bàḷad*, a bullock; *bāḷ*, hair. If the spelling of the specimens is to be trusted, the change of *l* to *ḷ* is not nearly so regular as that of *n* to *ṇ*. We often find dental *l* where we should expect the cerebral letter. Thus we have *milẽ-gī*, not *miḷẽ-gī*, she (*i.e.* it) will be got; *chalā*, not *chaḷā*, he went. Perhaps, however, this is due to carelessness in writing.

In standard Hindī and to the east, a medial ड *ḍa* or ढ *ḍha* is regularly pronounced *ṛa* or *ṛha*. Thus, बड़ा *baṛā*, not बडा *baḍā*, great. In the Upper Doab, the *ḍa*-sound is often preserved. Thus, *gāḍī* or *gāḍḍī* (see below), not *gāṛī*, a cart; *baḍā*, not *baṛā*, great; *chaḍh^eṇā*, not *chaṛh^eṇā*, to mount. I have, however, noted a few instances of *ṛ* such as *ghōṛā*, a horse; *chiṛ^eyā*, a bird; but these may be slips of the pen on the part of the writer. The preference is certainly for the *ḍa* (or *ḍha*) sound.

One of the most marked tendencies of this dialect is to double a consonant after an accented long vowel. In this case the preceding long vowel is usually shortened, *i.e.* *ī* becomes *i*, *ū* becomes *u*, *ē* becomes *e*, and *ō* becomes *o*. The only apparent exception is *ā*, which *in writing* remains long. It is, however, in such cases *pronounced* short, not like the *u* in 'nut', but like *a* in the German word 'mann'. Thus the sound of the word *bāppū*, a father, might be represented in English (not Hunterian) spelling by

bappoo. So strong is this tendency to double consonants that even the *t* of the termination of the present participle is doubled after a long vowel. Examples of this doubling are *bāppū*, a father; *bāssanh*, a vessel; *gāḍḍī*, a cart; *pāttā*, obtaining (present participle of *pāṇā*); *jāttā*, going; *bhukkhā*, hungry; *beṭṭā*, a son; *khettõ-mẽ*, in the fields; *dekkhā*, seen; *bhejjā*, sent; *roṭṭī*, bread; *chhoṭṭā*, small; *loggõ-pẽ*, on people; *hottā*, becoming.

DECLENSION.—Nouns.—There is an oblique form singular of weak nouns which ends in *õ* or *ũ*. Thus, *gharõ-mẽ*, into the house; *gharũ paṛ rahā*, he stayed at home; *gharõ*, to the house. The oblique plural sometimes ends in *ũ*, as in *mar^adũ-kā*, of men; *beṭyũ-kā*, of daughters; *chokkhē yād^amyũ-kā*, of good men. In one case, *chhol^akã-nē*, husks (Muzaffarnagar), we have an oblique plural in *ã* (as in Dakhinī). The nominative plural of feminine nouns in *ī* ends in *ẽ*, as in *beṭṭẽ*, daughters.

The sign of the case of the agent is *nē* or *nẽ*. For the accusative-dative, we have *kē*, *kũ* or *kō*, *nũ* (a Pañjābī form), and *nē*. Examples are *bāp-kē*, (a son has been born) to (my) father; *Bīr^abal-kũ*, to Bīrbal; *bāppū-nũ*, to a father; *chhol^akã-nē sūr khã-hẽ*, the swine are eating husks; *bandar-nē us-nē dēkh-liyā*, the monkey saw it; *maṭhāī-nē chhōṛ-dē*, (that) he should give up the sweetmeats. For the locative we have *pē* and *pa*, on; and for the ablative *settī*. In *beṭṭē-nē chalā-giyā*, the son went away (Muzaffarnagar), we have the agent case used with a neuter verb.

Pronouns.—The pronouns of the first and second persons are somewhat irregular. Their principal forms are as follows:—

		I.	Thou.
Sing.	Nom.	*mẽ*	*tū*
	Agent	*mẽ*	*tẽ*
	Oblique	*majh, mujh*	*tajh, tujh*
	Acc.-Dat.	*majhē, mujhē*	*tajhē, tujhē*
	Genitive	*mērā*	*tērā*
Plur.	Nom.	*ham*	*tam*
	Agent	*ham-nē*	*tam-nē*
	Oblique	*ham*	*tam*
	Acc.-Dat.	*hamẽ*	*tamẽ*
	Genitive	*hamārā, mhārā*	*tumhārā, thārā*

Note that in the singular these pronouns do not take *nē* in the case of the agent. Thus, *mẽ* (not *mẽ-nē*) *bhēj-diyā-thā*, I sent; *tẽ yā chīj kis-kē-tẽ laī?* from whose (house) did you take (*i.e.* buy) this thing?

The demonstrative pronouns have a feminine form in the nominative. They are as follows:—

	Nom. Masc.	Nom. Fem.
This,	*yū, yah*	*yā*
That, he, she, it,	*o, ō, oh*	*wā*

In other respects they are as in standard Hindī, except that the Nominative Plural of *ō* is *wẽ*.

Other pronominal forms are *ap^aṇā*, own; *jō, jōṇ*, who; *kōṇ* or *kē*, who?; *kē*, what? (both substantive and adjective); *kai*, how many?; *kō*, any one (obl. *kisī*); *jōṇ-sā, jō-kuchh*, whatever; *asā*, such; *ib*, now; *ibhī, ib-jã*, even now; *jib* is both 'when' and

'then' as elsewhere in Western Hindī dialects; *jib-jā̃*, thereon; *whā̃*, *whā̃-sī*, there; *jā̃*, where.

CONJUGATION.—Verb substantive.—The present is—

	Sing.	Plur.
1.	*hū̃*	*hẽ*
2.	*hē*	*hō*
3.	*hē*	*hẽ*

The past is *thā*, etc., as in the literary form of the dialect.

Active Verb.—The tense which in standard Hindī is mainly used as a present subjunctive, here often retains its original meaning of a present indicative. Thus, *mẽ mārū̃*, I strike, or may strike.

The Present Definite is formed by conjugating this simple present (not the present participle) with the present tense of the verb substantive. Thus,—

	Sing.	Plur.
1.	*mārū̃-hū̃*, I am striking	*mārẽ-hẽ*
2.	*mārē-hē*	*mārō-hō*
3.	*mārē-hē*	*mārẽ-hẽ*

Sometimes the present participle is used as in the literary dialect. Thus, *hottā-hē*, he is becoming; *jāttē-hẽ*, they are going.

The Imperfect is sometimes formed on the same principle as those on which the present definite is formed, substituting the past, for the present, tense of the verb substantive. Thus, *mẽ mārū̃-thā*, or *mẽ mārᵉtā thā*, I was striking. More usually, this tense is formed as in Rājasthānī and sometimes in Braj Bhākhā, by conjugating an oblique verbal noun in *ē*, with the past tense of the verb substantive. This form also occurs in the Magahī dialect of Bihārī. Thus, *mārē-thā*, I, thou, or he was striking, literally, was on striking; *mārē-thē*, we, you, they were striking. Compare the Old English 'was a-striking.'

Verbs whose roots end in a long vowel are contracted in the present and future. Thus, *khā̃-hẽ*, for *khāẽ-hẽ*, they eat; *jāũgā*, for *jāũgā*, I shall go; *khāgā*, for *khāēgā*, he will eat; *khā̃gē*, we shall eat.

The Infinitive ends in *ṇā* (oblique *ṇē*), or *ṇ* (oblique the same). Thus, *khāṇā*, to eat, dative *khāṇē-kō*, for eating; *khōwaṇ*, to lose (note the inserted *w* after *ō*); *paṛaṇ*, to fall; *bharaṇ-kō*, for filling.

The verb *karᵉṇā* makes its past participle *karā* or *kiyā*. Thus, *karā-hē*, or *kiyā-hē*, (I) have done (sin). *Jāṇā*, to go, has both *gayā* and the Pañjābī *giyā*. *Dharānā*, to place, has its past tense irregularly *dharyāyā*.

In one place the word for 'it is proper' is given as *chahāiyē*. In *maṭhāī kaḍhᵉṇī chāhī*, he wished to take out the sweetmeats [literally, the sweetmeat to-be-taken-out (a gerundial adjective) was desired], we have an instructive illustration of the use of a desiderative verb.

In the second specimen from Meerut, we have an irregular conjunctive participle in *ũ* which is borrowed from Rājasthānī. It is *baṭṭũ* (for *baṭṭhũ*), having sat.

We have an example of a potential passive in *kuhāṇā*, to be able to be called.

The usual negative is *nahī̃*, not. *Nē* and *nī* are also used. *Nī* appears to be used with the first person as in *mẽ nī chalā*, I did not go, and *nē* with the third person as in *usē kō nē dētā*, no one used to give to him.

The first specimens of Vernacular Hindōstānī come from the District of Meerut.

[No. I.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

VERNACULAR HINDŌSTĀNĪ. DISTRICT, MEERUT.

SPECIMEN I.

(G. R. Dampier, Esq., I.C.S., 1899.)

एक आदमी-के दो लोन्डे थे। उन-में-तें छोटे-नें अपणे बाप-सेत्ती कहा ओ बाप तेरे मरे पिच्छे जो कुछ धन धरती मझें मिलेंगी वा इभी दे-दे। बाप-नें दोनों लोन्डों-को अपणी माया बाँट-दी। थोरे दिन पीछे छोटा भाई अपणा सारा माल ले-के परदेस-में चला-गया ओर वहाँ बदमाखी-में अपणा नावा खोवण लगा। जिब सारा धन सपड़-गया तो उस देस-में बहोत ठाडा काळ पड़ण लगा। तो ओ गरीब हो-गया। फिर उन-नें उस देस-के एक माणस-सेत्ती जा-कर नोकरी माँगी। तो उस माणस-नें उसें जंगळ-में अपणे सूर चुगावण-की खात्तर भेजा। फिर उसें इतनी भूक लगी की जो घास पात सूर खाँ-थे उन-ही-तें अपणा पेट भरण-को तयार था। ओर किसी माणस-नें उसें खाणे-को नहीं दिया। जिब उसें कुछ सोद्धी आई तो उस-नें अपणे मन-में कहा मेरे बाप-के धोरे बहोत नोकर हें ओर वहाँ कुछ घाटा नहीं हे ओर में इस देस-में भुक्खा मरूँ-हूँ। में अब उठ-के अपणे बाप-के धोरे जाऊँ ओर उसें कहूँगा की ओ बाप में खुदा-के ओर तेरे रूबरू पाप करा-हे। अब में असा नहीं रहा की तेरा बेटा कुहाया जाऊँ। मझें अपणा नोकर कर-लो। ओ उठ-के अपणे बाप-के धोरे गया। जिब ओ अपणे बाप-के घर-तें दूर रहा-था तब उस-के बाप-नें उसें देखा ओर दया भी आ-गई। दोड़-के उस-की कोळी भर-ली ओर पुचकारा ओर उस-का चुम्मा लिया। तो लोन्डे-नें कहा ओ बाप में खुदा-के रूबरू ओर तेरे रूबरू पाप किया-हे। में अब असा नहीं रहा जो तेरा बेटा कुहाया जाऊँ। फिर बाप-नें अपणे नोकरों-से कहा की सारों-में अच्छे लत्ते इस लड़के-को पहाओ ओर उस-की आँगली-में गुन्द्री ओर पेर-में जुत्ता पहाओ ओर एक ठाडा बहडा ला-के काटो। हम खाँगे

ओर खुसी मनावें। यू मेरा लोन्डा मर-गया-था ओर अब जी-गया। ओर खोया-गया-था ओर अब मिल-गया-हे। ओर आपस-में खुसी करण लगे॥

ओर बडा भाई जंगळ-में था। जब जंगळ-तें घर-के धोरे आया तो उन-नें नाचण गावण-की वाज सुणी। फिर उन-नें एक नोकर-को बुला-कर पुँछा की या के बात हे। नोकर-नें उसें कहा की तेरा भाई घरों आया-हे ओर तेरा भाई जीता हुआ चला-आया। उस-की खुसी-में तेरे बाप-नें बहडा काटा-हे। इतनी बात सुण-के बडा भाई छोह-में आ-के घरों-में नहीं गया। फिर उस-के बाप-नें बहार आ-के उसें कहा तू भीतर चल। फिर उन-नें बाप-को जुवाब दिया की में घणें दिनों-से तेरी टहल करूँ ओर कदी तेरे हुक्म बिना कोई काम नहीं करा। तो फिर भी डूब-लो मझें एक बकरी-का बच्चा भी नहीं दिया जिसे में काट-के अपणे यारों-का नोत्ता दूँ। पर जिब यू तेरा लोन्डा आया जिन-नें तेरा धन कंचन्यों-में खो दिया तो इस-की खात्तर ठाडा बहडा मार-दिया। फिर बाप-नें बडे भाई-तें कहा की अर: लोन्डे तू धुर-तें मेरे धोरे रहा-हे ओर जो मेरा हे सो-ही तेरा हे। फिर न्यों चहाइये की हम मिल-के शादी करें। तेरा भाई मरा-हुआ जी-गया। ओर खोया-गया-था ओर अब मिला-हे॥

[No. I.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

VERNACULAR HINDŌSTĀNĪ. DISTRICT, MEERUT.

SPECIMEN I.

(G. R. Dampier, Esq., I.C.S., 1899.)

TRANSLITERATION AND TRANSLATION.

Ēk ādʰmī-kē dō lōnḍē thē. Un-mẽ-tẽ chhōṭê-nẽ apʰṇē
One man-of two sons were. Them-in-from the-younger-by his-own
bāp-settī kahā, 'O bāp, tērē marē pichchhē jō-kuchh dhan
father-to it-was-said, 'O father, thy death after whatever property
dharʰtī majhẽ milẽgī, wā ibhī dē-dē.' Bāp-nẽ dōnõ
land to-me will-be-given, that now give.' The-father-by the-two
lōnḍõ-kō apʰṇī māyā bãṭ-dī. Thōṛē din pīchhē
sons-to his-own property was-divided-(and-)given. A-few days after
chhōṭā bhāī apʰṇā sārā māl lē-kē par-dēs-mẽ
the-younger brother his-own all property taken-having foreign-land-into
chalā-gayā, ōr wahã bad-māssī-mẽ apʰṇā nāwā khōwaṇ lagā. Jib
went-away, and there evil-conduct-in his-own goods to-lose began. When
sārā dhan sapaṛ-gayā, tō us dēs-mẽ bahōt ṭhāḍā kāḷ paṛaṇ
all property was-spent, then that country-in very mighty famine to-fall
lagā; tō ō garīb hō-gayā. Phir un-nẽ us dēs-kē ēk
began; then he poor became. Then him-by that country-of one
māṇas-settī jā-kar nōkʰrī mãgī. Tō us māṇas-nẽ usẽ
man-to gone-having service was-prayed-for. Then that man-by as-for-him
jaṅgaḷ-mẽ apʰṇē sūr chugāwaṇ-kī-khāttar bhējā. Phir usẽ
forest-in his-own swine feeding-of-for it-was-sent. Then to-him
itʰnī bhūk lagī kī jō ghās pāt sūr khã-thē
so-much hunger-by was-attached that what grass leaves the-swine eating-were
un-hī-tẽ apʰṇā pēṭ bharaṇ-kō tayār thā; ōr kisī māṇas-nẽ usẽ
them-with his-own belly filling-for ready he-was; and any man-by to-him
khāṇē-kō nahĩ diyā. Jib usẽ kuchh soddhī āī, tō us-nẽ
eating-for not was-given. When to-him some sense came, then him-by
apʰṇē man-mẽ kahā, 'mērē bāp-kē dhōrē bahōt nōkar hẽ, ōr
his-own mind-in it-was-said, 'my father-of near many servants are, and

wahã̃ kuchh ghāṭā nahĩ̃ hē; ōr mẽ̃ is dēs-mẽ̃ bhukkhā
there anything wanting not is; and I this country-in hungry
marũ̃-hũ̃. Mẽ̃ ab uṭh-kē apʷṇē bāp-kē dhōrē jāũ̃ ōr
dying-am. I now arisen-having my-own father-of near (will-)go and
usẽ̃ kahũ̃gā kī, "Ō bāp, mẽ̃ Khudā-kē ōr tērē rūbʷrū pāp
to-him I-will-say that, "O father, by-me God-of and of-thee before sin
karā-hē. Ab mẽ̃ asā nahĩ̃ rahā kī tērā bēṭā kuhāyā-jāũ̃.
been-done-is. Now I such not remained that thy son called-I-may-be.
Majhẽ̃ apʷṇā nōkar kar-lō."' Ō uṭh-kē apʷṇē bāp-kē
Me thy-own servant appoint."' He arisen-having his-own father-of
dhōrē gayā. Jib ō apʷṇē bāp-kē ghar-tẽ̃ dūr rahā-thā,
near went. When he his-own father-of house-from far-off remained-was,
tab us-kē bāp-nẽ̃ usẽ̃ dēkhā ōr dayā bhī ā-gaī. Dōṛ-kē
then his father-by as-for-him it-was-seen and pity also came. Run-having
us-kī kōḷī bhar-lī, ōr puchʷkārā, ōr us-kā chumbhā
him-of embrace was-filled-and-taken, and he-was-kissed, and him-of kiss
liyā. Tō lōṇḍē-nẽ̃ kahā, 'Ō bāp, mẽ̃ Khudā-kē rūbʷrū
was-taken. Then the-son-by it-was-said, 'O father, by-me God-of before
ōr tērē rūbʷrū pāp kiyā-hē. Mẽ̃ ab asā nahĩ rahā jō
and thee-of before sin been-done-is. I now such not remained that
tērā bēṭā kuhāyā-jāũ̃.' Phir bāp-nẽ̃ apʷṇē nōkʷrõ̃-sē kahā
thy son called-I-may-be.' Again the-father-by his-own servants-to it-was-said
kī, 'sārõ̃-mẽ̃ achchhē lattē is laṛʷkē-kō parhāō, ōr us-kī ãgʷlī-mẽ̃
that, 'all-in good clothes this son-to clothe, and his finger-on
gunṭṭhī ōṛ pēr-mẽ̃ juttā parhāō; ōr ēk ṭhāḍā bahʷḍā lā-kē
a-ring and feet-on shoes clothe; and one fine calf brought-having
kāṭō. Ham khãgē ōr khusī manāwẽ̃. Yū mērā
slaughter. We shall-eat and merriment shall-celebrate. This my
lōṇḍā mar-gayā-thā, ōr ab jī-gayā; ōr khōyā-gayā-thā, ōr ab
son dead-gone-was, and now alive-went; and lost-gone-was, and now
mil-gayā-hē.' Ōr āpas-mẽ̃ khusī karaṇ lagē.
found-gone-is.' And themselves-among merriment to-make (they-)began.

Ōr baḍā bhāī jaṅgaḷ-mẽ̃ thā. Jab jaṅgaḷ-tẽ̃ ghar-kē
And the-elder brother forest-in was. When forest-from house-of
dhōrē āyā tō un-nẽ̃ nāchaṇ gāwaṇ-kī wāj suṇī. Phir
near he-came then him-by dancing singing-of sound was-heard. Then
un-nẽ̃ ēk nōkar-kō bulā-kar pũchchhā kī, 'yā kē bāt
him-by one servant-to called-having it-was-asked that, 'this what matter
hē?' Nōkar-nẽ̃ usẽ̃ kahā kī, 'tērā bhāī gharõ̃
is?' The-servant-by to-him it-was-said that, 'thy brother to-the-house

āyā-hẽ, ōr tērā bhāī jītā-huā chalā-āyā; us-kī khusī-mẽ̃ tērē
come-is, and thy brother alive-been arrived; this-of happiness-in thy
bāp-nẽ̃ bahᵃḍā kāṭā-hē.' It'ṇī bāt suṇ-kē baḍā
father-by calf slaughtered-is.' So-much talk heard-having the-elder
bhāi chhōh-mẽ̃ ā-kē gharõ̃-mẽ̃ nahĩ gayā. Phir us-kē bāp-nẽ̃
brother wrath-in come-having house-into not went. Then his father-by
bahār ā-kē usẽ̃ kahā, 'tū bhītar chal.' Phir un-nẽ̃
outside come-having to-him it-was-said, 'thou inside go.' Then him-by
bāp-kō jubāb diyā kī, 'mẽ̃ ghaṇẽ̃ dinõ̃-sē tērī ṭahal
the-father-to answer was-given that, 'I many days-from thy service
karũ̃, ōr kadī tērē hukm-binā kōī kām nahĩ karā; tō
do, and ever thy order-without any work not was-done; yet
phir-bhī ib-lō majhẽ̃ ēk bakᵃrī-kā bachchā bhī nahĩ diyā,
again-even now-up-to to-me one she-goat-of young-one even not was-given,
jisē mẽ̃ kāṭ-kē apᵃṇē yārõ̃-kā nottā dũ̃. Par jib
which I slaughtered-having my-own friends-of feast I-may-give. But when
yū tērā lōṇḍā āyā, jin-nẽ̃ tērā dhan kañchanyõ̃-mẽ̃ khō-diyā,
this thy son came, whom-by thy fortune harlots-among was-wasted-away,
tō is-kī khāttar ṭhāḍā bahᵃḍā mār-diyā.' Phir bāp-nẽ̃
then this-one-of for the-fine calf was-killed.' Again the-father-by
baḍē bhāī-tẽ̃ kahā kī, 'araḥ lōṇḍē, tū dhur-tẽ̃ mērē dhōrē
elder brother-to it-was-said that, 'O son, thou long-from my near
rahā-hē, ō jō mērā hē sō-hī tērā hē. Phir nyõ̃
remained-art, and what mine is that-very thine is. Yet thus
chahāiyē kī ham mil-kē śādī karẽ̃; tērā bhāī
it-behoved that we united-having rejoicing should-make; thy brother
marā-huā, jī-gayā; ōr khōyā-gayā-thā, ōr ab milā-hē.'
dead-was, alive-went; and lost-gone-was, and now found-is.'

[No. 2.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

VERNACULAR HINDŌSTĀNĪ. DISTRICT, MEERUT.

SPECIMEN II.

A FOLK-SONG.

(Sīs Rām Brāhman.)

क्यों धक्के खाता फिरे भरम-के टट्टू ।
जो लिखा करम-का मिल-जागा घर बट्टूँ ॥

क्यों सिर-पे जटा बाँध-के बाँध लट्टू चुन्ध्या ।
टहाँ सेंकड़ों मुन्ड मुँडा-के मर-गय मुन्ध्या ॥
क्यों दिया काख-में तुम्बी कुत्तक कुन्ध्या ।
क्यों मुँह-के चाळ लपेट बण-गय डुन्ध्या ॥
दिल साफ नही तो तुम हो नीखट्टू ।
जो लिखा करम-का मिल-जागा घर बट्टूँ ॥

क्यों भसम रमावे क्यों ओढ़े मिग-छाला ।
क्यों पहर कंठ-में फिरे काठ-की माला ॥
क्यों फुँक-फुँक-के किया आग-माँह तन काला ।
प्रभु-से मिलणे-का है एक पंथ नीराला ॥
गफलत-का परदा खोल-दे काणे मट्टू ।
जो लिखा करम-का मिल-जागा घर बट्टूँ ॥

क्यों ऊँची आवाज-से जा-के अलख जगावे ।
जो सोवे तो फिर कोण जगाणे पावे ॥
तू बजा-के चिमटा किस-कु घोर सुनावे ।
जो घट-घट-की सुनता-है बेद न्योंही गावे ॥
माँगण-की तणाँ माँग उतणी-के मट्टू ।
जो लिखा करम-का मिल-जागा घर बट्टूँ ॥

जो पावेगा सो घर बैठे-ही पावेगा ।
बण-बण-के भटके-से कुछ हाथ नहीं आवेगा ॥
जो सत-की मिहनत कर-कर-के खावेगा ।
उस-के बेड़े-को अलख पार लँघावेगा ॥
कहे सिस-राम मेरे लगा ग्यान-का चट्टू ।
जो लिखा करम-का मिल-जागा घर बट्टू ॥

[No. 2.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

VERNACULAR HINDŌSTĀNĪ. DISTRICT, MEERUT.

SPECIMEN II.

A FOLK-SONG.

(Sis Rām Brāhmaṇ.)

TRANSLITERATION AND TRANSLATION.

Kyõ dhakkē khātā phirē bharama-kē ṭaṭṭū ?
Why pushes eating wanderest-thou deluded-having-become O-pony ?
Jō likhā karama-kā mila-jāgā ghara baṭṭũ.
What written fate-of will-be-got at-home sitting.

Kyõ sira-pē jaṭā bãdha-ke bãdha-laī chunḍyā ?
Why head-on matted-hair tied-having bindest-thou a-top-knot ?
Yhã sẽkaṛõ munḍa mũḍā-ke mara-gaya munḍyā.
Here hundreds head shaved-having died ascetics.
Kyõ diyā kākha-mẽ tumbī kuttaka kunḍyā ?
Why was-placed armpit-in gourd mace cup ?
Kyõ mũha-kē chāḷa lapēṭa baṇa-gaya Ḍunḍyā ?
Why mouth-of fine-cloth having-wrapped becamest(-thou) a-Jain ?
Dila sāpha nahī tō tuma hō nīkhaṭṭū.
Heart clean not then you are worthless.
Jō likhā karama-kā mila-jāgā ghara baṭṭũ.
What written fate-of will-be-got at-home sitting.

Kyõ bhasama ramāwē kyõ ōṛhē mriga-chhālā ?
Why ashes dost-thou-put why dost-thou-wear deer-skin ?
Kyõ pahara kaṇṭha-mẽ phirē kāṭha-kī mālā ?
Why wearing neck-on dost-thou-wander wood-of necklace ?
Kyõ phũka-phũka-kē kiyā āga-mãha tana kālā ?
Why burnt-burnt-having was-made fire-in body black ?
Prabhu-sē milaṇē-kā hē ēka pantha nīrālā.
God-with meeting-of is one path separate.
Gaphalata-kā paradā khōla-dē kāṇē maṭṭū !
Negligence-of the-veil open O-one-eyed vain-one !
Jō likhā karama-kā mila-jāgā ghara baṭṭũ.
What written fate-of will-be-got at-home sitting.

Kyõ ũchī āwāja-sē jā-kē alakha jagāwē?
Why high voice-with gone-having God dost-thou-awaken?

Ō sōwē tō phira kōṇa jagāṇē pāwē?
He sleeps then again who to-awaken is-able?

Tū bajā-ke chimaṭā kisa-ku ghōra sunāwē?
Thou sounded-having tongs whom a-voice art-thou-causing-to-hear?

Ō ghaṭa-ghaṭa-kī sunatā-hē, bēda nyõhī gāwē.
He heart-heart-of (-voice) hearing-is, vēda thus-even sings.

Mãgaṇa-kī taryã mãga, utaṇī-kē maṭṭū!
Asking-of the-manner ask, barren-woman-of O-vain-one!

Jō likhā karama-kā mila-jāgā ghara baṭṭũ.
What written fate-of will-be-got at-home sitting.

Jō pāwēgā sō ghara bēṭhē-hī pāwēgā.
What thou-wilt-get that at-home sitting-even thou-wilt-get.

Baṇa-baṇa-kē bhaṭakē-sē kuchha hāṭha nahĩ āwēgā.
Forest-forest-of wandering-from anything hand not will-come.

Jō sata-kī mihanata kara-kara-kē khāwēgā,
Who truth-of labour done-done-having will-eat,

Usa-kē bēṛē-kō alakha pāra lãghāwēgā.
Him-of the-raft God across will-take-over.

Kahe Sisa-Rāma mērē lagā gyāna-kā chaṭṭū.
Saith Sis-Rām mine became knowledge-of the-plaything.

Jō likhā karama-kā mila-jāgā ghara baṭṭũ.
What written fate-of will-be-got at-home sitting.

In the above the word *baṭṭũ* is altered, for the sake of rhyme, from *baṭṭhũ*, i.e. *baiṭhũ*, a Rājasthānī form of the conjunctive participle.

FREE TRANSLATION OF THE FOREGOING.

Why, thrust here and there, dost thou, O horse, wander about in illusion? That which is written in thy fate will come equally certainly to thee, though thou sit at home.

Why dost thou tie up thy matted hair, why dost thou bind the topknot (of a *faqīr*)? In this world have hundreds of shaveling ascetics shaved their heads and died. Why holdest thou under thine arm the ascetic's gourd and mace and cup? Why wrappest thou (an insect-strainer of) fine cloth before thy mouth, and becomest thou a Jain? If the heart be not clean then art thou worthless. That which is written in thy fate will come equally certain to thee, though thou sit at home.

Why dost thou cover thy body with ashes, and why dost thou wear the ascetic's deer-skin? Why dost thou wander about with a wooden rosary around thy neck? Why dost thou torture thyself, and burn thy body black in the fire? There is but one

and one only path for finding the Lord. O one-eyed Vain One, tear the veil of ignorance from off thy face. That which is written in thy fate will come equally certain to thee, though thou sit at home.

Why with loud cries dost thou endeavour to awaken the Invisible One? If He sleeps, then who is there who can awaken Him? When thou soundest thy tongs, to whom art thou addressing thy cries? It is the voice of each heart that He heareth, as is sung in the Vĕdas themselves. O thou Vain One, Son of a Barren Woman, ask thou the manner of asking. That which is written in thy fate will come equally certain to thee, though thou sit at home.

What thou wouldst get, that wilt thou get if thou sit at home. Naught will come to thee from wandering through the forests. Who eateth the fruit of honest labour, his raft will the Invisible One guide over the ocean of existence. Saith Sis-Rām, 'to me hath fallen the (excellent) toy of knowledge. That which is written in my fate will come equally certain to me, though I sit at home.'

[No. 3.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÍ.

VERNACULAR HINDŌSTĀNĪ. DISTRICT, MEERUT.

SPECIMEN III.

A FOLK-TALE.

(G. R. Dampier, Esq., I.C.S., 1899.)

एक दिन अकबर बादसा-नें बीरबल-तें पुच्छा ओ बीरबल तू हमें बकद-का दूध ला-दे ओर नहीं तेरी खाल कढवाई जागी । बीरबल-कूँ बहोत रंज हुआ ओर हुन्तर आग-के अपने घरूँ पड़-रहा । बीरबल-की लोन्डी-नें अपने मन-में कहा की आज तो मेरा बाप बहोत सोच-में पड़ा-हे । आज के जाने इस-का के ढब हुआ । जिब उन-नें अपने बाप-कूँ पुच्छा अरे बाप आज तेरा के ढब हे । बीरबल-नें कहा की बेटी कुछ ना हे । फेर लोन्डी-नें पुच्छा की पिता अपने मन-का भेद बताणा चाहये । जिब उन-नें कहा की बादसा-नें कहा की के-तो बकद-का दूध ला-दे नहीं तभें कोल्हू-में पिळवाऊँगा । मेरे-तें कुछ नहीं कहा गया ओर हाम्मी भर-के आया-हूँ ओर कुछ राह नहीं पात्ता। लोन्डी-नें कहा की पिता-जी या तो कुछ-भी बात नाँ हे । तुम बेफिकर रहो । बीरबल उठ खड़ा हुआ ॥

खेर जिब तड़का हुआ तो उस लोन्डी-नें के काम करा की अपना सब सिंगार करा ओर बहोत अच्छी पुसाक पहर-के ओर कुछ कपड़े हाथ-में ले-के बादसा-के किले-के आगे-कूँ लिकड़ जमना-पर गई । बादसा किले-पे चढ-के जमना-की सेल कर-रहे-थे । अकबर-नें देखा की बीरबल-की लोन्डी लत्ते धो-रही-हे । बादसा-नें लोन्डी-तें पुच्छा की ए लोन्डी आज क्यों तड़की-ही-तड़क लत्ते धोवण आई-हे । जिब उस लोन्डी-नें कहा की बादसा आज मेरे बाप-के लड़का हुआ-हे । बादसा-नें क्रोध-में आ-के कहा की अरी लोन्डी भला कहीं मरदूँ-के भी लोन्डे होते सुणे हें । लोन्डी-नें कहा की बादसा भला कहीं

बकद-को भी दूध होता मुषा-है । जिब बादसा-कूँ कुछ बोल नहीं आया ओर लोन्डी-कूँ कह-दिया की तड़के-ही-तड़क बीरबल-कूँ कचहड़ी-में भेज-दे ॥

बीरबल तड़की-ही कचहड़ी-में गया । बादसा-नें पुच्छा की बीरबल लाया बकद-का दूध । बीरबल-नें कहा की बादसा सलामत में तो कल तड़की-ही लोन्डी-की हाथ भेज दिया-था । बादसा-कूँ कुछ बोल न आया ॥

[No. 3.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

VERNACULAR HINDŌSTĀNĪ. DISTRICT, MEERUT.

SPECIMEN III.

A FOLK-TALE.

(G. R. Dampier, Esq., I.C.S., 1899.)

TRANSLITERATION AND TRANSLATION.

Ēk din Akʰbar Bādʰsā-nẽ Bīrʰbal-tẽ puchchhā, 'Ō Bīrʰbal,
One day Akbar the-Emperor-by Bīrbal-to it-was-asked, 'O Bīrbal,

tū hamẽ baḷad-kā dūdh lā-dē, ōr nahĩ tērī khāl kaḍhʰwāī jāgī.'
thou to-me bullock-of milk bring, and not thy skin flayed shall-go.'

Bīrʰbal-kũ bahōt rañj huā ōr huntar āṇ-kē apʰṇē
Bīrbal-to great anxiety became and therefrom come-having his-own

gharũ paṛ-rahā. Bīrʰbal-kī lōnḍī-nẽ apʰṇē maṇ-mẽ kahā
in-house lay-down. Bīrbal-of daughter-by her-own mind-in it-was-said

kī, 'āj tō mērā bāp bahōt sōch-mẽ paṛā-hē. Āj kē
that, 'today indeed my father great anxiety-in fallen-is. Today who

jāṇē is-kā kē ḍhab huā.' Jib un-nẽ apʰṇē bāp-kũ
knows this-man-of what manner became.' Then her-by her-own father-to

puchchhā, 'arē bāp, āj tērā kē ḍhab hē?' Bīrʰbal-nẽ
it-was-inquired, 'O father, today thy what manner is?' Bīrbal-by

kahā kī, 'bēṭī, kuchh nā hē.' Phēr lōnḍī-nẽ
it-was-said that, 'daughter, anything not is.' Again the-daughter-by

puchchhā kī, 'pitā, apʰṇē man-kā bhēd batāṇā chāhʰyē.'
it-was-asked that, 'father, thy-own mind-of secret to-show is-necessary.'

Jib un-nẽ kahā kī, 'Bādʰsā-nẽ kahā kī, "kē-tō
Then him-by it-was-said that, 'the-Emperor-by it-was-said that, "either

baḷad-kā dūdh lā-dē, nahĩ tajhẽ kōlhū-mẽ piṛʰwāũgā."
bullock-of milk bring, (or-)not thee the-mill-in I-shall-cause-to-be-pressed."

Mērē-tẽ kuchh nahĩ kahā gayā, ōr hāmmī-bhar-kē āyā-hũ, ōr
Me-by anything not said went, and agreed-having come-I-am, and

kuchh rāh nahĩ pāttā.' Lōnḍī-nẽ kahā kī, 'pitā-jī,
any way not I-(am-)getting.' The-daughter-by it-was-said that, 'father,

yā tō kuchh-bhī bāt nā̃ hē. Tum bē-phikar rahō.'
this ind-ed any-even thing not is. Thou without-anxiety remain.'
Bīr^a^bal uṭh khaṛā huā.
Bīrbal having-arisen standing-up became.

Khēr, jib taṛ^a^kā huā, tō us lōnḍī-nē̃ kē kām karā, kī
Well, when dawn became, then that girl-by what deed was-done, that
ap^a^ṇā sab siṅgār karā ōr bahōt achchhī pusāk pahar-kē,
her-own all adornment was-made and very good dress put-on-having,
ōr kuchh kap^a^ṛē hāth-mē̃ lē-kē, Bād^a^sā-kē kilē-kē āgē-kū̃
and some clothes hand-into taken-having, the-Emperor-of fort-of before-to
likaṛ Jam^a^nā-par gaī. Bād^a^sā kilē-par chaḍh-kē
coming-out the-Jamnā-to went. The-Emperor the-fort-on mounted-having
Jam^a^nā-kī sēl kar-rahē-thē. Ak^a^bar-nē̃ dēkhā kī Bīr^a^bal-kī
the-Jamnā-of survey making-was. Akbar-by it-was-seen that Bīrbal-of
lōnḍī lattē dhō-rahī-hē. Bād^a^sā-nē̃ lōnḍī-tē̃ puchchhā
the-daughter clothes washing-is. The-Emperor-by the-girl-from it-was-asked
kī, 'ē lōnḍī, āj kyō̃ taṛ^a^kē-hī-taṛak lattē dhōwaṇ
that, 'O girl, today why very-early-in-the-morning clothes to-wash
āī-hē?' Jib us lōnḍī-nē̃ kahā kī, 'Bād^a^sā, āj
come-art-thou?' Then that daughter-by it-was-said that, 'Emperor, today
mērē bāp-kē laṛ^a^kā huā-hē.' Bād^a^sā-nē̃ chhōh-mē̃ â-kē
my father-to son has-been.' The-Emperor-by wrath-in come-having
kahā ki, 'arī lōnḍī, bhalā, kahī̃ mar^a^dū̃-kē bhī lōnḍē hōtē
it-was-said that, 'O girl, well, ever men-to also sons being-born
suṇē-hē̃.' Lōnḍī-nē̃ kahā kī, 'Bād^a^sā, bhalā, kahī̃ baḷad-kē
heard-are.' The-girl-by it-was-said that, 'Emperor, well, ever bullock-of
bhī dūdh hōtā suṇā-hē?' Jib Bād^a^sā-kū̃ kuchh bōl nahī̃ āyā. Ōr
also milk being heard-is?' Then the-Emperor-to any talk not came. And
lōnḍī-kū̃ kah-diyā kī, 'taṛ^a^kē-hī-taṛak Bīr^a^bal-kū̃ kachah^a^rī-mē̃
the-girl-to it-was-ordered that, 'early-in-the-morning Bīrbal court-into
bhēj-dē.'
send.'

Bīr^a^bal taṛ^a^kē-hī kachah^a^ṛī-mē̃ gayā. Bād^a^sā-nē̃
Bīrbal early-in-the-morning the-court-in went. The-Emperor-by
puchchhā kī, 'Bīr^a^bal, lāyā baḷad-kā dūdh?' Bīr^a^bal-nē̃
it-was-asked that, 'Bīrbal, broughtest(-thou) bullock-of milk?' Bīrbal-by
kahā kī, 'Bād^a^sā, salāmat, mē̃ tō kal
it-was-said that, 'Emperor, peace(-be-unto-thee), by-me indeed yesterday
taṛ^a^kē-hī lōnḍī-kē hāth bhēj-diyā-thā.' Bād^a^sā-kū̃
in-the-morning the-daughter-of hand(-by) (it-)sent-was.' The-Emperor-to
kuchh bōl na āyā.
any talk not came.

FREE TRANSLATION OF THE FOREGOING.

One day the Emperor Akbar told Bīrbal to bring him some bullock's milk, 'otherwise,' said he, 'I shall have you flayed alive.'[1] Filled with anxiety as to how he was to comply with this order, Bīrbal went home and lay down on his bed. His daughter wondered at his condition, and asked him what was the matter. 'Nothing,' said he. She persisted in enquiring the secret cause of his evident trouble, and at length he said to her, 'the Emperor has ordered me to bring him some bullock's milk, "or else," says he, "I'll have you squeezed in an oil-press." I had no reply to make, and I have come home after having accepted the task.' Said she, 'Father, this is a matter of very slight importance. Don't worry about it.' So Bīrbal got up and went about his daily business.

Well, early next morning, what did this girl do but dress herself up in all her ornaments and fine apparel, and carry a lot of soiled clothes down to the bank of the Jamna, where it flowed below the Emperor's fort. The Emperor was taking a walk on the battlements and saw Bīrbal's daughter washing clothes in the river. 'My girl,' said he, 'why have you come out to wash clothes so early in the morning?' 'Your Majesty,' she replied, 'because my father was brought to bed of a son this morning.' This made the Emperor angry, and he cried, 'you impudent girl, well, upon my word, who ever heard of men having babies?' She answered, 'well, upon my word, your Majesty, who ever heard of bullocks giving milk?' The Emperor had no reply to make to this retort, so he simply told her to tell her father to come to court the first thing the next morning.

Early next morning Bīrbal appeared in court, and the Emperor asked him if he had brought the bullock's milk. He replied, 'your Majesty, peace be upon you, I sent it yesterday by my daughter's hand.' The Emperor had no reply to make to this.

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[1] The procedure of this operation is to put the sufferer into an oil-press, and squeeze him out of his skin. Hence Bīrbal's reference to it later on. Bīrbal, as court-jester, should have made some witty retort, and thus got out of the difficulty. His ready tongue failed him on this occasion.

The language of the District of Muzaffarnagar is practically the same as that of Meerut. This will be evident from the following specimens, one of which is a portion of the Parable, while the other is a folk-tale.

[No. 4.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ.

VERNACULAR HINDÔSTÂNÎ. DISTRICT, MUZAFFARNAGAR.

SPECIMEN I.

एक आदमी-के दो बेट्टे थे। उन-में-ते छोट्टे-ने बाप्पू-ते कहा अक बाप्पू जोण-सा हिस्सा माल-में-ते मेरे बाँटे आवे-हे ओह मुझे दे। जिब उस-ने माल उन्हें बाँट दिया छोट्टे बेट्टे-ने थोड़े दिन पाछे सब कट्ठा कर-के दूर मुलक-में चला गया ओर व्हाँ-सी अपणा माल लुचपने-में खो-दिया। जिब जाँ ओह सारा खरच-में आ-लिया जिब उस मुलक-में काल पड़-गिया ओर ओह भुक्का हो-गिया। जिब-जाँ उस मुलक-में एक साहूकार-के जा लगा। उस-ने अपणे खेत्तों-में सूर चुगावण भेज्जा। उसे यह चाहणा थी अक जोण-सी छोलकाँ-ने सूर खाँ-हें उन-ते अपणा पेट भर-लूँ। वें भी उसे को ने देता। जिब सोधी-में आ-के केहा अक मेरे बाप्पू-के कितने नौकरों-कूँ रोट्टी मिलें-हें अर में भुक्का मरूँ। में उठ-के अपणे बाप्पू धोरे जाउँगा अर उस-से कहूँगा हे बाप्पू में असमान की अर तेरे हजूर-की बड़ी खता करी। इब में इस जोग्या नहीं रहा अक तेरा बेट्टा कुहाऊँ। मुझे अपणे नौकरों-में-ते एक-की ढाल बना॥

[No. 4.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ.

VERNACULAR HINDŌSTĀNĪ. DISTRICT, MUZAFFARNAGAR.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk yādʰmī-kē dō beṭṭē thē. Un-mẽ-tē chhoṭṭē-nē bāppū-tē
One man-of two sons were. Them-in-from the-younger-by the-father-to

kahā ak, 'bāppū, jōn-sā hissā māl-mẽ-tē mērē bãṭē
it-was-said that, 'father, whatever share property-in-from my in-share

āwē-hē oh mujhē dē.' Jib us-nē māl unhẽ bãṭ diyā,
is-coming that to-me give.' When him-by property to-them dividing was-given,

chhoṭṭē beṭṭē-nē thōṛē din pāchhē sab kaṭṭhā kar-kē dūr
the-younger son-by a-few days after all together made-having distant

mulak-mẽ chalā-gayā, ōr whã-sī apʰṇā māl luchʰpanē-mẽ
country-into it-was-gone-away, and there his-own property debauchery-in

khō-diyā. Jib-jã oh sārā kharach-mẽ ā-liyā, jib us
was-wasted-away. When that all expenditure-in was-brought, then that

mulak-mẽ kāl paṛ-giyā, ōr oh bhukkā hō-giyā. Jib-jã us
country-in famine fell, and he hungry became. Then that

mulak-mẽ ēk sāhūkār-kē jā lagā. Us-nē
country-in one rich-man-to going got-himself-engaged. Him-by

apʰṇē khettõ-mẽ sūr chugāwaṇ bhejjā. Usē yah chāhʰṇā thī
his-own fields-in swine to-feed he-was-sent. To-him this desire was

ak, 'jōṇ-sī cholʰkã-nē sūr khã-hẽ un-tē apʰṇā pēṭ
that, 'whatever husks swine are-eating those-with my-own belly

bhar-lũ.' Wẽ bhī usē kō nē dētā. Jib sōdhī-mẽ
I-may-fill.' Those even to-him anyone not used-to-give. Then sense-in

ā-kē kehā ak, 'mērē bāppū-kē kitʰnē
come-having it-was-said(-by-him) that, 'my father-of how-many

naukʰrõ-kũ roṭṭī milẽ-hẽ, ar mẽ bhukkā marũ. Mẽ uṭh-kē
servants-to bread is-given, and I hungry die. I arisen-having

apʰṇē bāppū dhōrē jāũgā ar us-sē kahũgā, "hē bāppū, mẽ
my-own father near will-go and him-to will-say, "O father, by-me

Ās̱mān-kī ar tērē hajūr-kī baṛī khatā karī, ib mẽ is
Heaven-of and thy presence-of great sin was-done, now I this-for

jōgā	nahĩ	rahā	ak	tērā	beṭṭā	kuhāũ.	Mujhē	apᵃṇē
worthy	*not*	*remained*	*that*	*thy*	*son*	*I-may-be-called.*	*Me*	*thy-own*
naukᵃrõ-mẽ-tō		ēk-kī	ḍhāl	banā."'				
servants-in-from		*one-of*	*like*	*make."'*				

[No. 5.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ.

VERNACULAR HINDÔSTÂNÎ. DISTRICT, MUZAFFARNAGAR.

SPECIMEN II.

A FOLK-TALE.

एक सकारी छोटे मुँह-के बासन्ह-में थोड़ी मठाई घाल-के जंगल-में बोझा-बोझा धरवाया। एक बन्दर-ने उस-ने देख-लिया। धोरे गया। मठाई देखी। जिभी बासन्ह-में हाथ दे-दिया और मुट्ठी भर-के मठाई काढणी चाही। इब जाँ लिकड़े तो किस ढाल लिकड़े। न-तो बर्तन का मुँह चौड़ा होत्ता-हे और न ओह मुट्ठी खोलता-हे। न-तो ओह लोभ-ते हटता न-तूँ उसे अकल रस्ता बताती अक मठाई-ने छोड़-दे और अपणी जान बचाने। होत्ते होत्ते यह हुआ अक सकारी आ-गया हर बन्दर पकड़-लिया। नेठम याही हाल उन लोग्गों-पे हे जो माल-के लोभ-में पड़-जात्ते-हें। अखीर-में उन्हें बड़ा सकारी मौत गिरफदार कर-के ले-जात्ता-हे॥

[No. 5.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

VERNACULAR HINDŌSTĀNĪ. DISTRICT, MUZAFFARNAGAR.

SPECIMEN II.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Ēk sakārī chhoṭṭē mũh-kē bāssanh-mẽ̃ thōṛī maṭhāī ghāl-kē
One hunter small mouth-of vessel-in some sweetmeat put-having
jaṅgal-mẽ̃ bollā-bollā dharyāyā. Ēk bandar-nē us-nē dēkh-liyā. Dhōrē
forest-in silently placed. One monkey-by that was-seen. Near
gayā. Maṭhāī dekkhī. Jibhī bāssanh-mẽ̃ hāth dē-diyā, ōr
he-went. Sweets he-saw. Then-even vessel-in hand was-put, and
muṭṭhī bhar-kē maṭhāī kāḍhʰṇī chāhī. Ib-jã̃ likʰṛē, tō
fist filled-having sweets to-take-out desired. Now it-may-come-out, then
kis ḍhāl likʰṛē. Na-tō bartan-kā mũh chauṛā
what manner it-may-come-out. Not-either vessel-of mouth wide
hottā-hai, ōr na oh muṭṭhī khōlʰtā-hē. Na tō oh lōbh-tē
becomes, and not he fist opening-was. Not either he avarice-from
haṭʰtā, na tũ̃ usē akal rastā batātī, ak miṭhāī-nē
would-withdraw, not or to-him wisdom a-way would-tell, that sweets
chhōṛ-dē, ōr apʰṇī jān bachāwē. Hottē-hottē
he-may-give-up, and his-own life he-may-save. Becoming-becoming
yah huā ak sakārī ā-gayā, har bandar pakaṛ-liyā.
this became that the-huntsman arrived, and the-monkey was-captured.
Nēṭham yāhī hāl un loggõ̃-pē hē, jō māl-kē lōbh-mẽ̃
Exactly this state those people-on is, who property-of covetousness-in
paṛ-jāttē-hẽ̃. Akhīr-mẽ̃ unhẽ̃ baṛā sakārī maut giraphʰdār kar-kē
falling-are. Last-at them great huntsman death caught made-having
lē-jāttā-hē.
takes-away.

FREE TRANSLATION OF THE FOREGOING.

A hunter once put some sweetmeats into a vessel with a narrow mouth, and quietly laid it down in the forest. A monkey saw it and went up to it. He saw the sweets

inside and at once put his hand in. He took a fistful and tried to pull his hand out. Come out it must, but how was it to come out? Neither would the mouth of the vessel become wider, nor would he open his fist. He wouldn't give up his greediness, nor did his wits tell him to give up the sweets and save his life. In process of time the hunter arrived, and caught the monkey.

This is exactly the fate of those people who fall into the pit of covetousness. In the end the Great Huntsman, Death, catches them and takes them away.

It is unnecessary to give any example of the Vernacular Hindōstānī of Sahāranpur. It is the same as that exhibited in the preceding specimens. The only peculiarities which I have noted are the use of the word *hōr* for 'and,' and the less frequent occurrence of doubled consonants.

Similar remarks apply to the dialect of the Dun proper in Dehra Dun District. In Jaunsar-Bawar the language is an altogether different one,—Jaunsārī, a dialect of Western Pahāṛī. The number of speakers of Vernacular Hindōstānī in these two districts is—

Saharanpur	970,000
Dehra Dun	90,000

WESTERN ROHILKHAND.

To the east of the Upper Doab, across the Ganges, lies Rohilkhand. The dialect of Eastern Rohilkhand is Braj Bhākhā and will be subsequently dealt with,—*vide* pp. 312 ff. Western Rohilkhand includes the State of Rāmpur and the two districts of Moradabad and Bijnaur. Here the dialect is Hindōstānī, and the Vernacular is much nearer the literary form of that speech than even the dialect of the Upper Doab. In fact the only difference is a slight broadening of the pronunciation, by which a final *ō* becomes *au*, and a final *ē* becomes *ai*. I have also noted the occasional use of *kũ* instead of *kō* as the sign of the Accusative-Dative, and the common instrumental in *õ*, as in *bhūkhõ*, by hunger. In other respects the dialect of Western Rohilkhand does not differ from literary Hindōstānī. This will be evident from the following extract from the version of the Parable of the Prodigal Son which comes from Bijnaur.

[No. 6.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

VERNACULAR HINDŌSTĀNĪ. DISTRICT, BIJNAUR.

एक आदमी-के दो बेटे थे। उन-में-से छोटे-ने बाप-से कहा कि जो कुछ मेरे हिस्से-की चीज है मुझे बाँट दे। तब उस-ने उस-के हिस्से-का माल बाँट-दिया। थोड़े दिन बाद छोटा बेटा सब माल-कूँ ले-कर परदेस-को चला गया और वहाँ सब माल कुचाल-मैं खो-दिया और उस-के पास कुछ नहीं रहा। उस मुल्क-मैं भारी काल पड़ा और वुह कंगाल होने लगा। तब उस देस-के एक अमीर-के पास चला गया। उस-ने अपने खेतों-में सुवर चराने भेज-दिया। और वुह उन छिलकों-से जो सुवर खा-कर छोड़-देते अपना पेट भरता और कोई आदमी उसे कुछ नहीं देता। फिर जब उस-को सुध आई तब उस-ने सोचा कि मेरे बाप-के बहुत-से मिहंत्यों-को खाने-को है और वुह बच रहता-है और मैं भूखों मरता-हूँ। मैं अपने बाप-के धोरे जाऊँगा॥

TRANSLITERATION AND TRANSLATION.

Ēk ād^amī-kē dō bēṭē thē. Un-mẽ-sē chhōṭē-nē bāp-sē
One man-of two sons were. Them-in-from the-younger-by the-father-to
kahā ki, 'jō-kuchh mērē hissē-kī chīj hai mujhē bãṭ-dē.'
it-was-said that, 'whatever my share-of thing is to-me dividing-give.'
Tab us-nē us-kē hissē-kā māl bãṭ diyā. Thōṛē din
Then him-by his share-of property having-been-divided was-given. A-few days
bād chhōṭā bēṭā sab māl-kũ lē-kar par-dēs-kō chalā-gayā,
after the-younger son all property taken-having foreign-land-to went-away,
aur wahã sab māl kuchāl-maĩ khō-diyā, aur us-kē pās kuchh
and there all property evil-conduct-in was-wasted, and him-of near anything
nahĩ rahā. Us mulk-maĩ bhārī kāl paṛā aur wuh kaṅgāl hōnē
not remained. That country-in heavy famine fell and he indigent to-be
lagā. Tab us dēs-kē ēk amīr-kē pās chalā-gayā. Us-nē
began. Then that country-of one rich-man-of near he-went. Him-by
ap^anē khētaũ-mẽ suwar charānē bhēj-diyā. Aur wuh un chhil^akaũ-sē,
his-own fields-in swine to-feed he-was-sent. And he those husks-with,

jō suwar khā-kar chhōṛ-dētā, apʿnā pēṭ bharʿtā,
which swine having-eaten used-to-leave, his-own belly he-used-to-fill,
aur kōī ādʿmī usai kuchh nahī̃ dētā. Phir jab us-kō sudh
and any man to-him anything not used-to-give. Again when him-to sense
āī, tab us-nē sōchā ki, 'mērē bāp-kē bahut-sē
came, then him-by it-was-thought that, 'my father-of many
mihantyaũ-kō khānē-kō hai, aur wuh bach rahʿtā-hai, aur maĩ
labourers-to eating-for is, and that saved remains, and I
bhūkhõ marʿtā-hũ. Maĩ apʿnē bāp-kē dhōrē jāũgā.'
from-hunger dying-am. I my-own father-of near will-go.'

AMBALA.

The boundary line between Western Hindī and Pañjābī passes through the district of Ambala. *Taḥṣīls* Rupar and Kharar, in the west of the district, speak Pañjābī, the rest of the district Western Hindī. The frontier between the two languages may be taken as the river Ghaggar.

The east of Ambala is separated from Saharanpur by the river Jamna, and the language of the Western Hindī tract of the former district differs very slightly from the vernacular Hindōstānī of the Upper Doab. It has naturally more of a Pañjābī flavour as we go west, and moreover, the speech of the lower castes has a stronger tincture of that language than that of the rest of the people.

For instance, the language spoken round Dera Basi, near the Ghaggar, which is called by its speakers '*Pahār-talī*,' or the tongue of the country at the foot of the hills, has even Pañjābī phrases like *us-dā*, of him, though, on the whole, it is distinctly Hindōstānī. Similarly, a folk-tale from Chachhrauli, which is in the State of Kalsia, in the extreme east of the district, although so near to Saharanpur, has the Pañjābī form *laggiā*, for 'he began.' This was because the version was in the language of a Chamār grass-cutter.

The average Vernacular Hindōstānī of the Hindī area of Ambala is, however, on the whole remarkably free from Pañjābī influence. This will appear from the two specimens of it which I append, *viz.* a portion of a version of the Parable of the Prodigal Son, and a statement made in court by an accused person. I further give the folk-tale mentioned above, which was told at Chachhrauli by a Chamār.

The district of Ambala includes two portions of the State of Kalsia, and it is convenient to consider the number of speakers of Vernacular Hindōstānī in the three areas together. We must also include some speakers of the same dialect who live in Nizāmat Panjaur of the Patiala State, which lies close to Ambala city. The number of speakers is as follows :—

Ambala proper	506,500
Kalsia (Chachhrauli)	40,233
Kalsia (near Dera Basi)	18,933
Patiala (Panjaur)	136,500
TOTAL for Ambala	702,166

In the specimens which illustrate the average dialect of Ambala we may note the influence of Pañjābī in the use of *kihā*, for 'said'; *bā̃ḍᵉnā*, not *bā̃ṭᵉnā*, to divide; and the use of *nū̃* or *nõ̃* to indicate the dative. Amongst other local forms, we may note *õr* or *hōr*, and; *pachᵉkārā*, not *puchᵉkārā*, kissed; *mā̃*, in; *man-nū̃*, to me, and the employment of an oblique plural in *ã̃*, not *õ̃*, as in *dōnã̃-nū̃*, to both, and several other examples.

[No. 7.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ.

VERNACULAR HINDÔSTÂNÎ. DISTRICT, AMBALA.

SPECIMEN I.

एक आदमी-के दो छोकरे थे। उन-माँ-ते छोटे छोकरे-ने अपने बाप-ते किहा कि मन-नूँ जो हिँसा घर-माँ-ते आवे-हे ओह मेरा मन-नूँ बाँड-दे। तो बाप-ने दोनाँ-नूँ बाँड-दिया। थोरे दिनाँ पिच्छे ओह छोकरा ढेर-सारा जमा कर-के परदेस चला-गया। वहाँ उस-ने अपना सारा रुपया लचपन्याँ-माँ खो-खिँडा-दिया। ओर जब सारा रुपया बरोबर हो-लिया वहाँ काल पड़ गया। तो फेर वहाँ तंग होन लगा। ओर एक तकड़े-से जिमींदार-के नोकर जा लगा। उस जिमींदार-ने उस-नों अपने खेताँ-माँ सूँवर चगाने भेजा। उस-के जी-माँ यूँ आई कि जिन छोलकाँ-नों सूँवर खायें-हें उन-से अपना पेट भर-लूँ। पर उसे कोई नहीं दे-या। तो फेर उस-नों अकल आई कि मेरे बाप-के कितने-ही नोकर रोटी खायें-हें होर में भूका मरूँ-हूँ। अब में अपने बाप-के पास जाऊँगा ओर उस-नों कहूँगा कि मेरे-ते रब-का ओर तेरा कसूर हुआ-हे ओर अब में इस लायक नहीं हूँ कि तेरा बेटा कुहाऊँ। मन-नूँ भी अपने नोकरों-माँ नोकर कर-के राख-ले। फेर ओह वहाँ-ते अपने बाप ओड़ी चला। होर ओह अजों दूर था कि उसे देख-के उस-के बाप-ने तरस आया। दोड-के झंफी-पाली ओर उसे पचकारा॥

[No. 7.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

VERNACULAR HINDŌSTĀNĪ. DISTRICT, AMBALA.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk ādʰmī-kē dō chhōkʰrē thē. Un-mã̄-tē chhōṭē chhōkʰrē-nē
One man-of two sons were. Them-in-from the-younger son-by

apʰnē bāp-tē kihā ki, 'man-nũ̄ jō hĩssā ghar-mã̄-tē āwē-hē
his-own father-to it-was-said that, 'me-to what share house-in-from comes

oh mērā man-nũ̄ bã̄ḍ-dē.' Tō bāp-nē dōnã̄-nũ̄ bã̄ḍ
that mine me-to dividing-give.' Then the-father-by both-to dividing

diyā. Thōṛē dinã̄ pichchhē oh chhōkʰrā ḍhēr-sārā
(riches-)were-given. A-few days after that boy heap-all

jamā-kar-kē par-dēs chalā-gayā. Wahã̄ us-nē apʰnā
collected-made-having a-foreign-land(-to) went-away. There him-by his-own

sārā rupʰyā luchʰpanyã̄-mã̄ khō-khĩḍā-diyā. Ōr jab sārā
all rupee debauchery-in was-lost-(and-)frittered-away. And when all

rupʰyā barōbar hō-liyā, wahã̄ kāl paṛ-gayā. Tō phēr wahã̄ taṅg
money levelled became, there famine fell. Then again there troubled

hōn lagā. Ōr ēk takʰṛē-sē jimĩdār-kē nōkar jā
to-be he-began. And one well-to-do landlord-of servant going

lagā. Us jimĩdār-nẽ̄ us-nȭ apʰnē khētã̄-mã̄ sũ̄war
got-himself-employed. That landlord-by him-to his-own fields-in swine

chagānē bhējā. Us-kē jī-mã̄ yũ̄ āī ki, 'jin chhōlʰkã̄-nȭ sũ̄war
to-feed it-was-sent. His mind-in this came that, 'what husks swine

khāyẽ̄-hẽ̄, un-sē apʰnā pēṭ bhar-lū.' Par usē kōī nahĩ
are-eating, those-with my-own belly I-may-fill.' But to-him anyone not

dē-thā. Tō phēr us-nȭ akal āī ki, 'mērē bāp-kē kitʰnē-hī
was-giving. Then again him-to senses came that, 'my father-of how-many-indeed

nōkar rōṭī khāyẽ̄-hẽ̄ hōr mẽ̄ bhūkā marũ̄-hũ̄. Ab mẽ̄ apʰnē
servants bread eat and I hungry am-dying. Now I my-own

bāp-kē pās jāũ̄gā ōr us-nȭ kahũ̄gā ki, "mērē-tē Rab-kā aur
father-of near will-go and him-to I-will-say that, "me-by God-of and

tērā kasūr huā-hē. Ōr ab mẽ̄ is lāyak nahĩ hũ̄ ki
thee-of sin has-been-committed. And now I this worthy not am that

tērā bēṭā kuhāũ. Man-nũ-bhī ap^{h}nē nōk^{h}rõ-mã̃ nōkar kar-kē
thy son I-may-be-called. Me-also thy-own servants-among servant making
rākh-lē.'' ' Phēr oh wahã̃-tē ap^{h}nē bāp ōṛī chalā. Hōr oh ajõ
keep.'' ' Again he there-from his-own father towards started. And he yet
dūr thā ki usē dēkh-kē us-kē bāp-nē taras āyā. Dōṛ-kē
far-off was that him seen-having his father-to compassion came. Run-having
jhamphī-pālī ōr usē pach^{h}kārā.
embrace-was-taken and as-for-him it-was-kissed.

[No. 8.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ.

VERNACULAR HINDÔSTÂNÎ. DISTRICT, AMBALA.

SPECIMEN II.

मुसम्मात महताबी मेरी घर-वाली-नूँ ताप चोथ्या दो साल-से आता-था। गात-माँ सत्या नहीं रही-थी। फेर एक-दिन मुसम्मात महताबी घर गशी खा-कर गिर-पड़ी। उस-के गिर-कर चोट लग-गई। हत्था चक्की-का ओर लकड़ि-याँ वहाँ पड़ी थी। में-ने मारी नहीं है। मेरे घर-की ओरत है। फेर नानक-ने कदावत-से थाने-माँ लिखा-दिया कि लेखू ओर हमारी चाची आपस-में घर-में बोल रहे-हैं। फेर मेरी ओरत-नूँ थाने-माँ बुला-लिया। मेरी ओरत-ने कह-दिया कि मन-नूँ मारा नहीं ओर ना छेता-है। यह मालिक है में ओरत हूँ। फेर हमारा थानेदार साहब-ने चलान कर-दिया॥

[No. 8.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

VERNACULAR HINDŌSTĀNĪ. DISTRICT, AMBALA.

SPECIMEN II.

(Statement in Court of an accused Person.)

TRANSLITERATION AND TRANSLATION.

Musammāt Mahᵃtābī mērī ghar-wālī-nũ̃ tāp chōthyā dō sāl-sē
Musammāt Mahtābī my wife-to fever quartan two years-from

ātā-thā. Gāt-mã̃ satyā nahĩ̃ rahī-thī. Phēr ēk din Musammāt
coming-was. Body-in strength not remaining-was. Again one day Musammāt

Mahᵃtābī ghar gaśī khā-kar gir-paṛī. Ūs-kē gir-kar
Mahtābī (in-)the-house swooning eaten-having fell-down. Her-of fallen-having

chōṭ lag-gaī. Hatthā chakkī-kā ōr lakᵃṛiyã̃ wahã̃ paṛī-thī.
hurt was-caused. The-handle grinding-stone-of and firewood there lying-were.

Mẽ̃-nē mārī nahĩ̃ hē. Mērē ghar-kī ōrat hē. Phēr Nānak-nē
Me-by struck not she-is. My house-of woman she-is. Again Nānak-by

kadāwat-sē thānē-mã̃ likhā-diyā ki, 'Lēkhū ōr hamārī
enmity-from police-station-in it-was-got-written-down that, 'Lēkhū and my

chāchī āpas-mẽ̃ ghar-mẽ̃ bōl-rahē-hẽ̃.' Phēr mērī ōrat-nũ̃
aunt each-other-in house-in speaking-are.' Again my wife-to

thānē-mã̃ bulā-liyā. Mērī ōrat-nē kah-diyā ki, 'man-nũ̃ mārā
police-station-in it-was-called. My wife-by it-was-said that, 'me-to-it struck

nahĩ̃, ōr nā chhētā-hē. Yah mālik hē, mẽ̃ ōrat hũ̃.' Phēr hamārā
not, and not it-beaten-is. This lord is, I wife am.' Again our

thānēdār sāhab-nē chalān kar-diyā.
the-police-sergeant sāhib-by despatch was-made.

FREE TRANSLATION OF THE FOREGOING.

My wife, Musammāt Mahtābī, had been suffering from quartan ague for two years, and had become very weak. One day she fell down in a swoon at the house, and was hurt by the fall. There was the handle of a grinding-mill and some fuel lying there. I did not beat her, she is my wife. It was Nānak who through enmity reported at

the police station that I, Lēkhū, and my wife, his aunt, were quarrelling at home. My wife was thereupon sent for to the police station. She stated that no one had beaten her or struck her. That I was her lord and she my wife. The police sergeant then sent us off to court.

The following is a specimen of the dialect of the lower castes of the Ambala district. It is a folk-tale told by a Chamār of Chachhrauli.

Note the way in which a postposition is added, not to the noun itself, but to an oblique genitive, as in *chamār-kē-nē*, by a chamār. The dialect is fond of omitting aspirates, as in *bī* for *bhī*, also; *mujē* for *mujhē*, to me; *tā* for *thā*, was.

The sign of the case of the agent is *nai*, *nē* or *nã*. Both *un-nai* and *an-nai* are used for 'by them.' *Yã* and *jã* both mean 'thus.' *Pān* is 'five.' The influence of Pañjābī is shown in present participles like *jāndā*, knowing; in past participles in *iā*, like *laggiā*, began, *dēkhiā*, saw; and in the use of postpositions, such as *nāl*, with.

[No. 9.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

VERNACULAR HINDŌSTĀNĪ. DISTRICT, AMBALA.

SPECIMEN III.

(DIALECT OF LOWER CASTES.)

इक चमार-कै-ने अपनी माँ-नूँ किहा अकै मैं अपनी बय्यर-नूँ लियाऊँ। बई मुजे पान सेर खिल्लाँ दे-दे। बस उन-माँ-ते गाओने ते। गाड़ी जा-कै देखिआ बाल-माँ डावन लग्गिआ। खिल्लाँ उड़-गईं गाओने रह-गए। बस ओह यूँ कहंदा चलिआ गिया अकै आवें जाएँ। चिड़ियाँ-माराँ-ने छेत-दिया अकै म्हारी चिड़ियाँ डाए-दीं। बस उनैं पूछनै लग्गिआ भई किक्कर कहूँ। उन-नै किहा कि लै-लै-जाओ अर धर-धर-जाओ। बस साहब गाड़ी मर-गिया-था मुरदा। अन-नै छेतिआ कि तू बे-सगन बोलिआ। ऐसी कहो ऐसी कहीं ना होए। बस ओह जूँ बी कहंदा चलिआ गिया। बई ऐसी कहीं ना होई। बाह उन-नों बिआह-वालियाँ-ने छेत-दिया अकै यूँ कहो बई ऐसी बोंह कहीं हो। अग्गे गाँव-माँ लग रही-ती आग। उन-नाँ छेत-दिया कि म्हारे लग-रही आग तू कहे ऐसी सब कहीं हो। ओह अपने गाँव-माँ चलिआ-गिआ अपनी सास पास। बस साँझ-नूँ उसे रताँदा होइ गिया। रोटी-पर बुलाया रोटी खाने-नूँ। सास चुपकी चुपकी लग्गी उस-पा रोटी पावन। उन-ने उठाइ-कै थाली मारी अपनी सास-कै माथे-नाल बई कुत्ता लग गिया नाल। रात होई ओह पसाब करन गिया। अपने-के बहाने अपनी सास-के माँजे-पर चढ़-गिया। ओह बोली कौन है। कहन लग्गिआ तेरी चोट लग्गी रात। मैं देखन आया। ना बेट्टे मेरे नाहीं लग्गी। बस ओह कहन लग्गिआ जूँ-तान नाहीं मैं जांदा। मेरे माँजे-पर छोडि-आ तो जानागा। छोड-आई॥

[No. 9.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

VERNACULAR HINDŌSTĀNĪ. DISTRICT, AMBALA.

SPECIMEN III.

(DIALECT OF LOWER CASTES.)

TRANSLITERATION AND TRANSLATION.

Ikk chamār-kē-nē apʰnī mā̃-nū̃ kihā akē, 'maĩ
One leather-worker-by his-own mother-to it-was-said that, 'I
apʰnī bayyar-nū̃ liyāū̃, baī, mujē pān sēr khillā̃ dē-dē.'
my-own wife bring, O-you, to-me five seers parched-maize give.'
Bas, un-mā̃-tē gāonē tē. Gāṛī jā-kē dēkhiā
Enough, them-in-from hard-grains were. Further going it-was-seen
bāl-mā̃ ḍāwan laggiā. Khillā̃ uṛ-gaĩ, gāonē
wind-in to-be-winnowed began. Parched-grains blew-away, hard-grains
rah-gaē. Bas, oh yū̃ kahʰndā chaliā-giyā akē, 'āwē̃
remained. Enough, he thus saying went-on that, 'let-them-come
jāē̃.' Chiṛiyā̃-mārā̃-nē chhēt-diyā akē, 'mhārī chiṛiyā̃
let-them-go.' Bird-catchers-by he-was-beaten that, 'our birds
ḍāē-dī̃.' Bas unaĩ pūchhʰnai laggiā, 'bhaī,
were-caused-to-fly-away.' Enough them to-ask he-began, 'brother,
kikkar kahū̃?' Un-nai kihā ki, 'lai-lai-jāō, ar
how should-I-say?' Them-by it-was-said that, 'take-take-go-away, and
dhar-dhar-jāō.' Bas, sāhab, gāṛī mar-giyā-tā murʰdā. An-nai
put-put-go.' Enough, sir, further died-gone-was a-corpse. Them-by
chhētiā ki, 'tū bē-sagan bōliā, aisī kahō "aisī kahī̃
he-was-beaten that, 'thou ill-omen spakest, thus say "such anywhere
nā hō."' Bas, oh jū̃ bī kahʰndā chaliā-giyā, 'baī,
not may-be."' Enough, he thus also saying went-on, 'O-you,
aisī kahī̃ nā hōī.' Bāh, un-nō̃ biāh-wāliyā̃-nē chhēt-diyā
such anywhere not may-be.' Afterwards, him marriage-men-by he-was-beaten
akē, 'yū̃ kahō, "baī, aisī bōh-kahī̃ hō."' Aggē
that, 'thus say, "O-you, such many-wheres may-be."' Further-on
gā̃w-mā̃ lag-rahī-tī āg. Un-nā̃ chhēt-diyā ki 'mhārē
village-in raging-was a-fire. They thrashed that '(in-)our(-village)

lag-rahī āg, tū kahē, "aisī sab-kahĩ hō."' Oh apʿnē
raging-is a-fire, you say, "so everywhere may-be."' He his-own
gãw-mã chaliā-giyā apʿnī sās pās. Bas, sãjh-nũ
village-into went his-own mother-in-law near. Enough, evening-in
usō ratãdā hōi-giyā. Rōṭī-par bulāyā, rōṭī khānē-nũ.
to-him night-blindness became. Bread-on he-was-called, bread eating-for.
Sās chupʿkī chupʿkī laggī us-pā rōṭī pāwan.
The mother-in-law silently silently began him-near bread to-put.
Un-nē uṭhāi-kē thālī mārī apʿnī sās-kē māthē-nāl,
Him-by raised-having the-dish was-struck his-own mother-in-law-of head-on,
baī kuttā lag-giyā-nāl. Rāt hōī oh pasāb karan
that a-dog is-joined-with(-him-in-eating). Night became he water to-make
giyā. Apʿnē-kē bahānē apʿnī sās-kē mãjē-par
went. His-own pretence-under his-own mother-in-law-of cot(-on)-to
chaṛh-giyā. Oh bōlī 'kaun hai?' Kahan laggiā 'tērī chōṭ
he-climbed. She spoke 'who is?' To-say he-began 'thy hurt
laggī rāt. Maĩ dēkhan āyā.' 'Nā beṭṭē, mērē
was-received at-night. I to-see came.' 'No son, (on-)my(-body)
nāhĩ laggī.' Bas, oh kahan laggiā, 'jũ-tān nāhĩ maĩ jāndā.
not was-received.' Enough, he to-say began, 'thus not I believing.
Mērē mãjē par chhōḍi-ā, tau jānāgā.' Chhōḍ āī.
My couch on leaving-come, then I-shall-know.' Leaving she-came.

FREE TRANSLATION OF THE FOREGOING.

A cobbler once asked his mother for five seers of parched maize, as he wanted to go off to bring home his wife. Among what she gave him were some hard, unparched grains. As he went along the wind began to winnow his load, and blew away the parched grain, but left the heavy hard ones behind. Not caring a bit, he went along saying, 'let them come, let them go,' meaning it was all the same to him.

As he went along saying this, whom should he meet but some bird-catchers. 'What's that you're saying?' said they. 'Let them come, let them go,' replied he. So they beat him. 'That's not the thing to say to bird-catchers,' said they, 'you *have* let go the birds we caught.' 'I am very sorry,' said he. 'What *should* I say?' 'Why, you should say, "catch plenty of 'em, and carry plenty of 'em home,"' answered they.

Well, Sāhib, he went along the road saying, 'catch plenty of 'em, and carry plenty of 'em home,' when whom should he meet but a funeral procession carrying a corpse to the burning-place. 'Catch plenty of 'em, and carry plenty of 'em home,' says he. Then the mourners gave him a thrashing for using ill-omened language. 'I'm very sorry,' says he, 'but what *should* I say?' 'Why, of course,' replied they, 'when you meet a funeral you should say "ah, may the like of this never happen again."'

So he went along saying, 'ah, may the like of this never happen again,' and, by and bye, he met a wedding party. 'Ah, may the like of this never happen again,' says he. So they beat him. 'What *should* I say?' says he. 'Why, of course,' answered they, 'when you meet a wedding you should say, "may this happen over and over again."'

So he went along saying, 'may this happen over and over again,' when he came to a village on fire. So the villagers beat him, because he wanted fires like that everywhere.

At length he got to his mother-in-law's house. Evening came, and he was moonblind. They called him in to dinner. His mother-in-law put his dinner quietly down before him. He thought she was a dog wanting to share his dinner, so he hit her on the head with his dish.

When night fell he had to get up for a certain purpose, and when he came back climbed on to his mother-in-law's bed thinking that it was his own. 'Who's there?' said she. Said he, 'I am only come to see if you are still sore from the blow I gave you.' 'Not a bit, my son,' replied she. Then said he, 'I don't believe it. I won't believe it till you get off my bed.' So she got off.

(Here the story ends abruptly. I am not certain that I have given the correct meaning of the last two sentences. It is the best sense I can make of it.)

BĀNGARŪ, JĀṬŪ OR HARIĀNĪ.

This dialect is spoken in the South-East Panjab, in the country to the north and west of Delhi, on the west of the Jamna. Its habitat is more particularly described in the Introduction (pp. 66 ff.). It is the Vernacular Hindōstānī of the Upper Doab much mixed with Pañjābī and Rājasthānī. A full account of its peculiarities will be found in the description of the Bāngarū of Karnal which follows. Its most prominent characteristics are the oblique plural of substantives which (as in Dakhinī Hindōstānī) follows Pañjābī and Rājasthānī in ending in *ã*, not *õ*, and the employment of the Rājasthānī verb substantive *sũ*, I am.

BĀNGARŪ OF KARNAL AND PATIALA (NIRWANA).

The Bāngarū of Karnal and of the country round Nirwana in Patiala resembles in many respects the Vernacular Hindōstānī of Muzaffarnagar on the other side of the river Jamna. On the other hand it has all the typical peculiarities of the mixed dialects of the Eastern Panjab. It is in this latter point sharply distinguished from the dialect of Ambala, which is the same as that of the Upper Doab, with a varying amount of peculiarities borrowed from Pañjābī. The specimens of Ambala show hardly any of the marks which distinguish Bāngarū from the dialect of Muzaffarnagar, such, for instance, as the employment of *sũ* to mean 'I am.' The only book describing Bāngarū that I have seen is *Jāṭū, being some grammatical notes and a glossary of the language of the Rohtak Jāṭs*, by Mr. E. Joseph, I.C.S., which originally appeared in the Journal and Proceedings of the Asiatic Society of Bengal (N. S.), Vol. VI (1910), pages 693 ff. Free use has been made of this in writing the present account. The following are the main peculiarities of Bāngarū which appear in the specimens.

PRONUNCIATION.

The vowel scale is not very definite. Thus we have *kohāũ* for *kahāũ*, I may be called; *rehyā* for *rahā*, remained; *jubāb* for *jawāb*, an answer; *bōhat* for *bahut*, much. The vowel *ē* and the diphthong *ai* are freely interchanged. Thus, the postposition of the instrumental and dative, *nē*, is often written *nai*, and the postposition of the dative and the ablative is both *tē* and *tai*. Similarly, the oblique form of the genitive postposition is both *kē* and *kai*. There is the same preference for cerebral *ṇ* and *ḷ* which we have noted in the Upper Doab, as in *apᵉṇā*, own; *hōṇā*, to be; *kāḷ*, famine; *chaḷaṇ*, conduct. When *l* is doubled, it is protected from cerebralisation, as in *chāllᵉṇā*, not *chāḷḷᵉṇā*, to go; *ghāllᵉṇā*, not *ghāḷḷᵉṇā*, to send. The sound of *ḍ* is preferred to that of *ṛ*, as in *baḍā*, not *baṛā*, great. The specimens, however, give a few instances of *ṛ*, as in *paṛā*, he fell; *nēṛē*, near, and Mr. Joseph gives an example of *ṛ* becoming *l* in *khalā*, for *khaṛā*, erect. There is the same tendency as in the Upper Doab to double medial consonants, with shortening of a preceding long vowel. When the preceding vowel is *ā*, it is not shortened in writing, but is pronounced short, like the *a* in the German 'mann.' Examples of this doubling are *chāllyā*, he went; *ghāllyā*, he sent; *lāggē*, they began; *rājjī*, pleased; *bhittar*, within; *bhukkā*, hungry; *kāll*, tomorrow, but *kāl*, time, with a real long *ā*.

DECLENSION.

Nouns are declined much as in ordinary Hindōstānī, except that the oblique plural ends in *ã*, not *õ*. We have noted a few sporadic cases of this in the Upper Doab,

and some more in Ambala. Here, as in Dakhinī Hindōstānī, Pañjābī, and Rājasthānī, it is the rule. The following are examples of the declension of substantives :—

Sing.		Plur.	
Nominative.	Oblique.	Nominative.	Oblique.
ghōṛā, a horse	*ghōṛē*	*ghōṛē*	*ghōṛā̃*
bābbū, a father	*bābbū*	*bābbū*	*bābbuā̃*
din, a day	*din*	*din*	*dinā̃*
khēt, a field	*khēt*	*khēt*	*khētā̃*
māṇas, a man	*māṇas*	*māṇas*	*māṇ^asā̃*
baras, a year	*baras*	*baras*	*bar^asā̃*
chhōrī, a girl	*chhōrī*	*chhōryā̃*	*chhōryā̃*
bayyar, a woman	*bayyar*	*bayyarā̃*	*bayyarā̃*.

Note that the feminine nouns are irregular.

The postpositions are employed rather indefinitely. In several instances, the same postposition is used for more than one case. The genitive takes *kā* as in ordinary Hindōstānī. Its masculine oblique form is *kē* or *kai*. *Nē* or *nai* is used not only for the case of the Agent, but also to indicate the dative and the accusative, corresponding to the Hindōstānī *kō*, thus, *par-dēs-nē*, to a foreign country. *Tī*, *tē*, or *tai*, is properly the sign of the ablative as in Hindōstānī, but is also used for the dative and the accusative, as in *mai-nē chhōrē-tī māryā*, I struck the boy. 'In' is *mẽ* or *maĩ*. *Kānī-tī* is given as a sign of the ablative. A good example of the twofold meaning of *tī*, *tē*, or *tai*, is in the sentence *un rōpaya-tī us-tī lē-lō*, take those rupees from him. *Sitē* forms an instrumental, as *jīwaryā̃-sitē*, (bind) with ropes.

The **Pronouns** show several peculiar forms. The first two personal pronouns are—

		I.	Thou.
Sing.	Nom.	*maĩ*	*thũ*, *tũ*, *taũ*.
	Gen.	*mērā*, *marā*	*tērā*, *tarā*.
	Agent	*mai-nē*, *mannē*, *mannai*	*tai-nē*, *tannē*, *tannai*.
	Dat.	*mannē*, *mannai*	*tannē*, *tannai*.
Plur.	Nom.	*ham*, *hamẽ*	*tham*, *tamhẽ*.
	Gen.	*mhārā*	*thārā*.
	Agent	*mhā-nē*, *-nai*	*thā-nē*, *-nai*.
	Dat.	*mhā-nē*, *-nai*	*thā-nē*, *-nai*.

The Demonstrative pronouns are *yăŭh*, *yoh*, *yū*, this; nom. fem. *yāh*; sing. obl. *is*; nom. plur. *yē*, *yaĩ*; obl. *in*: *ăŭh*, *oh*, he, that; nom. fem. *wāh*; sing. obl. *us*; plur. *waĩ*, *oh*; obl. *un*. The relative pronoun is *jō* or *jauṇ*, obl. sing. *jis*. The interrogative pronouns are *kauṇ*, who? obl. sing. *kis*; and *kē* or *kai*, what? *Ib* is 'now.'

VERBS.

A.—Auxiliary Verbs and Verbs Substantive.

The present tense is as follows :—

	Sing.	Plur.
1.	*sũ, sã*, I am	*saĩ, sẽ, sã.*
2.	*sai, sẽ*	*sõ.*
3.	*sai, sẽ*	*saĩ, sẽ.*

This is the usual form. Sometimes *h* is substituted for *s*, so that we get *hũ*, etc.

The past tense is *thã*, etc., as in Hindōstānī.

B.—Active Verb.

The tense which in Hindōstānī is employed as a present subjunctive, is here also employed in its original sense of a simple present. It is conjugated as follows, closely agreeing with Dakhinī Hindōstānī.

	Sing.	Plur.
1.	*mārũ, mārã*, I strike	*māraĩ, mārẽ, mārã.*
2.	*mārai, mārẽ*	*mārõ.*
3	*mārai, mārẽ*	*māraĩ, mārẽ.*

The definite present is formed either by suffixing the present tense of the auxiliary verb to the present participle, as in book-Hindōstānī, or to the simple present, as in the Upper Doab. Thus, *maĩ mārᵉdã-sũ* or *maĩ mārũ-sũ*, I am striking.

The imperfect is formed by conjugating the past tense of the verb substantive with the present participle, as in book-Hindōstānī, or with the verbal noun in *ẽ*, as in the Upper Doab. Thus, *maĩ mārᵉdã-thã*, or *maĩ mārẽ-thã*, I was striking. In Rohtak the principle followed is the same as that of the definite present, as in *maĩ mārũ-thã*, I was striking.

The future is formed, on the same principle as in Hindōstānī, by suffixing *gã* (*gẽ*, *gĩ*) to the simple present. Thus, *mārãgã*, I shall strike.

The past tenses are formed from the past participle on the usual principle. Thus, *mannẽ māryã*, I beat him.

Mr. Joseph gives a past conditional formed either as in Hindōstānī, or, more usually, by suffixing *hai* to the simple present. The latter principle is that followed by Lahndã, which suffixes *hã* in the same way. Examples of each form of this tense, given by Mr. Joseph, are :—

(1) *Jẽ thōṛã pānī na hõtã, tõ tōṛ charh jātã*, if so little water had not been (running), it would have flowed up (on to the fields).

(2) *Jẽ maĩ nyũ karũ-hai, tõ maĩ marũ-(hai)*, if I had done so, I should have died. As indicated by marks of parenthesis the *hai* may be omitted in the apodosis.

The present participle is *mārᵉdã*, with *d* instead of *t*.

The past participle is *māryã* ; masc. obl. *mārẽ* ; fem. *mārĩ*.

The infinitive is *māraṇ* or *mārᵉṇã*.

The irregular verbs seem to be as in ordinary Hindōstānī, except that I have note *l*, *āṇ-kai*, having come; and *mannẽ karã-sai*, I have done. *Jāṇ*, to go, has its past participle both *gayã* and *giyã*.

The usual negative is *nāhī*. When the verb is in the first person we have also *nī*, as in *maĩ nī jānũ*, I do not know. With the Imperative *mat* or *mat-nā* is used, as in *mat-nā chaliyō*, do not go (Mr. Joseph).

VOCABULARY.

Several peculiar words are used. I have noted the following in the specimens. Many of them are borrowed from Pañjābī.

ab'ṛā, bad.
ak, conj., that = *ki*.
ar, and.
aṛai, *aṛē*, here.
as'nā, a son-in-law.
bābbū or *bāppū*, a father.
baiṭaṇ, to sit.
balāṇ, to summon, call.
bāṇḍaṇ, to divide.
bar'gā, like, resembling.
baṛaṇ, to enter.
bayyar, a woman, a wife.
bērā lēṇ, to visit.
bhājaṇ, to run.
bhukkā, hungry.
bhūṇḍā, bad.
bībī, a sister.
big-jāṇ, to arrive.
birān karaṇ, to destroy.
chāllaṇ, to go.
chhēl or *chhail*, good.
chhūraṭ, a boy.
chūn, flour.
dand, a tooth.
dhōrē, near.
dhūī, the back.
dhur, distance.
ḍhabī, a friend.
ḍhāṇḍī, a cow.
ḍhūṇḍ, a house.
gail, with.
giyān, matter, affair.
hāṭ, a shop.
ib, *ibbī*, *ibbai*, now.
jaryaṭ, a son.
jib, then, *also* when.
jīmaṇ, to eat.
kamand, a rope ladder.
kaṛai, *kaṛē*, where?
kēn, the ear.
khaṛaṇ, to stand up.
khās, a wish, desire.
khāttar (*postposition*), for; (*substantive*), entertainment, hospitality.
khottā, an ass.
khoṭṭā, sin, wrong-doing.
kuṛ, *kaṛ*, the back.
lāggaṇ, to begin.
lhawāī, a confectioner.
lōyā, iron.
mand-jāṇ, to be engaged in a thing (governs the infinitive).
maĩgaṇ, to beg.
nakk, the nose.
niām, a reward = *in'ām*.
ōt, advantage, benefit.
pā, near = *pās*.
pallā, a sheet, a shawl.
sāpphā, a sheet, a handkerchief.
sātt, true.
siōnā, gold.
smāṇā, a forest, jungle.
tawal, haste.
thiyāwaṇ, to be got = Hindī *hāth ānā*.
turaṇ, to go.
ṭābar, a child.
ṭallā, service.
uṛai, *uṛē*, there.
wār, delay.

The following specimen comes from Karnal. It was originally written in the Persian character, which does not show the cerebral *ṇ* and *ḷ*. These were shown in the transliteration which accompanied the copy in the Persian character. I have transcribed it into the Nāgarī character, which is more appropriate. I also give a transcription in the Roman character. An interlinear translation is unnecessary.

[No. I.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BĀNGARŪ. DISTRICT, KARNAL.

एक माणस-कै दो छोरे थे । उन-मैं-तै छोट्टे छोरे-ने बाप्पू-तै कह्या अक बाप्पू हो धन-का जौण-सा हिस्सा मेरे बाँडे आवे-सै मन्नै दे-दे । तौ उस-ने धन उन्हैं बाँड-दिया । अर थोड़े दिनाँ पाछै छोट्टा छोरा सब कुछ कट्ठा कर-कै परदेस-ने चाल्ल-गया अर उड़ै अपणा धन खोट्टे चलण-मैं खो-दिया । अर जद सारा खो-खिँडा-दिया उस देस-मैं बड़ा काळ पड़ा अर औह कंगाळ हो-गया । फेर एक साहूकार-कै नौकर लाग-गया । उस-ने अपणे खेताँ-मैं सूर चरावण घाल्या । अर उस-ने चाहणा थी अक इन छोल्लकाँ-से जौण-स्याँ-ने सूर खावैं-सैं अपणा पेट भर-ले अक उस-ने कोई नाहीं दे-था । फेर उस-ने सोधी-मैं आण-कै कह्या मेरे बाप्पू-कै कितने कमेरे पेट भर खावैं-सैं अर मैं भुक्का मरूँ सूँ । अर मैं उठ-कै अपणे बाप्पू धोरे चाल्या-जाँगा अर उस-तै कहाँगा अक बाप्पू भगवान-का अर तेरा खोट करा-से अर इब इस जोग्गा नाहीं सूँ अक मैं तेरा छोरा कोहाऊँ । मन्नै अपणे मिहनतियाँ बरगा बणा-ले । तौ उठ-कै अपणे बाप्पू धोरे गया अर औह दूब्बै दूर था अक उस-ने देख-कै उस-के बाप्पू-ने दया आई भाज-कै गळ ला-लिया अर बोहत चुंब्या । छोरे-ने बाप्पू-तै कह्या बाप्पू मन्नै भगवान-का अर तेरा खोट करा-से अर इस जोग्गा नाहीं अक तेरा छोरा कोहाऊँ । बाप्पू-ने अपणे नौकराँ-तै कह्या अक सुथरे-तै सुथरे लत्ते काढ ल्याओ अर उस-ने परहाओ अर उस-के हाथ-मैं गूँठी अर पाह्याँ-मैं जोड़ा पर-हाओ अर हम खावैं अर खुसी मणावैं अक मेरा छोरा मर-गया-था इब जी-गया अर खोया-गया-था इब पा-गया । तौ फेर वैं राज्जी होण लाग्गे ॥

उस-का बडा छोरा खेत-में था। जद औह घर-कै नेड़े आया गावण अर बजावण-की वाज सुणी। तौ एक नौकर-ने बुला-कै पूछा यौह कै सै। उस-ने उस-तै कह्या अक तेरा भाई आ-रेह्या-सै अर तेरे बाप्पू-ने इस-की बडी खात्तर करी इस खात्तर अक उस-ने अच्छा पाया। उस-ने छो-मैं आण-कै नाहीं चाह्या अक भित्तर जावे। तौ उस-के बाप्पू-ने बाहर आण-कै उसे मणाया। उस-ने जुबाब दिया देख मैं तेरे धोरे इतने बरसाँ-तै तेरी टहल करूँ-सूँ अर कधी तेरे हुकुम बिनाँ नाहीं चाह्या पर तन्ने कधी मन्ने बकरी-का बच्चा नाहीं दिया अक अपणे याराँ गैल खुसी मणाऊँ। अर जद यू तेरा छोरा आया जिस-ने तेरा धन कंचण्याँ-मैं उडाया तन्ने उस-की बडी खात्तर करी। उस-ने कह्या अक रे छोरे तौं मेरे धोरे धुर-तै सै अर जो कुछ मेरा सै औह्ही तेरा सै। पर खुसी मणाणा अर राज्जी होणा चाहिये था अक यू तेरा भाई मर-गया-था सो इब जी-गया-सै अर खोया-गया-था इब पा-गया॥

[No. I.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BĀNGARŪ. DISTRICT, KARNAL.

TRANSLITERATION.

Ēk māṇas-kai dō chhōrē thē. Un-maĩ-tai chhoṭṭē-nē bāppū-tai kahyā ak, 'bāppū hō, dhan-kā jauṇ-sā hissā mērē bãḍē āwē-sai mannai dē-dē.' Tau us-nē dhan unhaĩ bãḍ-diyā. Ar thoṛē dinã pāchhai chhoṭṭā chhōrā sab kuchh kaṭṭhā kar-kē par-dēs-nē chāll-gayā, ar uṛai (*there*) ap^{a}ṇā dhan khoṭṭē chaḷaṇ-maĩ khō-diyā. Ar jad sārā khō-khĩḍā-diyā us dēs-maĩ baḍā kāḷ paṛā, ar ăŭh kaṅgāḷ hō-gayā. Phēr ēk sāhūkār-kai năŭkkar lāg-gayā. Us-nē ap^{a}ṇē khētã-maĩ sūr charāwāṇ ghāllyā. Ar us-nē chāh^{a}ṇā thī (*there was a wish to him*) ak in chholl^{a}kõ-sē jauṇ-syã-nē sūr khāwẽ-saĩ ap^{a}ṇā pēṭ bhar-lē, ak us-nē kōī nāhĩ dē-thā. Phēr us-nē sōdhī-maĩ āṇ-kai kahyā, 'mērē bāppū-kai kit^{a}ṇē kamērē pēṭ-bhar khāwẽ-saĩ ar maĩ bhukkā marũ-sũ. Ar maĩ uṭh-kai ap^{a}ṇē bāppū dhōrē chāllyā-jãgā ar us-tai kahãgā ak, "bāppū, Bhag^{a}wān-kā ar tērā khōṭ karā-sai, ar ib is joggā nāhĩ sũ ak maĩ tērā chhōrā kohãũ. Mannai ap^{a}ṇē mih^{a}n^{a}tiyã bar^{a}gā (*like*) baṇā-lē."' Tau uṭh-kai ap^{a}ṇē bāppū dhōrē gayā, ar ăŭh ibbai (*now*) dūr thā ak us-nē dēkh-kai us-kē bāppū-nē dayā āī, bhāj-kai gaḷ lā-liyā ar bōhat chumbyā. Chhōrē-nē bāppū-tai kahyā, 'bāppū, mannē Bhag^{a}wān-kā ar tērā khōṭ karā-sai, ar is joggā nāhĩ ak tērā chhōrā kohãũ' Bāppū-nē ap^{a}ṇē nauk^{a}rã-tai kahyā ak, 'suth^{a}rē-tai suth^{a}rē lattē kaḍh lyāō, ar us-nē par^{a}hāō; ar us-kē hāth-maĩ gũṭhī, ar pāhyã-maĩ jōṛā par^{a}hāō; ar ham khāwẽ ar khusī maṇāwẽ ak mērā chhōrā mar-gayā-thā, ib jī-gayā; ar khōyā-gayā-thā, ib pā-gayā.' Tau phēr waĩ rājjī hōṇ lāggē.

Us-kā baḍā chhōrā khēt-maĩ thā. Jad ăŭh ghar-kē nēṛē āyā gāwaṇ ar bajāwaṇ-kī wāj suṇī. Tau ēk naukar-nē bulā-kai pūchhā, 'yăŭh kē sai?' Us-nē us-tai kahyā ak, tērā bhāī ā-rehyā-sai, ar tērē bāppū-nē is-kī baḍī khāttar karī, is khāttar ak us-nē (*him*) achchhā pāyā.' Us-nē chhō-maĩ āṇ-kai nāhĩ chāhyā ak bhittar jāwē. Tau us-kē bāppū-nē bāhar āṇ-kai usē maṇāyā. Us-nē jubāb diyā, 'dēkh, maĩ tērē dhōrē it^{a}nē bar^{a}sã-tai tērī ṭahal karũ-sũ, ar kadhī tērē hukum binã nāhĩ chāllyā, par tannē kadhī mannē bak^{a}rī-kā bachchā nāhĩ diyā ak ap^{a}ṇē yārã gail (*with*) khusī maṇãũ. Ar jad yū tērā chhōrā āyā, jis-nē tērā dhan kañchaṇyã-maĩ uḍāyā, tannē us-kī baḍī khāttar karī.' Us-nē kahyā ak, 'rē chhōrē, taũ mērē dhōrē dhur-tai (*from long*) sai, ar jō kuchh mērā sai, auhī tērā sai. Par khusī maṇāṇā ar rājjī hōṇā chāhiyē-thā, ak yū tērā bhāī mar-gayā-thā, sō ib jī-gayā-sai; ar khōyā-gayā-thā, ib pā-gayā.'

BĀNGARŪ (JĀṬŪ).

The Bāngarū of Rohtak, which is locally called Jāṭū, or the language of the Jāṭs, is practically the same as that of the foregoing specimen. The only point to notice is that the letter *y* is not used in the past participle of verbs. Thus, *kahā*, not *kahyā*. We may also note the idiomatic use of the oblique form of the genitive as an oblique base in *mērē-sē*, from me.

As a specimen I give a short story illustrating the reputed avarice of the people of the Ahīr (or, as they are locally called, Hīr) caste. An Ahīr has promised to give his son-in-law whatever he asks for. When the son-in-law asks for a very petty present, the Ahīr invents all kinds of excuses to get off giving it.

It is printed, as received, in the Persian character. It may also be taken as a specimen of the Jāṭū of Delhī.

[No. 2.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BĀNGARŪ (JĀṬŪ). DISTRICT, ROHTAK.

ایک هیر مانده پڑا تها - اوس کا اسنا بیرا لین آیا - جس دن
اوس کا اسنا آیا اوس دن ٹک ٹک اوس کو چین تهي - هیر اپني
بهاي سے بولا - اک یُهه چهوره کون سے - اوس کا بهاي بولا - اک
مهارا اسنا سے - هیر نے کها - اک کون سا اسنا سے - وه بولا - جیکلي
ے گهر والا سے - هیر نی کها اک چودهري آج تیري آني سے میري
چین هوي سے تو میري سے کچهه مانگ - هیر کا جماي بولا - اک
چودهري مین مانگونگا - تو ناه دیگا - هیر بولا - ناه کیون دونگا -
تیري آنے سے میري اوت هوي سے - جو مانگیگا سو دونگا - هیر کا
جماي بولا - اک وه چوسیگڑ جیلي تیري دهري سے - واه دیدے - هیر
بولا - اک یاه جیلے ناهین دونگا - یاه جیلي تین پیڈهي سے دهري
سے - میرے کاکا حکملا ے هاتهه کي - جس مین پوري گیل چهله -
میرے کالجي کي کور - جس پر تین تین بیاه بگڑ لئے - کیوکر دیدون *

[No. 2.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BĀNGARŪ (JĀṬŪ). DISTRICT, ROHTAK.

TRANSLITERATION AND TRANSLATION.

Ēk hīr mãdā paṛā thā. Us-ḳā as^hnā bērā-lēṇ āyā.
A Hīr sick fallen was. Him-of son-in-law to-visit came.

Jis din us-kā as^hnā āyā, us din ṭuk-ṭuk us-kō
On-what day him-of the-son-in-law came, on-that day somewhat him-to

chain thī. Hīr ap^hṇē bhāī-sē bōlā ak, 'yoh chhōrā kauṇ
relief was. The-Hīr his-own brother-to said that, 'this youth who

sai?' Us-kā bhāī bōlā ak, 'mhārā as^hnā sai.' Hīr-nē
is?' Him-of brother said that, 'our son-in-law it-is.' The-Hīr-by

kahā ak, 'kauṇ-sā as^hnā sai?' Oh bōlā, 'Jaikalī-
it-was-said that, 'which son-in-law is-it?' He said, 'Jaikalī-

kē(*not* kā) ghar-wālā sai.' Hīr-nē kahā ak, 'Chaudh^hrī,
of house-holder it-is.' The-Hīr-by it-was-said that, 'Chaudhrī,

āj tērē āṇē-sē mērī chain huī-sai. Tū mērē-sē kuchh
today thy coming-from my relief become-is. Thou my-from something

mãg.' Hīr-kā jamāī bōlā ak, 'Chaudh^hrī, maĩ mãgũgā,
ask.' The-Hīr-of son-in-law said that, 'Chaudhrī, I shall-ask,

tū nāh dēgā.' Hīr bōlā, 'nāh kyũ dũgā? Tērē
thou not wilt-give.' The-Hīr said, 'not why shall-I-give? Thy

āṇē-sē mērī ōt huī-sai. Jō mãgēgā, sō dũgā.'
coming-from my benefit become-is. What thou-shalt-ask, that I-shall-give.'

Hīr-kā jamāī bōlā ak, 'oh chau-sĩgaṛ jēḷī tērī
The-Hīr-of son-in-law said that, 'that four-pronged corn-rake thine

dharī sai, wāh dē-dē.' Hīr bōlā ak, 'yāh jēḷī nāhĩ
kept is, that give-away.' The-Hīr said that, 'this corn-rake not

dũgā. Yāh jēḷī tīn pīḍhī-sē dharī sai. Mērē
I-shall-give. This corn-rake three generations-from kept is. My

kākā, Ḥukamlā, -kē hāth-kī. Jis-mẽ pōrī gail chhāla. Mērē
father, Hukamlā, -of hand-of. Which-in joint with a-ring. My

kāl^hjē-kī kōr. Jis-par tīn tīn biyāh bigaṛ liyē.
liver-of piece. Which-on three three marriages spoilt were-taken.

Kyū-kar dē-dũ?'
How am-I-to-give-away?'

FREE TRANSLATION OF THE FOREGOING.

There was a certain Ahīr who had fallen sick. His son-in-law came to visit him. It happened that he was a little better on the day that the son-in-law came. He asked his brother who the young fellow was. 'Our son-in-law,' was the reply. 'Which son-in-law?' 'Jaikalī's husband.' Then said the Ahīr to his son-in-law, 'Sir, today I feel better, and it is owing to your coming. You must ask me for a present.' The son-in-law replied, 'Sir, if I do ask, yóu won't give.' Said the Ahīr, 'why should I not give? It is your coming here which has done me so much good. Ask what you like, and I'll give it you.' Then said the son-in-law, 'give me that four-pronged corn-rake, which you have.' Said the Ahīr, 'that corn-rake is just what I can't give you. I've had it in my family for three generations, and it is the one which my poor old father, Hukamlā, used to work with. Besides it has rings on its joints. It's a regular bit of my heart, so it is. I have broken off three marriages rather than part with it, when it was asked for as part of the dowry. How on earth can I give it?'

BĀNGARŪ (HARIĀNĪ).

As a specimen of what is called Hariānī, I give the following excellent folktale from the Jind Tahsīl of the Jind State. The language is the same as in the other specimens. We may, however, note the following cases of exceptional pronunciation. *Kahᵉnā*, to say, has for its infinitive *kaihᵉṇ*, almost pronounced *kaihṇ*. Its causal is *kauhāṇ*, to cause to say. *Maĩgaṇ* is for *mãgᵉnā*, to ask, beg. In *balāṇ*, to summon, *u* or *o* has become *a*.

The verb *rahaṇ*, to remain, is much contracted. Thus we have *rē-thē* for *rahē-thē*, and *rhyā* for *rahyā* (standard Hindī *rahā*).

The verbs *dēṇ*, to give, and *lēṇ*, to take, prefer the vowel *ī* to the vowel *ē* in conjugation. Thus we have *diãgā*, I (*masc.*) will give; *dĩgī*, I (*fem.*) will give.

[No. 3.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BĀNGARŪ (HARIĀNĪ). STATE, JIND (TAHṢĪL, JIND).

एक बाह्मण था अर एक बाह्मणी थी। बाह्मण चून मैंग-के लि-आया करदा। बाह्मणी कैहण लाग्गी इस नगरी-मैं राज्जा भोज सै। यू सलोक कौहा-के बाह्मणाँ-नै एक टका सिखोने-का दे-सै। इस राज्जा-के तौं भी जा-के कइ-दे। बाह्मण कैहण लाग्गया मैं सलोक नी जाणदा। बाह्मणी कैहण लाग्गी सलोक तन्नै मैं सिख्या-दींगी। फेर उन बाह्मणी-नै सलोक सिख्या-दिया अक पैसा गाँठ-मैं।

राज्जा भोज-नै सै रोपया उस-नै निआम-के दे-दिया। बाह्मण तो अपणे घराँ चाल्या-आया॥

राज्जा भोज एक खूर्जी रोपया-की भर-के सैल-मैं चाल्ल-पड़ा। चाल्या चाल्या अपणी सुसराड़ विग-गिया। राज्जा भोज-नै एक ल्हवाई-की हाट-पर डेरा कर-दिया। ल्हवाई-नै उस-की खात्तर कर-दे वार हो-गई। ल्हवाई रोज-की रोज राज्जा भोज-की रानी-की महल-मैं जाया करदा। ल्हवाई रानी खात्तर लाड्डू ले-जाया करदा। उ दन तवल-मैं औह लाड्डू भूल-गया। ल्हवाई जद कमन्द-पर चढण लाग्गया राज्जा भोज-नै थाप्पी अक तैं भी देख तो के गियान सै। राज्जा-की छोहरी कैहण लाग्गी लाड्डू लि-आया। ल्हवाई कैहण लाग्गया लाड्डू भूल-आया। राज्जा-की बेट्टी ले-के कोरड़ा ल्हवाई-नै पिट्टण मँद-गई। राज्जा भोज-के पल्ले-मैं चार लाड्डू बंध रे-थे। राज्जा भोज-नै औह साप्फा झरोखे-मैं बगा-के मारा। राज्जा-की बेट्टी कैहण लाग्गी यिह लाड्डू कड़े लाइ आए। ल्हवाई कैहण लाग्गया लाड्डू राम-नै दिए सैं। फेर वाह राज्जा-की बेट्टी लाड्डू खाण लाग्गी अर कैहण लाग्गी ल्हवाई ईसी लाड्डू मैं अपणे सासरे-मैं बिआह ले-गई जूँहीं खाए-थे। तेरे को बटेज आ रह्या-सै। ल्हवाई कैहण लाग्गया एक बटेज मेरे घोड़े-आला आ रह्या-सै। वाह राज्जा-की बेट्टी कैहण लाग्गी तन्नै चार सै रोपया दींगी उस बटेज-नै मरवा-दे॥

ल्हवाई उतर-कै चार जाल्लाहाँ-नै बला-कै लि-आया अक भाई चार सै रोपया लेओ। इस बटेऊ-नै स्माणे-मैं जा-कै मार-देओ। चार जाल्लाहाँ-नै औह राज्जा भोज पकड़-लिया। राज्जा भोज कैहण लाग्या भाई तम मेरा के करोगे। जाल्लाह बोल्ले हमें तन्नै जी-तै माराँगे। राज्जा पुच्छण लाग्या जी-तै मारे तन्नै के थियावैगा। जाल्लाह बोल्ले भाई चार सै रोपया थियावैंगे। राज्जा बोल्या भाई तम-नै रोपया पान सै दिआँगा जी-तै ना मारो। थारे शहर-मैं जिऊँदा नाहीं बड़ूँगा। उन्हाँ-नै पान सै रोपया ले-कै औह राज्जा छोड़-दिया॥

राज्जा भोज-कै बाह्मण-वाला सलोक सात्त आ-गिया अक पैसा गाँठ-मैं था जो जी बच-गया॥

[No. 3.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BĀNGARŪ (HARIĀNĪ). STATE, JIND (TAHṢĪL, JIND).

TRANSLITERATION AND TRANSLATION.

Ēk Bāhmaṇ thā ar ēk Bāhmaṇī thī. Bāhmaṇ chūn
One Brāhmaṇ was and one Brāhmaṇī was. The-Brāhmaṇ flour
maĩg-kai li-āyā-kar^{a}dā. Bāhmaṇī kaih^{a}ṇ lāggī, 'is nag^{a}rī-maĩ
begged-having to-bring-used. The-Brāhmaṇī to-say began, 'this village-in
rājjā Bhōj sai. Yū s^{a}lōk kauhā-kai Bāhmaṇã-nai
King Bhōj is. This-person verse caused-to-say-having Brāhmaṇs-to
ēk ṭakā siōnē-kā dē-sai. Is rājjā-kai taũ bhī jā-kai kah-dē.'
one coin gold-of giving-is. This king-to thou also gone-having recite.'
Bāhmaṇ kaih^{a}ṇ lāggyā, 'maĩ s^{a}lōk nī jāṇ^{a}dā.'
The-Brāhmaṇ to-say began, 'I a-verse am-not knowing.'
Bāhmaṇī kaih^{a}ṇ lāggī, 's^{a}lōk tannai maĩ sikhyā-dĩgī.' Phēr
The-Brāhmaṇī to-say began, 'a-verse to-thee I teach-will.' Then
un Bāhmaṇī-nai s^{a}lōk sikhyā-diyā ak, 'pāissā gãṭh-maĩ.' Rājjā
that Brāhmaṇī-by the-verse was-taught that, 'pice knot-in.' The-King
Bhōj-nai sai rōpayā us-nai niām-kē dē-diyā.
Bhōj-by hundred rupees him-to reward-of were-given.
Bāhmaṇ tō ap^{a}ṇē gharã chāllyā-āyā.
The-Brāhmaṇ indeed his-own to-house went-away.

Rājjā Bhōj ēk khūrjī rōpayā-kī bhar-kai sail-maĩ chāll-paryā.
King Bhōj a saddle-bag rupees-of filled-having tour-in started.
Chāllyā chāllyā ap^{a}ṇī sasurāṛ big-giyā. Rājjā Bhōj-nai
Gone gone his-own father-in-law's-house he-arrived. King Bhōj-by
ēk lhawāī-kī hāṭ-par ḍērā kar-diyā. Lhawāī-nai us-kī
one confectioner-of shop-on lodging was-made. The-confectioner-by him-of
khāttar kar-dē wār hō-gaī. Lhawāī rōj-kī rōj rājjā
entertainment doing delay became. The-confectioner day-of day King
Bhōj-kī rānī-kī mah^{a}l-maĩ jāyā-kar^{a}dā. Lhawāī rānī khāttar
Bhōj-of Queen-of palace-in to-go-used. The-confectioner the-Queen for
lāḍḍū lē-jāyā-kar^{a}dā. U dan tawal-maĩ ăŭh lāḍḍū bhūl-gayā
cates to-bring-used. That day hurry-in he the-cates forgot.
Lhawāī jad kamand-par chaṛhaṇ lāggyā rājjā Bhōj-nai
The-confectioner when the-rope-ladder-on to-climb began King Bhōj-by

thāppī ak, 'taĩ bhī dēkh tō kē giyān sai.'
it-was-determined that, 'thou also see indeed what matter is.'

Rājjā-kī chhohʷrī kaihʷṇ lāggī, 'lāḍḍū li-āyā?'
The-King-of daughter to-say began, 'cates hast-thou-brought?'

Lhawāī kaihʷṇ lāggyā, 'lāḍḍū bhūl-āyā.' Rājjā-kī beṭṭī
The-confectioner to-say began, 'cates (I-)forgot.' The-King-of daughter

lē-kai kōrʷṛā lhawāī-nai piṭṭaṇ mand-gaī. Rājjā
taken-having a-whip the-confectioner to-beat became-engaged. King

Bhōj-kē pallē-maĩ chār lāḍḍū bandh rē-thē. Rājjā Bhōj-nai āŭh
Bhōj-of cloth-in four cates tied-up were. King Bhōj-by that

sāpphā jharōkhē-maĩ bagā-kai mārā. Rājjā-kī beṭṭī
handkerchief window-in thrown-having was-struck. The-King-of daughter

kaihʷṇ lāggī, 'yih lāḍḍū kaṛai-lāi āē?' Lhawāī
to-say began, 'these cates where-from came?' The-confectioner

kaihʷṇ lāggyā, 'lāḍḍū Rām-nai diē saĩ.' Phēr wāh rājjā-kī
to-say began, 'cates God-by given are.' Then that King-of

beṭṭī lāḍḍū khāṇ lāggī, ar kaihʷṇ lāggī, 'lhawāī, īsī
daughter the-cates to-eat began, and to-say began, 'confectioner, such

lāḍḍū maĩ apʷṇē sāsʷrē-maĩ biāh lē-gaī,
cates I my-own father-in-law's-house-in (on-)marriage was-taken-away,

jũhĩ khāē-thē. Tērē kō baṭēū ā rhyā-sai?'
then eaten-were. Thy (-house-in) any wayfarer having-come remaining-is?'

Lhawāī kaihʷṇ lāggyā, 'ēk baṭēū mērē ghōṛē-ālā
The-confectioner to-say began, 'one wayfarer in-my(-house) horse-owner

ā rhyā-sai.' Wāh rājjā-kī beṭṭī kaihʷṇ lāggī, 'tannai
having-come remaining-is.' That King-of daughter to-say began, 'to-thee

chār sai rōpayā dĩgī, us baṭēū-nai marʷwā-dē.'
four hundred rupees I-will-give, that wayfarer get-killed.'

Lhawāī utar-kai chār jāllāddã-nai balā-kai
The-confectioner descended-having four executioners called-having

li-āyā ak, 'bhāī, chār sai rōpayā lēō. Is baṭēū-nai
brought that, 'brothers, four hundred rupees take. This wayfarer

smāṇē-maĩ jā-kai mār-dēō.' Chār jāllāddã-nai āŭh Rājjā Bhōj
forest-in gone-having slay.' Four executioners-by that King Bhōj

pakaṛ-liyā. Rājjā Bhōj kaihʷṇ lāggyā, 'bhāī, tam mērā kē
was-seized. King Bhōj to-say began, 'brothers, you of-me what

karōgē?' Jāllādd bollē, 'hamẽ tannai jī-tai mārãgē.' Rājjā
will-do?' Executioners said, 'we thee life-from will-kill.' King

puchchhaṇ lāggyā, 'jī-tai mārē tannai kē thiyāwaigā?'
to-ask began, 'life-from by-killing to-thee what will-be-gained?'

Jāllādd bollē, 'bhāī, chār sai rōpayā thiyāwaĩgē.'
Executioners said, 'brother, four hundred rupees will-be-gained.'

Rājjā bollyā, 'bhāī, tam-nai rōpayā pān sai diãgā,
The-King said, 'brothers, you-to rupees five hundred I-will-give,

jī-tai nā māirō. Thārē śah'r-maĩ jiũdā nāhĩ baṛũgā.'
life-from not kill. Your city-in living not I-will-enter.'

Unhã-nai pān sai rōpayā lē-kai āũh rājjā chhōṛ-diyā.
Them-by five hundred rupees taken-having that king was-released.

Rājjā Bhōj-kai Bāhmaṇ-wālā s'lōk sātt ā-giyā ak, 'pāissā
King Bhōj-to the-Brāhmaṇ's verse true turned-out that, 'pice

gãṭh-maĩ' thā, jō jī bach-gayā.
knot-in' was, therefore life escaped.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a Brāhmaṇ and his wife. The Brāhmaṇ lived by begging. He would go out and come home with a little flour. One day his wife said to him, 'the king of this village is Rājā Bhōj, and he is in the habit of making Brāhmaṇs recite verses before him and of then giving them a gold coin.[1] You should also go and recite a verse before him.' 'But,' said the Brāhmaṇ, 'I don't know any verse.' 'Never mind,' replied his wife. 'I'll teach you one.' So she taught him the verse beginning 'pice in your poke.'[2] He went to the king, and recited his verse, and his Majesty gave him a reward[3] of a hundred rupees, and sent him home.

Well, King Bhōj put pice in *his* poke,—that is to say, he filled a saddle-bag with rupees, and started out for a riding-tour. By and bye he came to the village where lived his father-in-law. (His wife at the time was on a visit to her father.) He put up for the night in a confectioner's shop. While he was hospitably entreating him, the confectioner forgot the time, and finding himself late, hurried off to the palace. Every day he used to go to the palace of King Bhōj's queen, and serve her with cates. This day, in his hurry, he ran off, but forgot to take the cates with him. As he began to climb the rope ladder into the palace, King Bhōj made up his mind to see what was the matter, and followed him to its foot. Her Majesty[4] said to the confectioner, 'well, have

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[1] A *ṭakā* is a double pice. Here it means a gold coin the size of a double pice.

[2] This is some well known Sanskrit saw, like the following one of Chāṇakya,—

Svadāra-dhana-ratnāni nija-vaśyāni kārayēt;
Anyathā tāni gachchhanti tyaktvā kāpurushādhamam.

A man should always keep his wife, his money, and his jewels, in his own possession; otherwise they go off, and leave the poor wretch lamenting.

This has been crystallised into the Hindī proverb, *paisā gãṭh-kā, jōrū sāth-kī*, keep your pice in your poke, and your wife in your company. The first half of this is identical with the text.

The *ǵãṭh* is the knot in the waistband which serves as a purse. The story shows how King Bhōj kept only half the advice. He did not keep his wife with him, and hence she tried to get him murdered. He had, however, pice in his poke, and these saved his life.

[3] *Niām* is a corruption of *in'ām*.

[4] This young lady who, apparently out of mere light-heartedness, tried to get her husband murdered, is here and elsewhere called the 'King's daughter.' The 'King' in this case is, of course, not King Bhōj, but her own father, in whose house she was staying.

you brought the cates?' The poor confectioner had to confess that he had forgotten them, and so she picked up a whip and began to lay it on him. Now, it happened that King Bhōj had four cates of his own, wrapped up in his cloth, so, when he heard what was going on, he threw his kerchief and its contents in through the window. 'Where did these come from?' said the queen. All the poor confectioner could say was 'God sent them.' She tasted them, and said, 'confectioner, when I was carried off to my father-in-law's house after being married, I was there given cates with just the same smack. Have you any traveller staying in your house?' 'Yes, there is one,' said the confectioner,—'a man who came on horse-back.' 'Then,' replied she, 'take these four hundred rupees, and go and get that traveller murdered.'

So the confectioner climbed down the ladder, and sent for four executioners. 'Brothers,' said he, 'here are four hundred rupees. Take this traveller off into the forest and kill him.' So they caught hold of King Bhōj, and carried him off. 'Brothers,' said he, 'what are you going to do to me?' 'We're going to kill you dead,' said they. 'And how much are you to get for the job?' asked the king. 'We're to get four hundred rupees,' answered they. 'Well, brothers,' said the king, 'I'll give you five hundred rupees not to kill me dead, and I'll promise not to enter your city again so long as I live.' So he gave them five hundred rupees, and they let him go.

Thus, you see, the Brāhmaṇ's verse turned out true. King Bhōj *had* pice in his poke, and that is how he saved his life.

BRAJ BHĀKHĀ.

The first specimen which I give of this dialect comes from the district of Muttra, the head-quarters of Braj Bhākhā. The language is that illustrated by the grammatical sketch given in the introduction.

[No. I.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ. (DISTRICT, MUTTRA.)

एक जने-कै दो छोरा हे। उन-में-ते लोहरे-ने कही कि काका मेरे बट-कौ धन मोए दे। तब वा-ने धन उन्हें बटि-करि दियौ। और थोरे दिनाँ पाछे लोहरे बेटा-ने सिगरौ धन इक-ठौरौ करि-कै दूर देसन-कुँ चल्यौ और वा जगे अपनौ धन उड़ाय-दियौ। और जब सिगरौ धन खर्च-कर-चुक्यौ वा देस-में बड़ौ अकाल पड्यौ और वह कंगाल होन लागौ। तो एक बड़े आदमी-के जाइ लगौ और वा-ने वाए सूअर चराइबे-कुँ अपने खेतन-में पठाइयौ। वा-के मन-में आई उन छिलकाँ-ते जिन्हें सूअर खात-हैं अपनौ-हू पेट भरै और वाए कोई नाए देत-ही। तब वाए चेत आयौ कि मेरे बाप-कै बलाइ मजूरन-कौ रोटी चलत-है और हौं भोखन मरतु-हौं। अपने काका-कै ढोरे जाऊँगौ और वा-से कहूँगौ कि काका मैं-ने तेरौ और भगवान-कौ बड़ौ पाप कियौ-है और अब ऐसौ नाए रह्यौ कि तेरौ बेटा बाजौं। मोए अपने मजूरन-कौ नाईं राख। और उठ्यौ और अपने बाप-कै ढोरे चल्यौ। वह अभै दूरई ही कि वा-कै बाप-कुँ वाए देखत खेम तर्स आयौ और दौड़-कै वाए चिपटाइ लीनौ और बलाइ पिआर-कीनौ। बेटा-ने वा-से कही कि काका मैं-ने तेरौ और भगवान-कौ बड़ौ पाप कियौ-है और अब ऐसौ नाए रह्यौ कि तेरौ बेटा बाजौं। बाप-ने अपने नौकरन-ते कही चोखे चोखे लत्ता लाओ और याए पहराओ और या-कै हाथन-में अँगूठी और पामन-में पनहा पहराओ और हम खाएँ और मगन रहैं। वह मेरौ छोरा मर-गयौ-ही सो अब जिओ-है और खोइ गयौ-ही सो अब पायौ-है। और वे खूसी करन लागे॥

और वा-कौ बड़ौ छोरा खेत-पै ही। जब बाखर-कै ढिंग आयौ वा-ने गाइबे और नाचबे-कौ आहट सुनी। तब वा-ने नौकरे बुलायौ और वा-से

पूँछी यह कहा है-रह्यौ-है। तो वा-ने कही कि तेरौ भैया आयौ-है और तेरे काका-ने बड़ी जोनार करी-है या काजे कि वाए अच्छौ-भलौ देख्यौ-है। वा-ने रिस-के मारे भीतर जानौ न बिचारौ। तब वा-के बाप-ने वाए मनायौ और वा-ने बाप-से कही हौं इतेक दिनाँ-से तेरी टहल करतु-हौं और कब-हूँ तेरी आग्या-ते बाहर नाए चल्यौ। पर तै-ने कब-हूँ मोए एक उन्ना-हूँ नाए दियौ कि मैं-ऊँ अपने दोस्तदारन-में खुस-लब्दी करतौ। जब तेरौ यह छोरा आयौ जा-ने सिगरौ धन राँड़ी-मूँड़नी-में बिगार दियौ तब तै-ने वा-के काजे बड़ी जोनार कीनी। तब वा-ने कही बेटा तू तो सदा मेरे ढिंग रह्यौ-है और जो मेरौ है सो तेरौ है। पर तोए खुसी करनी उचित है कि तेरौ भैया मर्यौ भयौ फिर जिर्यौ-है और खोयौ भयौ पायौ-है॥

[No. I.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ. (DISTRICT, MUTTRA.)

TRANSLITERATION AND TRANSLATION.

Ēk janē-kē dō chhōrā hē. Un-mẽ-tō lōhʰrē-nē kahī
A man-of two sons were. Them-in-from the-younger-by it-was-said
ki, 'kākā, mērē baṭ-kau dhan mōē dē.' Tab wā-nē dhan
that, 'father, my share-of fortune to-me give.' Then him-by fortune
unhaĩ baṭi-kari diyau. Aur thōrē dinã̃ pāchhē lōhʰrē
to-them being-divided-having was-given. And a-few days after the-younger
bēṭā-nē sigʰrau dhan ik-ṭhaurau kari-kai dūr dēsan-kũ
son-by all fortune one-place made-having a-distant country-to
chalyau, aur wā jagē apʰnau dhan uṛāy-diyau. Aur
it-was-gone, and that in-place his-own substance was-squandered. And
jab sigʰrau dhan kharch kar-chukyau, wā dēs-mẽ̃ baṛau
when all fortune expenditure was-completed, that country-in a-great
akāl paṛyau aur wah kaṅgāl hōn lāgau. Tō ēk baṛē ādʰmī-
famine fell and he poor to-be began. Then a great man-
kē jāi lagau, aur wā-nē wāē sūar
of (house-in) having-gone he-attached-himself, and him-by as-for-him swine
charāibē-kũ apʰnē khētan-mẽ̃ paṭhāiyau. Wā-kē man-mẽ̃ āī un
feeding-for his-own fields-in it-was-sent. Him-of mind-in it-came those
chhilʰkã̃-tō jinhaĩ sūar khāt-haĩ apʰnau-hū pēṭ bharai, aur wāē
husks-with which swine eating-are his-own-also belly he-may-fill, and to-him
kōī nāē dēt-hau. Tab wāē chēt āyau ki, 'mērē bāp-kē
anybody not giving-was. Then to-him sense came that, 'my father-of
balāi majūran-kī rōṭī chalat-hai aur haũ bhōkhan maratu-haũ. Apʰnē
many labourers-of bread going-is and I by-hunger dying-am. My-own
kākā-kē ḍhōrē jāũ̃gau aur wā-sē kahũ̃gau ki, "kākā, maĩ-nē tērau
father-of near I-will-go and him-to I-will-say that, "father, me-by of-thee
aur Bhagʰwān-kau baṛau pāp kiyau-hai, aur ab aisau nāē rahyau
and God-of great sin made-is, and now such not I-remained
ki tērau bēṭā bājaũ. Mōē apʰnē majūran-kī nāĩ rākh."'
that thy son I-may-be-called. Me thy-own labourers-of like keep."'

Aur uṭhyau aur apʰnē bāp-kē ḍhōrē chalyau. Wah abhai dūraī
And he-arose and his-own father-of near started. He as-yet far-off-even

hau ki wā-kē bāp-kū wāē dēkhat khēm tars āyau, aur dauṛ-kai
was that him-of father-to him seeing presently pity came, and run-having

wāē chipʰṭāi līnau, aur balāi piār kīnau. Bēṭā-nē
as-for-him having-embraced it-was-taken, and much affection was-made. The-son-by

wā-sē kahī ki, 'kākā, maĩ-nē tērau aur Bhagʰwān-kau baṛau
him-to it-was-said that, 'father, me-by of-thee and God-of great

pāp kiyau-hai aur ab aisau nāē rahyau ki tērau bēṭā
sin done-is and now such not I-remained that thy son

bājaũ.' Bāp-nē apʰnē naukʰran-tē kahī, 'chōkhē
I-may-be-called.' The-father-by his-own servants-to it-was-said, 'good

chōkhē lattā lāō aur yāē pahʰrāau, aur yā-kē hāthan-mẽ
good garments bring and this-one cause-to-wear, and this-one-of hands-on

āgūṭhī aur pāman-mẽ panʰhā pahʰrāau, aur ham-khāaĩ aur magan
a-ring and feet-on shoes cause-to-wear, and we-may-eat and rejoiced

rahaĩ. Yah mērau chhōrā mar gayau-hau, sō ab jiau-hai; aur
may-remain. This my son dead gone-was, he now alive-is; and

khōi-gayau-hau, sō ab pāyau-hai.' Aur wai khūsī karan lāgē.
lost-gone-was, he now found-is.' And they merriment to-make began.

Aur wā-kau baṛau chhōrā khēt-pai hau. Jab bākhar-kē ḍhiṅg
And him-of elder son field-on was. When house-of near

āyau wā-nē gāibē aur nāchʰbē-kī āhaṭ sunī. Tab wā-nē
he-came him-by singing and dancing-of sound was-heard. Then him-by

naukʰrē bulāyau, aur wā-sē pũchhī, 'yeh kahā hwai-rahyau-
a-servant was-called, and him-from it-was-enquired, 'this what occurring-

hai?' Tō wā-nē kahī ki, 'tērau bhaiyā āyau-hai, aur tērē
is?' Then him-by it-was-said that, 'thy brother come-is, and thy

kākā-nē baṛī jōnār karī-hai; yā kājē ki wāē achchhau-bhalau
father-by great feast made-is; this for that as-for-him safe-and-sound

dēkhyau-hai.' Wā-nē ris-kē-mārē bhītar jānau na bichārau. Tab
it-seen-is.' Him-by anger-of-from inside to-go not it-was-thought. Then

wā-kē bāp-nē wāē manāyau, aur wā-nē bāp-sē kahī,
him-of father-by as-for-him it-was-appeased, and him-by father-to it-was-said,

'haũ itēk dinã-sē tērī ṭahal karatu-haũ, aur kab-hũ
'I so-many days-from thy service doing-am, and ever-even

tērī āgyā-tē bāhar nāē chalyau; par tai-nē kab-hũ mōē
thy orders-from outside not I-went; but thee-by ever-even to-me

ēk unnā-hũ nāē diyau ki maĩ-ũ apʰnē dōstdāran-mẽ
a kid-even not was-given that I-too my-own friends-among

khus-labdī kar^a^tau. Jab tērau yah chhōrā āyau jā-nē
merriment might-have-made. When thy this son came whom-by

sig^a^rau dhan rā̃ṛī-mū̃ṛ^a^nī-mẽ̃ bigār-diyau tab tai-nē wā-kē kājē
all fortune harlots-etc.-among was-wasted then thee-by him-of for

baṛī jōnār kīnī.' Tab wā-nē kahī, 'bēṭā, tū tō
great feast was-done.' Then him-by it-was-said, 'son, thou verily

sadā mērē ḍhiṅg rahyau-hai, aur jō mērau hai sō tērau
always me-of near having-dwelt-art, and what mine is that thine

hai; par tōē khūsī kar^a^nī uchit hai ki tērau bhaiyā
is; but to-thee merriment to-make proper was because thy brother

maryau bhayau, phir jiau hai; aur khōyau bhayau, pāyau hai.'
dead became, again alive is; and lost became, found is.'

OLD BRAJ BHĀKHĀ.

I now proceed to give specimens of old literary Braj Bhākhā. To those able to read them transliteration and interlinear translation will be unnecessary. I therefore, in each case, give only the text in the vernacular character, and a literal translation. A short extract from the Sūr Sāgar is here given in order to illustrate the Braj Bhākhā of the sixteenth century.

[No. 2.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ (SŪR DĀS).

ब्रज घर घर सब भोजन साजत ।
सब-कै द्वार बधाई बाजत ॥
सकट जोरि लै चले देव बलि ।
गोकुल ब्रजबासी सब हिलि मिलि ॥
दधि-लोनी मधु साजि मिठाई ।
कहँ लगि कहउँ सबै बहुताई ॥
घर-घर-तें पकवान चलाये ।
निकसि गाँव-के गोइँड़े आये ॥
ब्रज बासी तहँ जुरे अपारा ।
सिंधु समान न वार न पारा ॥
पैड़े चलन नहीं कोउ पावत ।
सकट चले सब भोजन आवत ॥
सहस सकट चले नंद महर-के ।
अवर सकट कितने घर-घर-के ॥
सूर-दास प्रभु महिमा सागर ।
गोकुल प्रकटे-हैं हरि नागर ॥

TRANSLATION.

[Kṛishṇa has persuaded the cowherds of Gōkula to abandon the worship of Indra, and instead to offer homage to Mount Gōvardhana. The verses describe how they bring offerings of food to the mountain.]

In every house in Braj are they preparing food, and joyful music is being played in the doorway of each. The inhabitants of Gōkul and Braj all yoked their carts and

carried off the offerings to the God. Salted tyre did they prepare and sweetmeats of honey. How am I to tell all the exceeding quantity of it. Cates did they despatch from every house, as they issued from the village and came to the cultivated land around it. There did the inhabitants form a wondrous collection, broad as the shoreless ocean. No one had to go on foot for they travelled in the carts which carried the provisions. From Prince Nand's[1] house alone went forth a thousand carts, so how many others were there of the other houses? Says Sūr-dās, the Lord is an Ocean of Majesty, and he became manifest in Gōkul as the youthful Hari.

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[1] Nand was the leader of the cowherds, and the foster-father of Kṛishṇa, who was an incarnation of Vishṇu (Hari). The tradition that these cowherds travelled *en masse* in carts is very old, and is not without historical importance. This mode of conveyance, used by a whole tribe, is elsewhere unknown in Northern India. The legend has been used to support the theory that these cowherd worshippers of the infant Kṛishṇa were members of a pastoral tribe that had migrated from Central Asia, bringing with them reminiscences of the Gospels of the Infancy. See Mr. J. Kennedy in J. R. A. S., 1907, pp. 951 ff.

I next give a few of the easier verses of the Sat-saī of Bihārī, as examples of the Braj Bhākhā of the seventeenth century.

[No. 3.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ. (EXTRACTS FROM THE SAT-SAĪ.)

(Bihārī-lāl, c. 1650.)

वसंत-ऋतु वर्णन ।

दिस-दिस कुसुमित देखिये उपबन बिपिन समाज ।
मनहु बियोगिनि-कौं कियौ सर-पंजर रितु-राज ॥ १ ॥

ग्रीष्म-ऋतु वर्णन ।

नाहिन ये पावक प्रबल लुएँ चलति चहुँ पास ।
मनौ बिरह बसंत-के ग्रीखम लेति उसास ॥ २ ॥

समीर वर्णन ।

चुवतु खेद मकरंद-कन तरु तरु तर बिरमाय ।
आवतु दक्खिन देस-तें थक्यौ बटोही बाय ॥ ३ ॥

TRANSLATION.

1. THE SPRING.

In every quarter appears the array of gardens and of groves in blossom. (Each flower is a Cupid's shaft) and it is as though the King of Seasons had built a cage of these arrows (in which to imprison) fair ones distraught by love.

2. THE HOT SEASON.

This is not a mighty conflagration. 'Tis the fierce hot winds blowing on every side. The summer is, as it were, heaving hot sighs for the departed spring.

3. THE BREEZE.

From the (sandal-scented) south country, there comes a wanderer,—the breeze. He lingers beneath each tree. The sweat (upon his brow) is the nectar which (he has gathered from) the flowers on his way.

Finally, I give an extract from the Rāj-nīti, to illustrate the Braj Bhākhā of the early part of the 19th century.

[No. 4.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

(BRAJ BHĀKHĀ.) (EXTRACT FROM THE RĀJ-NĪTI.)

(Lallū-jī Lāl, 1843.)

गोदावरी नदी-के तीर एक सेमल-कौ रूख। ता-पै सब दिस-की पंछी आय बिश्राम लेतु-हैं। एक दिन प्रात-ही लघुपतनक नाम काग जाग्यौ। वह एक काल-रूप व्याधी-कौं दूर-तें आवतु देखि बिचाय-करि कहनि लाग्यौ आज भोर-ही-की बेला अधर्मी दुराचारी-कौ मुख देख्यौ। सो न जानिये कहा होय। ऐसें बिचारि लघुपतनक काग उड़ि-गयौ। कह्यौ-है कि—

उतपात-की ठाम पंडित चतुर न रहै।
मूरख भय सोग बैठ्यौ सहै॥

इतेक-में व्याधी-नें रूख तरै चाँवर-कै कनिका डारि ता-पर जाल पसार्यौ। तहाँ चित्रग्रीव कपोत कुटुंब समेत उड़त उत आय कढ़्यौ। तिन-में-तें एक पंछी देखि बोल्यौ इन चाँवरनि-कौं हौं चुग्यौ चहतु-हौं। चित्रग्रीव कह्यौ अरे या बन में चाँवर कहाँ-तें आये। यह कछु कौतुक है। या-तें ये मो-कौं नीके नाहीं लागतु॥

TRANSLATION.

On the bank of the river Gōdāvarī was a silk-cotton tree, on which birds of every quarter used to roost. One day, very early in the morning, a crow named Laghupatanaka, awoke and saw a hunter approaching from a distance, like the God of Death himself. He screamed out and began to remark (what an unlucky omen it was that) the first thing he should see on the dawn of that day was an unscrupulous villainous countenance. 'Who knows,' thought he, 'what is going to happen next.' Having thus considered, the crow Laghupatanaka flew away. For it is said,—

'A wise man remains not in the place of calamity;
'But a fool stays there, and supe fear and sorrow.'

In the meantime the hunter scattered grains of husked rice at the foot of the tree and over them spread his net. There came flying Chitragrīva (the king of the pigeons) with his family. One of them said, 'I should like to have a peck at that husked rice.' But Chitragrīva said, 'hullo, how does husked rice come into this forest? This is something quite out of the way. I therefore don't like the look of it.'

BRAJ BHĀKHĀ OF ALIGARH.

To the north-east of Muttra lies the district of Aligarh. Here the language is Braj Bhākhā, but it has some prominent local peculiarities, or, at least, has peculiarities which do not occur in the specimens received from Muttra.

I give two specimens of the Braj Bhākhā of Aligarh, a version of the Parable of the Prodigal Son, and a Folksong. The following points may be noted :—

Pronunciation.—There is a tendency of the letter *r* to disappear when it precedes a consonant, which is doubled in compensation. Thus, *naukannu-sũ*, for *naukaranu-sũ*, from the servants. This is very common in the Bhadaurī form of Bundēlī. The letter *w* when preceded by a long vowel often becomes *m*. Thus, *manāman*, for *manāwan*, to celebrate; *bāman*, fifty-two; *rōmati*, she (was) weeping. *Ky* is sometimes softened to *ch*, as in *chõ* for *kyõ*, why. *J* before *d* sometimes becomes *d*, as in *bhēd-dayau* for *bhēj-dayau*, he sent. A final aspirate surd consonant is disaspirated, as in *hāt* for *hāth*, a hand. In the word *kulaph* for *qufl*, a bolt, consonants have been transposed.

Declension.—A final short *u* is added to weak nouns even more commonly than in standard Braj Bhākhā. The *u* is retained in all cases and both numbers. Thus, *bāp* or *bāpu*, a father; *bāpu-sũ*, (he said) to the father; *khētanu-mẽ*, in the fields; *majūranu-kau*, of the servants. In one instance we find the word *rājai* used as the accusative-dative of *rājā*, a king.

The postpositions are as in standard Braj Bhākhā, but we have also *nu* (as well as *nē*) for the agent, as in *tum-nu mahᵉmānī karī-ē*, you have given a feast, and *kẽ* (as well as *kũ*) for the accusative-dative, as in *ēk janē-kẽ*, to a certain man.

In the **Pronouns,** the accusative-dative of *maĩ* is *mōy* or *mōē*, as in the standard, and *mō-ū-ē* is 'me also.' The pronoun of the third person is very peculiar. It is *gu* or *gwa* with an accusative-dative *gwai*, and an oblique form *gwā*. The plural is *gwē*, oblique *guni*. With it is connected *gwã* (often written *ṅwā*, ङ्वा), there = *wahã*. 'This' is *ji*; accusative-dative *jāy*; oblique, *jā*.

The present of the **Verb Substantive** is—

Sing.	Plur.
1. *ũ*	*ẽ*
2. *ē*	*au*
3. *ē*	*ẽ*

No doubt *ē* is often pronounced *ai*, and *ẽ*, *aĩ*. The Past Tense masculine is *ō* (or *au*), plural *ē*. In other words, in Aligarh the initial *h* of standard Braj Bhākhā is dropped.

When the verb substantive is used as an auxiliary with a present participle, the two are sometimes joined so as to form one word. Thus, *marᵉtũ* for *marat-ũ*, I am dying. *Hatu-ē* is used to mean, he is. The conjunctive participle which is *hwai* in standard Braj Bhākhā, becomes *hai* in Aligarh. Thus, *hai-gayau*, for *hwai-gayau*, he became.

In all verbs the sign of the conjunctive participle is *kẽ*, not *kai*.

Braj Bhākhā is reported to be spoken in Aligarh by 992,200 people.

[No. 5.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ. (DISTRICT, ALIGARH.)

SPECIMEN I.

एक जने-कें दे बेटा ए। उन-में-तें छोटे-ने बाप-सूँ कह्यौ कि ए बाप मेरौ जो बाँटु होतु-ए सो मोय दै-देउ। तब ग्वा-ने मालु उन्हैं बाँटि दयौ। तब छोटौ बेटा सबु इक-ठौरौ करि-कें परदेस-कूँ चल्यौ-गयौ और ग्वाँ अपनौ सबु मालु गुलछर्रनु-में उड़ायौ। जब सबु उड़ाय खाय चुक्यौ ग्वा देस-में बड़ौ अकालु पर्यौ। फिरि गु बड़ौ कंगालु है-गयौ। तब ग्वा देस-के एक भागिमान-के सहारे-सूँ जाय लग्यौ। ग्वा-ने ग्वा-कूँ अपने खेतनु-में सूअर चुगाइबे भेद-दयौ। सूअर जो खात-एँ ग्वा-की कूँछि-सूँ पेटु भरिबे-कूँ तय्यार हौ। ग्वाय कोई कछू ना ओ देतु। जब ग्वाय होसु आयौ तब ग्वा-ने कही मेरे बापु-कें बहुत-से मजूरनु-कूँ मुकतेरौं रोटीं एँ और मैं भूखनु मरतूँ। मैं याँ-तें उठि-कें अपने बाप-के जौरें जाऊँगौ और ग्वा-तें कहूँगौ कि मैं-ने भगमान-के सामने और तिहारे अगार पापु कर्यौ-ए और अब में तिहारौ बेटा कहाइबे लायक ना ऊँ। जैसे और मजूर रहत-एँ तैसे मो-ऊ-ए राखि-लै। ग्वाँ-ते चलि-कें अपने बाप-के जौरें आयौ। परि बहुत दूरि-तें-ई ग्वा-के बापु-कूँ लखाय पर्यौ और तब बाप-कूँ तसुँ आय-गयौ और दौड़्यौ और बेटा-की जेट भरि-लई और पुचकार्यौ। और बेटा-ने बाप-सूँ कही कि ए बाप मैं-ने भगमान-के अगार और तिहारे देखत पापु कर्यौ और अब मैं तिहारौ बेटा कहाइबे लायक ना ऊँ। परि बाप-ने अपने नौकनु-सूँ कही कि अच्छे अच्छे ओढ़ना लाओ और जाय पहराओ और छाप जा-के हात-में पहराओ और पनही पायनु-में पहराओ। चलौ खाँय और चैन करैं। काहे-तें कि जि मेरौ बेटा मरि गयौ-ओ और फिरि जी-पर्यौ। खोय गयौ-ओ और पाय-गयौ। और फिरि वे खुसी मनामन लगे॥

ग्वा खन ग्वा-कौ बड़ौ बेटा खेत-में ओ। जब गु घर-की जौरें आयौ तौ ग्वा-ने गाइबौ नाचिबौ सुन्यौ। और एकु नौकरु बुलायौ और पूछी कि याँ का है-रह्यौ-ए। ग्वा-ने ग्वा-सूँ कही कि तेरौ भैया आय-गयौ-ए और तेरे बाप-ने ग्वा-की महमानी

करी-ए। काहे-तें कि गु भली चंगी आय-गयी-ए। तब गु बड़ी रिस भयी और भीतर न धस्यी। जा-तें ग्वा-की बापु बाहिर निकसि आयी और ग्वा-कूँ मनायी। तब ग्वा-ने अपने बाप-कूँ ज्वाबु दयी कि मैं इतने बर्सनु-तें तिहारी टहल कर-रह्यी-ऊँ और न मैं तिहारी बात-तें कब-हूँ बाहिर भयी। तौ-ऊ तुम-ने कब-हूँ मोय एकु बकरिया-की बच्च-ऊ न दयी कि यारनु-में लहरि उड़ावती। परि जैसें जि तिहारी बेटा आयी जा-ने तिहारी सब जमा पूँजी रंडिनु-के संग उड़ाय खाय डारी ग्वा-की तुम-नु महमानी करी-ए। ग्वा-ने ग्वा-सूँ कही कि बेटा हमेस तू मेरे-ई जौरें रहतु-ए। जो कछू मो-पे हतु-ए सो तेरी-ई ए। जि हम-कूँ चहियति-ई कि हम खुसी मनावते और खुस होते। काहे-तें कि जि तेरी भैया मरि-गयी-यो फिरि जी-पर्यो। और जातु-रह्यी-यो फिरि आय-गयी॥

[No. 5.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ.

BRAJ BHĀKHĀ. DISTRICT, ALIGARH.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk janē-kē̃ dwai bēṭā ē. Un-mē̃-tē̃ chhōṭē-nē bāp-sū̃
A man-to two sons were. Them-in-from the-younger-by the-father-to
kahyau ki, 'ē bāp, mērau jō bā̃ṭu hōtu-ē sō mōy
it-was-said that, 'O father, my what share becoming-is that to-me
dai-dēu.' Tab gwā-nē mālu unhaī bā̃ṭi dayau. Tab
give.' Then him-by the-property to-them dividing was-given. Then
chhōṭau bēṭā sabu ik-ṭhaurau kari-kē̃ par-dēs-kū̃
the-younger son all in-one-place made-having a-foreign-country-to
chalyau-gayau, auru gwā̃ ap'nau sabu mālu gul-chharranu-mē̃ uṛāyau.
went-away, and there his-own all property debauchery-in was-wasted.
Jab sabu uṛāy khāy chukyau gwā dēs-mē̃ baṛau akālu paryau.
When all wasting eating was-finished that country-in a-great famine fell.
Phiri gu baṛau kaṅgālu hai-gayau. Tab gwā dēs-kē ēk
Again he very poor became. Then that country-of a
bhāgimān-kē sahārē-sū̃ jāy lagyau. Gwā-nē gwā-kū̃
rich-man-of support-by having-gone he-attached-himself. Him-by him-as-for
ap'nē khētanu-mē̃ sūar chugāibē bhēd-dayau. Sūar jō khāt-ē̃
his-own fields-in swine for-feeding it-was-sent. Swine what eating-are
gwā-kī chhū̃chhi-sū̃ pēṭu bharibē-kū̃ tayyār hau. Gwāy kōī
that-of the-husk-with the-belly filling-for ready he-was. To-him anyone
kachhū nā ō dētu. Jab gwāy hōsu āyau, tab gwā-nē
anything not was giving. When to-him sense came, then him-by
kahī, 'mērē bāpu-kē̃ bahut-sē majūranu-kū̃ muk'tērī rōṭī ē̃,
it-was-said, 'my father-to many-very servants-to abundant loaves are,
auru maī bhūkhanu mar'tū̃. Maī yā̃-tē̃ uṭhi-kē̃ ap'nē
and I by-hunger dying-am. I here-from arisen-having my-own
bāp-kē jaurē̃ jā̃ūgau, auru gwā-tē̃ kahū̃gau ki, "maī-nē Bhag'mān-kē
father-of near will-go, and him-to I-will-say that, "me-by God-of
sām'nē auru tihārē agār pāpu karyau-ē, auru ab maī tihārau bēṭā
before and of-you in-front sin done-is, and now I your son

kahāibē lāyak nā ũ. Jaisē auru majūr rahat-ẽ, taisē
for-being-called worthy not am. As other servants living-are, so
mō-ū-ē rākhi-lai.'' ' Gwã-tẽ chali-kẽ ap'nē bāp-kē jaurẽ
me-also keep.'' ' There-from gone-having his-own father-of near
āyau. Pari bahut dūri-tẽ-ī gwã-kē bāp-kũ lakhāy
he-came. But great distance-from-even his father-to being-visible
paryau. Auru tab bāp-kũ tarsu āy-gayau, auru ḍauryau, auru
he-fell. And then the-father-to compassion arrived, and he-ran, and
bēṭā-kī jēṭ bhari-lai, auru puch'kāryau. Auru bēṭā-nē bāp-sũ
the-son-of arm was-filled, and he-was-kissed. And the-son-by the-father-to
kahī ki, 'ē bāp, maĩ-nē Bhag'mān-kē agār auru tihārē
it-was-said that, 'O father, me-by God-of before and of-you
dēkhat pāpu karyau, auru ab maĩ tihārau bēṭā kahāibē
in-the-sight sin was-done, and now I your son for-being-called
lāyak nā ũ.' Pari bāp-nē ap'nē naukannu-sũ kahī ki,
worthy not am.' But the-father-by his-own servants-to it-was-said that,
'achchhē achchhē ōṛh'nā lāau, auru jāy pah'rāau, auru chhāp
'good good clothing bring, and to-this-one put-on, and a-ring
jā-kē hāt-mẽ pah'rāau, auru pan'hī pāyanu-mẽ pah'rāau. Chalau,
this-one-of hand-on put-on, and shoes feet-on put-on. Come,
khãy, auru chain karaĩ. Kāhē-tẽ ki ji
let-us-eat, and rejoicing let-us-make. What-from (i.e. *because*) *that this*
mērau bēṭā mari-gayau-ō, auru phiri jī-paryau; khōy-gayau-ō, auru
my son having-died-gone-is, and again came-to-life; lost-gone-was, and
pāy-gayau.' Auru phiri wē khusī manāman lagē.
found-went.' And again they happiness to-celebrate began.

Gwã khan gwã-kau baṛau bēṭā khēt-mẽ ō. Jab gu
(*At-*)*that time him-of the-big son the-field-in was. When he*
ghar-kē jaurẽ āyau, tau gwã-nē gāibau nāchibau sunyau. Auru
the-house-of near came, then him-by singing dancing was-heard. And
ēku naukaru bulāyau auru pūchhī ki, 'yã kā hai-rahyau-ē?'
a servant was-called and it-was-asked that, 'here what happening-is?'
Gwã-nē gwã-sũ kahī ki, 'tērau bhaiyā āy-gayau-ē, auru tērē
Him-by him-to it-was-said that, 'thy brother arrived-is, and thy
bāp-nē gwã-kī mah'mānī karī-ē; kāhē-tẽ ki gu bhalau chaṅgau
father-by him-of feast made-is; because that he well healthy
āy-gayau-ē.' Tab gu baṛau ris bhayau, auru bhītar na dhasyau.
arrived-is.' Then he very angry became, and within not he-entered.
Jā-tẽ gwã-kau bāpu bāhir nikasi āyau, auru gwã-kũ
This-from him-of the-father outside having-emerged came, and him-to

manāyau. Tab gwā-nē apʰnē bāp-kũ jwābu dayau ki,
it-was-remonstrated. Then him-by his-own father-to answer was-given that,
'maĩ itʰnē barsanu-tẽ tihārī ṭahal kar-rahyau-ũ, auru na maĩ
'I so-many years-from your service doing-been-am, and not I
tihārī bāt-tẽ kab-hũ bāhir bhayau. Tau-ū tum-nē kab-hũ
your word-from ever outside became. Nevertheless you-by ever
mōy ēku bakariyā-kau bachcha-ū na dayau ki yāranu-mẽ
to-me a she-goat-of young-one-even not was-given that friends-among
lahari uṛāwʰtau. Pari jaisẽ ji tihārau bēṭā āyau,
pleasure (I-)might-have-aroused. But as-soon-as this your son came,
jā-nē tihārī sab jamā pũjī raṇḍinu-kē saṅg uṛāy khāy
whom-by your all collection property harlots-of with wasting eating
ḍārī, gwā-kī tum-nu mahʰmānī karī-ē.' Gwā-nē gwā-sũ
was-thrown-away, him-of you-by a-feast made-is.' Him-by him-to
kahī ki, 'bēṭā, hamēs tū mērē-ī jaurẽ rahatu-ē. Jō
it-was-said that, 'son, always thou me-of-even near living-art. What
kachhū mō-pē hatu-ē, sō tērau-ī 'ē. Ji ham-kũ chahiyati-ī,
anything me-on being-is, that thine-even is. This us-to is-proper-verily,
ki ham khusī manāwʰtē auru khus hōtē.
that we rejoicing should-have-celebrated and rejoiced should-have-been.
Kāhē-tẽ ki ji tērau bhaiyā mari-gayau-ō, phiri jī-paryau;
Because that this thy brother dead-having-gone-is, again came-to-life;
auru jātu-rahyau-ō, phiri āy-gayau.'
and lost-was, again arrived.'

The next specimen from Aligarh is a popular song in four verses. It tells the story of the departure of Nala and his Queen, Damayanti, from his home and kingdom. Nala had been ruined by gambling and lost all that he possessed. The whole tale is one of the most famous in Indian literature.

[No. 6.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ. (DISTRICT, ALIGARH.)

SPECIMEN II.

सोने रूपे-के महल बने राजा नल-के जा-के सुन-पीतरि-के है-गये । औराँ जौराँ खास अन्न मुठी भरि ना रह्यौ । नल-के है गये कौला माटी राख । सोने-की साँकर ग्वै-ऊ सुन-पीतरि-की है-गई । ग्वा-ऊ-तें है-गयौ लोहु । रानी तौ राजे समझावै बलमा छोड़ौ नगर-कौ मोहु । अब रानी राजा दोऊ पंथ सिधारैं पमरि-पै ॥ १ ॥

भरि चौमासे सोई दुमेंती जाय चिन्ता व्यापी गैल-की । आभूखन लये सम्हारि । खम्म-खम्म-सूँ मिलति दुमेंती रानी रोमति छाती फारि । नल राजा-ने बान सम्हारे । काच महल कोठार कुलफ नल-ने जड़ि-दये तारे । करी किल्ले-सूँ परनाम । ज्वाला-मुखी लयौ नल-ने खाँड़ौ कोठनु-पै लाल कमान । गोटा फाँसे नल-ने सब धरि लीने फेंट-में ॥ २ ॥

रानी राजा निकरि फैरि दरवाजे-पै आये । करि आधीनि दई परिकम्मा जब किल्ले-कूँ नल-ने ज्वाब सुनाये । मेरौ अमरु रह्यौ खाई कोटु । मेरौ तेरौ बिछुरौ है किल्ले दादा जोटु । मेरौ तेरौ बिछुरनु सुनि किल्ले भैया है-चुक्यौ । अब मेरी तेरी हरि-ने बिगारी आजु । तो-में किल्ले बैठि-कें भूँज्यौ बामन-गढ़-कौ मैं-ने राजु । आजु उठ्यौ किल्ले दानो तो-तें पानी । जौऊँगौ तौ फैरि मिलूँगौ । नईं आय-गई मेरी काल-की बानी । सुनि किल्ले मेरे बीर नल राजा-के कारनै तू मति हूजौ दल-गीर । सो भड़क-भड़क नल आँसू डारै रोय किल्ले-सूँ यों कहै ॥ ३ ॥

रानी-उ रोवै राजा-उ रोवै जा-कौ गढ़ पथरा-कौ गहभरयौ । सुनि राजा मेरी बात । जा दिन तै-ने हूँ बनवायौ तै-ने यों न बनाय-दये मेरे दोऊ हात ।

जा दिन राजा कारीगर बुलवाये औरु ऊँचे नीचे तै-ने बुर्ज चिनाये खोदि नीव मेरी धरि-दई औंड़ी । जब राजा तै-ने पाँय न बनवाये । देतो पाँय बनाय । संग तिहारे चलतो राजा आधी बिपिता लेतो बटाय । सो कैसी करूँ हीरा नरबर-वारे मेरी धरु बासुक-ने गहि-लयो ॥ ४ ॥

[No. 6.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ. DISTRICT, ALIGARH.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

I

Sōnē rūpē-kē mahal banē Rājā Nal-kē, jā-kē sun-pītari-kē
Gold silver-of palaces were-made king Nal-of, which-of brass-of
hai-gayē. Aurā̃-jaurā̃ khās ann muṭhī-bhari nā rahyau, Nal-kē
became. There(-and)-here pits (of-) grain a-handful not remained, Nal-of
hai-gayē kaulā māṭī rākh. Sōnē-kī sā̃kar gwai-ū sun-pītari-kī hai-gaī.
they-became charcoal earth ashes. Gold-of chain that-too brass-of became.
Gwā-ū-tē̃ hai-gayau lōhu. Rānī tau Rājai samajhāwai,
That-too-from became iron. Rānī then Rājā-to makes-to-understand,
'Bal[a]mā, chhōṛau nagar-kau mōhu.' Ab Rānī Rājā dōū panth
'Beloved, give-up city-of affection.' Now queen king both way
sidhāraī pamari-pai.
go the-gate-at.

II

Bhari chaumāsē sōī Dumē̃tī, jāy
The-entire four-months (i.e. rainy season) slept Damayantī, all-whom
chintā byāpī gail-kī. Ābhūkhan layē-samhārī. Khamm-khamm-sū̃
anxiety pervaded road-of. Ornaments she-arranged. Pillar-after-pillar-with
milati Dumē̃tī Rānī rōmati chhātī phāri. Nal Rājā-nē bān
embracing Damayantī queen weeping bosom rending. Nal Rājā-by arrows
samhārē. Kāch mahal, kōṭhār, kulaph Nal-nē jaṛi-dayē tārē.
were-arranged. Crystal palace, store-house, bolts Nal-by were-fastened locks.
Karī killē-sū̃ par[a]nām. Jwālā-mukhī layau Nal-nē khā̃ṛau
Was-made the-fort-to salutations. Jwālāmukhī was-taken Nal-by sword
kōṭhanu-pai lāl kamān. Gōṭā phā̃sē Nal-nē sab dhari
shoulders-at red bow. Counters dice Nal-by all having-been-placed
līnē phē̃ṭ-mē̃.
were-taken waistband-in.

III

Rānī Rājā nikari phairi darʿbājē-pai āyē. Kari
Rānī Rājā having-come-out again the-doorway-at came. Doing
ādhīni, daī parikammā jab, killē-kũ Nal-nē jwāb
supplication, was-given perambulation when, fort-to Nal-by answers
sunāyē. 'Mērau amaru rahau khāī kōṭu. Mērau
were-caused-to-be-heard. 'My everlasting remain moat (and-)fort. My
tērau bichhuryau hai, Killē Dādā, jōṭu. 'Mērau tērau bichhuranu,
thy separated is, Fort Brother, company. My thy separation,
suni, Killē Bhaiyā, hai-chukyau. Ab mērī tērī Hari-nē bigārī
hear, Fort Brother, is-completed. Now mine thine God-by has-been-undone
āju. Tō-mẽ, Killē, baiṭhi-kẽ bhũjyau bāman gaṛh-kau maĩ-nē
today. Thee-in, Fort, having-sat was-enjoyed fifty-two forts-of me-by
rāju. Āju uṭhyau, Killē, dānō tō-tẽ pānī. Jīũgau
kingdom. Today rose, Fort, grain thee-from water. (If-)I-shall-live
tau phairi milũgau; naĩ āy-gaī merī kāl-kī bānī. Suni,
then again I-shall-meet; otherwise came my death-of words. Hear,
Killē, mērō bīr, Nal Rājā-kē kārʿnē tū mati hūjau dal-gīr.'
Fort, my brother, Nal Rājā-of reason-by thou do-not become sad.'
Sō bhaṛak-bhaṛak Nal ãsū ḍārai rōy killē-sũ yõ kahai.
Thus, in-agitation Nal tears sheds crying fort-to thus says.

IV

Rānī-u rōwai, Rājā-u rōwai, jā-kau gaṛhu pathʿrā-kau gahʿbharyau.
Rānī-too weeps, Rājā-too weeps, whose fort stone-of melted.
'Suni, Rājā, mērī bāt. Jā din tai-nē hũ banʿwāyau, tai-nē
'Hear, Rājā, my word. What day thee-by I was-caused-to-be-built, thee-by
chõ na banāy-dayē mērē dōū hāt. Jā din, Rājā, kārīgar
why not were-made my two hands. What day, King, masons
bulʿwāyē, auru ũchē nīchē tai-nē burj chināyē; khōdi
were-summoned, and high low thee-by towers were-carved-out; having-dug
nīb mērī dhari-daī aũṛī; jab, Rājā, tai-nē pãy na
foundations my were-placed deep; then, King, thee-by feet not
banʿwāyē, dētau pãy banāy. Saṅg
were-caused-to-be-made, (thou-)shouldst-have-given feet having-made. With
tihārē chalʿtau, Rājā, ādhī bipitā lētau
of-thee (I-)would-have-walked, King, half the-misfortune (I-)would-have-taken
baṭāy. Sō kaisī karũ, hīrā Narʿbar-wārē, mērau dharu
having-shared. So how am-I-to-do, jewel Narʿbar-of, my body
Bāsuk-nē gahi-layau.'
Bāsuk-by is-firmly-held.'

FREE TRANSLATION OF THE FOREGOING.

1. The gold and silver palaces of King Nala all were turned to brass. There were store-houses (pits) on this side and that, but not a handful of grain was left. All his substance was reduced to charcoal, earth, and ashes. His chains of gold, they too changed into brass, and brass itself to iron. The Queen thus counsels the King: 'Forsake, my lord, thy attachment to the city.' Bound for the journey both the King and Queen stand at the threshold.

2. Queen Damayantī who had slept at ease throughout the four months of the rainy season, is now weighed down with anxiety thinking of the journey. She counts her jewels. She gives the parting embrace to each pillar of her home, she weeps as if her very heart would break. King Nala arranges his arrows. He closes his crystal palaces, does King Nala, and locks the store-houses. Saluting the fort King Nala takes up his scimitar Jwālā-mukhī, and hangs the crimson bow over his shoulders, while in his waistband he put his counters and his dice.[1]

3. The King and the Queen then issue forth to the gate. With humble steps the King goes round the fort and addresses it as follows: 'Stand firm, for ever, ye moat and walls, although we must part. Listen, O Fort, the time has come that we must bid farewell, for the Fates have ordained that we must be separated. Seated here in thee I held sway over fifty-two other forts, but henceforth must I seek my bread elsewhere. I will return if life last; if not, death will have summoned me. But, O dear brother Fort, feel not thou care on my account.' Nala shed hot tears while he thus addressed the fort.

4. The King weeps and weeps the Queen; and the heart of the stony fort melts. 'Listen to me, O King, when thou didst build me, why didst not thou construct for me a pair of hands. Thou didst collect the builders and they made the towers high and low, and laid the foundations deep; but why didst not thou shape a pair of feet for me. Had I feet I would go with ye and share half your troubles. Alas! I am helpless, held fast, O jewel of Narbar, as I am in the grasp of Bāsukī.[2]'

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[1] The ruling passion of gambling still prevails.

[2] Bāsukī supports the earth. The meaning is that the fort cannot accompany the king as it is rooted in the earth.

BRAJ BHĀKHĀ OF AGRA.

Four principal dialects have been reported as spoken in the district of Agra. The town of Agra, the head-quarters of the district, was for many years the capital of the Mughul emperors, hence we have here, and in the country immediately surrounding it, Urdū. In the south of the district, on the bank of the Chambal, the language is the Bhadaurī form of Bundēlī. The rest of the district is divided into two nearly equal parts by a line running approximately north and south. To the west of this line, in the country touching the district of Muttra and the State of Bhartpur, the local officials report the dialect to be Braj Bhākhā: to its east, in the country bounded by Aligarh, Etah, and Mainpuri, they call the dialect simply 'Gãw-wārī' or 'Kharī Bōlī.' As will be seen from the specimens, both of these are Braj Bhākhā,—the western dialect agreeing with that of Muttra, and the eastern closely resembling that of Aligarh.

The following are the language figures for the district of Agra:—

Urdū		200,000
Braj Bhākhā, West of District	330,000	
" " East of District	217,000	
		547,000
Bhadaurī		250,000
Other languages		6,796
		1,003,796

These figures are based on the census of 1891.

As a specimen of the form of Braj Bhākhā spoken on the west of the district, I give the first few lines of the Parable of the Prodigal Son. It will be seen that it is quite the same as the dialect of Muttra.

[No. 7.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ. (WEST OF DISTRICT AGRA.)

एकु आदिमी-कैँ दो पूत हे । उनि-मैँ-से लौहरे-नैँ बाप-तें कही कै ऐ काका मेरे बाँठ-को मालु मोइ दै-दै । तब बा-नैँ मालु बिनि-कूँ बाँटि दियौ । कछुक दिन बीतैँ लौहरौ छौरा सबु इकट्ठौ करि-कैँ दूरि देस-कूँ चल्यौ-गयौ । महाँ बा-नैँ अपनौ मालु कुसंग-मैँ उड़ायौ । जब सबु निबटाइ चुक्यौ बा देस-मैँ अकालु पर्यौ । बुह गरीबु होन लाग्यौ । तब बा देस-के एकु बड़े आदिमी-के जहाँ जाइ लग्यौ । बा-नैँ बा-कूँ अपने खेतनि-मैँ सूगर चराइबे-कूँ भेज्यौ ॥

TRANSLITERATION AND TRANSLATION.

Ēku ādimī-kaī dō pūt hē. Un-maī-sē lauhʰrē-naī bāp-tē̃
A man-to two sons were. Them-in-from the-younger-by father-to

kahī kai, 'ai kākā, mērē bā̃ṭ-kau mālu mōi dai-dai.' Tab
it-was-said that, 'O father, my share-of property to-me give.' Then

bā-naī mālu bini-kū̃ bā̃ṭi diyau. Kachhuk din bītaī
him-by fortune them-to having-divided was-given. Some days on-passing

lauhʰrau chhaurā sabu ikaṭṭhau kari-kaī dūri dēs-kū̃ chalyau-gayau.
the-younger son all together made-having distant land-to went-away.

Mahā̃ bā-naī apʰnau mālu kusaṅg-maī uṛāyau. Jab sabu
There him-by his-own property evil-company-in was-wasted-away. When all

nibʰṭāi-chukyau bā dēs-maī akālu paryau. Buh garību hōn
completely-was-finished that country-in famine fell. He poor to-be

lāgyau. Tab bā dēs-kē ēku baṛē ādimī-kē jahā̃ jāi
began. Then that country-of a great man-of here having-gone

lagyau. Bā-nē bā-kū̃ apʰnē khētanʲ-maī sūgar charāibē-kū̃
he-attached-himself. Him-by him-as-for his-own fields-in swine feeding-for

bhējyau.
it-was-sent.

The Braj Bhākhā spoken in the east of Agra is almost the same as that of Aligarh. It has all the peculiarities of the dialect of the latter district, including the typical pronoun of the third person *gu* or *gwa*.

The only important local peculiarity (which also exists to a less extent elsewhere in the Braj Bhākhā tract) is the tendency to drop the *y* in the past participle. Thus, *chalau* instead of *chalyau*. In the specimen we may also notice the following :—

An instrumental singular in *ani*, as *bhūkhani*, by hunger, and an oblique plural in *enu*, as in *kamērenu-kũ*, to servants. Note also the frequent use of contractions observed also in other forms of Braj, Kanaujī, and Bundēlī. Such are *khātaĩ*, for *khāt-aĩ*, are eating; *dētō*, for *dēt-ō*, he was giving; and *mattũ*, for *marat-ũ*, I am dying.

The specimen consists of the first few lines of the Parable of the Prodigal Son.

[No. 8.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ. (EAST OF DISTRICT AGRA.)

एक आदिमी-कैं दो बेटा हे। छोटे बेटा-ने अपने बाप-ते कही कै अरे कक्कू मेरे बाँट-कौ मालु मो-कूँ दे-दे। तब ग्वा-नें मालु गुनि-कूँ बाँटि दयौ। थोड़े दिन पीछे छोटौ मौंड़ा सबु समैंटि-कैं दूरि देस-कूँ चलौ गयौ। महाँ ग्वा-नें अपनौ मालु खोटे संग-मैं उड़ाय दयौ। जब सबु निबटाइ चुकौ ग्वा देस-मैं बड़ौ अकालु परौ। जब गरीब होन लगौ तब ग्वा देस-के एक बड़े आदिमी-कैं जाइ लगौ। ग्वा-नें ग्वा-कूँ अपने खेतनु-मैं सूगर घेरिबे-कूँ खँदौ। ग्वा-की मज्जी जिह ही कै गुनि छोलिकन-ते जिन्हैं सूगर खातैं अपनौ पेटु भरूँ जा-के मारैं कै कोऊ ग्वा-कूँ नहीं देतौ। तब होस-मैं आइ-कैं कही कै मेरे बाप-कैं भौत-से कमेरेनु-कूँ भौत-सी रोटी हैं औरु मैं भूखनि मत्तूँ॥

TRANSLITERATION AND TRANSLATION.

Ēk ādimī-kaĩ dō bēṭā hē. Chhōṭē bēṭā-nē apʷnē bāp-tē
A man-to two sons were. The-younger son-by his-own father-to

kahī kai, 'arē kakkū, mērē bā̃ṭ-kau mālu mō-kũ dai-dai.' Tab
it-was-said that, 'O father, my share-of property me-to give.' Then

gwā-nẽ mālu guni-kũ bā̃ṭi dayau. Thōṛē din pīchhē
him-by property them-to having-divided was-given. A-few days after

chhōṭau maũṛā sabu samaĩṭi-kaĩ dūri dēs-kũ chalau-gayau.
the-younger son all collected-having a-distant country-to went-away.

Mahã gwā-nẽ apʷnau mālu khōṭē saṅg-maĩ uṛāy-dayau. Jab
There him-by his-own property evil company-in was-squandered. When

sabu nibʷṭāi-chukau gwā dēs-maĩ baṛau akālu parau. Jab
all was-finished-completely that country-in a-great famine fell. When

garīb hōn lagau, tab gwā dēs-kē ēk baṛē ādimī-kaĩ jāi
poor to-be he-began, then that country-of a great man-to going

lagau. Gwā-nẽ gwā-kũ apʷnē khētanu-maĩ sūgar ghēribē-kũ
he-attached-himself. Him-by him-as-for his-own fields-in swine tending-for

khādyau. Gwā-kī majjī jih hī kai, 'guni chhōlikan-tē jinhaĩ sūgar
it-was-sent. Him-of desire this was that, 'those husks-with which swine

khātaĩ ap'nau pēṭu bharũ;' jā-kē-māraĩ kai kōũ gwā-kũ
eating-are my-own belly I-may-fill;' this-of-on-account that anybody him-to
nahĩ dētau. Tab hōs-maĩ āi-kaĩ kahī kai, 'mērē bāp-kaĩ
not giving-was. Then senses-in come-having it-was-said that, 'my father-to
bhaut-sē kamērenu-kũ bhaut-sī rōṭī haĩ, auru maĩ bhūkhani
many-very workers-to many-very loaves are, and I from-hunger
mattũ.
dying-am.

BRAJ BHĀKHĀ OF DHOLPUR.

To the south of the district of Agra, and, on the east, separated from Gwalior by the river Chambal, lies the State of Dholpur. Here the language is good Braj Bhākhā. The only local peculiarities which I have noticed are the tendency to omit the letter *y* in the past tenses of verbs (thus, *parau* instead of *paryau*, he fell), and the occasional use of the termination *ani* instead of *an* for the instrumental singular (e.g. *bhũkhani*, for *bhũkhan*, by hunger). Both of these irregularities also occur in Eastern Agra.

We may also note the word *bhã*, for *wahã*, there.

The number of speakers of Braj Bhākhā in Dholpur is estimated to be 262,335.

A very short specimen of the dialect will suffice.

[No. 9.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ. (DHOLPUR STATE.)

एक आदमी-कैं दो मोड़ा हे । उन-मैं-ते छोटे मोड़ा-नैं बाप-ते कही बाप जो तेरे पास धन है ता-मैं-ते मेरे बट-कौं बैठे ते मो-कौं दै-दे । तौ वा-के बाप-नैं वा-कौं बाँटि दयौ । थोरे दिन पाछे छोटौ मोड़ा सबरौ धन इकसूतौ करि परदेस-कौं चलौ गयौ । भाँ जाइ-कै कछु दिनन-मैं खोटे कर्मन-मैं सगरौ धन लुटाइ दयौ । तब वा देस-मैं बड़ौ भारी अकाल परौ । अब तौ भूँखनि मरन लगौ ॥

TRANSLITERATION AND TRANSLATION.

Ēk ād^amī-kaĩ dō mōṛā hē. Ūn-maĩ-tē chhōṭē
A-certain man-to two sons were. Them-in-from the-younger
mōṛā-naĩ bāp-tē kahī, 'bāp, jō tērē pās dhan hai,
son-by father-to it-was-said, 'father, what of-thee near wealth is,
tā-maĩ-tē mērē baṭ-kau baiṭhai tē mō-kaũ dai-dai.' Tau wā-kē
that-in-from my share-of sits that me-to give.' Then his
bāp-naĩ wā-kaũ bãṭi dayau. Thōrē din pāchhai chhōṭau
father-by him-to dividing was-given. A-few days after the-younger
mōṛā sab^arau dhan ik^asūtau kari par-dēs-kaũ chalau-gayau.
son all wealth together having-made foreign-country-to went-away.
Bhã jāi-kai kachhu dinan-maĩ khōṭē karman-maĩ sag^arau dhan
There gone-having some days-in bad deeds-in entire wealth
luṭāi-dayau. Tab wā dēs-maĩ baṛau-bhārī akāl parau.
was-squandered-away. Then that country-in a-mighty famine fell.
Ab tau bhũkhani maran lagau.
Now verily by-hunger to-die he-began.

JĀDŌBĀṬĪ.

The State of Karauli consists partly of plains country, and partly, on the north, south, and east, of broken hill country, known as the Ḍāṅg. In the Ḍāṅg we find a number of broken dialects, mixtures of Braj Bhākhā and Jaipurī which will be discussed later on (*vide* pp. 329 ff.). The plains country is inhabited mainly by Rājpūts of the Yādava or Jādŏ̃ tribe. This tribe also extends across the Chambal into the Gwalior State, where it occupies the district of Sabalgarh, and the north of the district of Shiopur. Over the whole of the tract in which these Yādavas dwell, the local dialect is known as Jādōbāṭī. This is good Braj Bhākhā, purer even than in Dholpur immediately to its north, for it preserves the *y* in the past tense. A few lines of the Parable will make this clear.

The only local peculiarities which we may notice are the following :—

The word *lahurau*, younger, is contracted to *lhaurau*, which is also common in the Ḍāṅgs, and in Jaipurī. *Bhẽṭhānī* (literally, in that place) is used to mean 'there.' This too occurs in the Ḍāṅgs, where we have also *bhyã* and *mhã* in the same meaning.

The number of speakers of this Jādōbāṭī form of Braj is reported to be as follows : –

Karauli	80,000
Gwalior	60,000
TOTAL	140,000

[No. 10.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ (JĀDŌBĀṬĪ). (STATES, KARAULI AND GWALIOR.)

काऊ आदमी-कें दो मौंड़ा हे । विन-में-तें ल्हौरे-नें अपने बाप-सें कही बाप मौं-कौं सामाँ-में-तें अपनो बट दै-चुकौ । और वा-नें विन-कौं अपनी सामाँ बाँट-दई । और बौत दिनन-के पीछें ल्हौरौ मौंड़ा सब जोरि-कें दूर परदेस-में निकर-गयो और भेंठानी सगरी सामाँ उड़ाय दई ॥

TRANSLITERATION AND TRANSLATION.

Kāū ādᵃmī-kẽ dō mõṛā hē. Win-mẽ-tẽ lhaurē-nẽ apᵃnē
A-certain man-to two sons were. Them-in-from the-younger-by his-own
bāp-tẽ kahī, 'bāp, mõ-kõ sāmã̄-mẽ-tẽ apᵃnō baṭ
father-to it-was-said, 'father, me-to property-in-from your-own share
dai-chukau.' Aur wā-nẽ win-kõ apᵃnī sāmã̄ bã̄ṭ-daī. Aur
give-completely.' And him-by them-to his-own property was-divided. And
baut dinan-kē pīchhẽ lhaurau mõṛā sab jōri-kẽ dūr par-dēs-mẽ
many days-of after the-younger son all collected-having far foreign-country-in
nikar-gayō, aur bhẽṭhānī sagᵃrī sāmã̄ uṛāy-daī.
departed and there entire property was-wasted.

SIKARWĀṚĪ.

North of the tract in the State of Gwalior in which Jādōbāṭī is spoken, and opposite the State of Dholpur, from which it is separated by the river Chambal, lies the Gwalior District of Sikarwar, which is the country of the Sikarwāṛ Rājputs. Here also a form of Braj Bhākhā is found, which is known as Sikarwāṛī. It is not nearly so pure as the Jādōbāṭī to its south or the Braj Bhākhā to its west. Immediately to its east, in the rest of the Gwalior State the dialect is Bundēlī, mainly the Bhadaurī variety. Hence Sikarwāṛī is much mixed with Bundēlī. Jādōbāṭī has been preserved from contamination by that dialect owing to the traditions of the tribe which speaks it, whose history centres round Muttra. Sikarwāṛī has had nothing of the sort to preserve it. It is reported to be spoken by 127,000 people. As a specimen I give a portion of the Parable of the Prodigal Son. The following are the local peculiarities. It will be recognised that they are nearly all due to the neighbouring Bundēlī.

The termination *ō* is everywhere preferred to *au*, and the termination of the past participle is *ō*, not *yau*. Thus, *chukō*, he finished; *paṛō*, he fell. There is the Bhadaurī love for contraction, as in *chatt* for *charat*, grazing; *matt* for *marat*, dying. As in Bhadaurī, vowels are apt to change, as in *keh* for *kahi*, having said. So, also, there is a negative verb substantive, as in *nānẽ*, I am not. The past tense of the verb substantive is *hatō* or *hō*, as in Bundēlī. The conjunctive participle is *hai-kē*, not *hwai-kai*.

Note also the word for 'there.' It is *bhẽṭhōnī* or *bhaĩ*. Compare Jādōbāṭī *bhẽṭhānī*, and the Ḍāṅgī *bhyã* and *mhã*.

The word for 'I' is *hũ*. This is here used not only for the nominative, but also for the oblique singular, as in *hũ-nē*, by me, and *hũ-kō*, to me. In standard Hindōstānī, the reverse has taken place, for in it *maĩ*, I, is by origin an oblique form.

[No. II.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ.

BRAJ BHĀKHĀ (SIKARWĀṚĪ). (GWALIOR STATE.)

किसू मान्स-के दो मोड़ा हते । बिन-में-से लुहरे भैया-ने बाप-से कही बाप मेरो बट मोइ दे-घाल । और बा-ने अपनी जागीर बिन-में बाट-दई । और बहुत दिनन बाद लुहरो मोड़ा सगको भेलो-कर-के दूर-के देस-को चल-दियो और मेंठोनी सगरो माल वाहियात-में उड़ाय-दयो । और जब सगरो माल उड़ाय-चुको मेंठोनी बड़ो अकाल पड़ो और वो तंगी-में है-गयो । और बा देस-की बस्ती-के एक मान्स-से मिलो । और बा-ने बिस-को सुअरियाँ चराने अपने खेत-में पठै-दयो । और मैं बा-ने मोथा-से जो सुअरियाँ चत्त-हीं अपनो पेट भर्यो । जब बा-के मूड़-में लगी तो सोचो और जी-में केह-उठो मेरे बाप-के बहुत-से महीन्दार खूब रोटी खात-हैं और बचाय लेत-हैं और हूँ भूखन मत्त-हीं । हूँ अपने बाप-के ढिंग जाओंगो और कहोंगो हूँ-ने राम-जी-की मर्जी-के गैर काम कियो और तेरे सामने कियो और अब तेरो मोड़ा कहलायबे-के लायक नानें । हूँ-को अपने महीन्दारन-में राख-ले । और ठाड़ो है-के अपने बाप-के ढिंग-को चलो ॥

TRANSLITERATION AND TRANSLATION.

Kisū	māns-kē	dō	mōṛā	hatē.	Bin-mẽ-sē	luhᵃrē	bhaiyā-nē	
A-certain	*man-of*	*two*	*sons*	*were.*	*Them-in-from*	*the-younger*	*brother-by*	
bāp-sē	kahī,	'bāp,	mērō	baṭ	mōi	dē-ghāl.'	Aur	bā-nē
father-to	*it-was-said,*	*'father,*	*my*	*share*	*to-me*	*give.'*	*And*	*him-by*
apᵃnī	jāgīr	bin-mẽ	bāṭ	daī.	Aur	bahut	dinan	bād
his-own	*estate*	*them-in*	*dividing*	*was-given.*	*And*	*many*	*days*	*after*
luhᵃrō	mōṛā	sag-kō	bhēlō	kar-kē	dūr-kē	dēs-kō		
the-younger	*son*	*all-to*	*together*	*made-having*	*a-far-of*	*country-to*		
chal-diyō,	aur	bhẽṭhōnī	sagᵃrō	māl	wāhiyāt-mẽ			
took-his-journey,	*and*	*there*	*all*	*property*	*riotous-living-in*			
uṛāy-dayō.	Aur	jab	sagᵃrō	māl	uṛāy-chukō	bhẽṭhōnī	baṛō	
was-squandered.	*And*	*when*	*all*	*property*	*had-been-wasted*	*there*	*a-great*	
akāl	paṛō.	Aur	bō	taṅgī-mẽ	hai-gayō;	aur	bā	dēs-kī
famine	*fell.*	*And*	*he*	*difficulty-in*	*became;*	*and*	*that*	*country-of*

bastī-kē ēk mānṣ-sē milō. Aur bā-nē bis-kō suariyā̃ charānē
village-of one man-to he-joined. And him-by him-to swine to-feed

apʿnē khēt-mẽ̃ paṭhai-dayō. Aur bhaĩ bā-nē mōthā-sē jō suariyā̃
his-own field-in it-was-sent. And there he husks-with which swine

chatt-hĩ̃ apʿnō pēṭ bharyō. Jab bā-kē mūṛ-mẽ̃ lagī
eating-were his-own belly was-filled. When his head-in it-was-applied

tau sōchō aur jī-mẽ̃ keh-uṭhō, 'mērē bāp-kē bahut-sē
then he-thought and heart-in he-said, 'my father-of many-very

mahīn-dār khūb rōṭī khāt-haĩ, aur bachāy-lēt-haĩ; aur hũ̃ bhūkhan
servants much bread eating-are, and saving-are; and I of-hunger

matt-hõ̃. Hũ̃ apʿnē bāp-kē ḍhiṅg jāõ̃gō aur kahõ̃gō, "hũ̃-nē
dying-am. I my-own father-of near will-go and will-say, "me-by

Rāmʿjī-kī marjī-kē gair kām kiyō, aur tērē sāmʿnē kiyō;
God-of will-of against work was-done, and thy in-presence was-done;

aur ab tērō mōṛā kahʿlāyʿbē-kē lāyak nānẽ̃. Hũ̃-kō apʿnē
and now thy son being-called-of worthy I-am-not. Me-to your-own

mahīndāran-mẽ̃ rākh-lē."' Aur ṭhāṛō-hai-kē apʿnē bāp-kē
servants-among keep."' And arisen-having his-own father-of

ḍhiṅg-kō chalō.
near he-went.

BRAJ BHĀKHĀ OF ETAH.

The District of Etah lies between Aligarh, in which the dialect is Braj Bhākhā, and Farukhabad, where Kanaujī is spoken. The Etah dialect is nearly pure Braj Bhākhā. It does not show any of the peculiarities of Aligarh, but agrees much more closely with the standard of Muttra. The only local peculiarity is the preference of the termination *ō*, instead of the Braj Bhākhā *au*. Also *y* is dropped in the past participle, so that we have forms like *chalō* instead of *chalyau*, he went. These are Kanaujī peculiarities, and are to be expected from the geographical position of the country in which they are found. We may also note the Braj Bhākhā change of *w* to *m*, as in *jāmẽ*, they may take away, and the usual tendency to contraction, as in *põchō*, for *pahũchō*, he arrived; *kã*, for *kahã*, there; and *bã*, for *bahã* or *wahã*, there. Note also the contraction *ṭhākus-sā*, for *ṭhākur-sāhib*, in which we have the common elision of *r* before another consonant with doubling of the latter. The contraction *sā* for *sāhib*, is found in widely distant parts of India, *e.g.* both in Kāshmīrī and in Bihārī. Note also the Braj Bhākhā spelling *hāt* for *hāth*, a hand.

The specimen of the Etah dialect is a folk-tale illustrating the stupidity of the men of the Kōrī, or Hindū weaver, caste. In Indian folklore weavers, whether Hindūs or Musalmāns, occupy the place of the fool of European story. In the present tale, a Kōrī is taken on forced labour by his Ṭhākur landlord, and exhibits the usual desperate silliness of his tribe.

[No. 12.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ.

BRAJ BHĀKHĀ. (DISTRICT, ETAH.)

एकु ठाकुरु हो। बा-नें एक कोरिया-कूँ बेगार-में पकरो और अपनी घुड़िया-के संग बाड़ लिबाड़-कें अपनी सुसरार-कूँ चलो। तब कोरिया-की मैतारी-नें कही कि बेटा जब ठाकुरु खुसी हों तब अढ़ाई सेर रुई माँग-लीये। कोरिया ठाकुरु-के संग चल-भयो। जब ठाकुरु सुसरार-में भीतर गयो कोरिया-कूँ अपनी घुड़िया थमाय-गयो और जताइ-गयो कि जाइ चोट्टा न लै-जामें। आधी रात भयें कोरिया सोइ-गयो। घुड़िया चोर लै-गये। धौतायें बा-नें देखो तो घुड़िया न पाई। लगाम लै-कें अटरिया-में जा जग्गे ठाकुरु सोवत-हे पौंचो और कही कि ओ ठाकुस-सा अटखन-खुनखुन तो मो-पै है। हुनहुन का तुम लै-गये-हो। जे सुनि ठाकुरु उठि-कें ढूँड़बे-कूँ भाजे। कोरिया बिन-के संग लगि-लयो। राह-में एक नदिया परी। ठाकुरु-नें कोरिया-कूँ अपनी तरबार गहाइ-दई और कही कि मेरे संग उतरि-आ। जब बीचौं-बीच पौंचो तरबार मियान-में-तें निकरि-परी। कोरिया-नें कही ओ ठाकुस-सा जा-में-सूँ मिंगी निकरि-परी और चोकलो मो-पै रहि-गयो। ठाकुरु-नें कही कि काँ गिरि-परी। तब बा कोरिया-नें नदिया-में मियान फेंक-कें बतायो कि बाँ गिरो-है। मियान-हू बह-गयो। जा-पै ठाकुरु खूब हँसे। कोरिया-नें हात जोरि-कें कही कि भले ठाकुरु अम्मा-नें अढ़ाई सेर रुई माँगी-है।

[No. 12.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ.

BRAJ BHĀKHĀ. (DISTRICT, ETAH.)

TRANSLITERATION AND TRANSLATION.

Ēku ṭhākuru hō. Bā-nẽ ēk kōriyā-kũ̃ bēgār-mẽ̃ pakʰrō,
A Ṭhākur was. Him-by a Kōrī-to forced-labour-in it-was-seized,
aur apʰnī ghuṛiyā-kē saṅg bāi lībāi-kẽ̃ apʰnī susʰrār-kũ̃
and his-own mare-of with him taken-having his-own father-in-law's-house-to
chalō. Tab kōriyā-kī maitārī-nẽ̃ kahī ki, 'bēṭā, jab
he-went. Then the-Kōrī-of mother-by it-was-said that, 'son, when
ṭhākuru khusī hõ̃, tab aṛhāī sēr rui mãg-līyē.'
the-Ṭhākur pleased may-be (plur.), *then two-and-a-half seers cotton ask-for.'*
Kōriyā ṭhākuru-kē saṅg chal-bhayō. Jab ṭhākuru
The-Kōrī the-Ṭhākur-of with departed. When the-Ṭhākur
susʰrār-mẽ̃ bhītar gaō, kōriyā-kũ̃ apʰnī ghuṛiyā thamāy-gaō,
father-in-law's-house-in inside went, the-Kōrī-to his-own mare he-entrusted,
aur jatāi-gaō ki, 'jāi choṭṭā na la-jāmẽ̃.' Ādhī rāt
and warned(-him) that, 'this thieves not let-take-away.' Half night
bhayẽ̃ kōriyā sōi-gaō. Ghuṛiyā chōr lai-gayē. Dhautāyẽ̃
on-becoming the-Kōrī to-sleep-went. The-mare thieves took-away. At-dawn
bā-nẽ̃ dēkhō, tō ghuṛiyā na pāī. Lagām lai-kẽ̃
him-by it-was-seen, verily mare not was-found. The-bridle taken-having
aṭariyā-mẽ̃ jā jaggai ṭhākuru sōwat-hē põ̃chō,
the-upper-chamber-in what place the-Ṭhākur sleeping-was (plur.) *he-arrived,*
aur kahī ki, 'ō ṭhākus-sā, aṭʰlan-khunʰkhun tō mō-pai hai;
and it-was-said that, 'O Ṭhākur-Sir, aṭlan-khunkhun verily me-with is;
hunʰhun kā tum lai-gayē-hō?' Jē suni ṭhākuru
hunhun (interrogative) you took-away?' These having-heard the-Ṭhākur
uṭhi-kẽ̃ ḍhūṛʰbē-kũ̃ bhājē. Kōriyā bin-kē saṅg lagi-laō.
arisen-having searching-for ran (plur.). *The-Kōrī him-of with accompanied.*
Rāh-mẽ̃ ēk nadiyā parī. Ṭhākuru-nẽ̃ kōriyā-kũ̃ apʰnī tarʰbār
The-road-in a river fell. The-Ṭhākur-by the-Kōrī-to his-own sword
gahāi-daī, aur kahī ki, 'mērē saṅg utari-ā.' Jab
was-handed-over, and it-was-said that, 'me-of with across-come.' When
bīchõ̃-bīch põ̃chō tarʰbār miyān-mẽ̃-tẽ̃ nikari-parī.
middle-middle he-arrived the-sword the-scabbard-in-from out-fell.

Kōriyā-nẽ kahī, 'ō ṭhākus-sā, jā-mẽ-sũ miṅgī nikari-parī,
The-Kōrī-by it-was-said, 'O Ṭhākur-Sir, this-in-from the-kernel out-fell,
aur chōk'lō mō-pai rahi-gaō.' Ṭhākuru-nẽ kahī ki, 'kã
and the-shell me-with remained.' The-Ṭhākur-by it-was-said that, 'where
giri-parī?' Tab bā kōriyā-nẽ nadiyā-mẽ miyān phẽk-kẽ
did-it-fall?' Then that Kōrī-by the-river-in the-scabbard thrown-having
batāyō ki, 'bã girō-hai.' Miyān-hū bah-gaō.
it-was-shown that, 'there it-fallen-is.' The-scabbard-also floated-away.
Jā-pai ṭhākuru khūb hāsē. Kōriyā-nẽ hāt jōri-kẽ
This-on the-Ṭhākur much laughed. The-Kōrī-by hands folded-having
kahī ki, 'bhalē, ṭhākuru, ammā-nẽ aṛhāī sēr rui
it-was-said that, 'good, Ṭhākur, mammy-by two-and-a-half seers cotton
mãgī-hai.'
asked-for-is.'

FREE TRANSLATION OF THE FOREGOING.

There was a Ṭhākur. He caught a Kōrī for forced labour, and taking him with his mare departed to his wife's home. Then the mother of the Kōrī said, 'O son, when the Ṭhākur is in a good humour, ask for 2½ seers of cotton.' The Kōrī departed with the Ṭhākur. When the Ṭhākur went inside his wife's house, he entrusted his mare to the Kōrī and warned him to take care that it was not taken away by thieves. At midnight the Kōrī slept, and some thieves took away the mare. At morning when the mare could not be found, the Kōrī, taking the bridle, went to the upper-room where the Ṭhākur was sleeping and said, 'O Ṭhākur Sāhib, *Aṭlan Khunkhun*[1] is with me, have you taken away *Huṇhun?*' Hearing this the Ṭhākur got up and ran to search for the mare. The Kōrī went with him. On the way they came to a stream. The Ṭhākur handed over his sword to the Kōrī and ordered him to cross over with him. When they had just reached the middle of the stream the sword fell out from its scabbard. Said the Kōrī, 'O Ṭhākur Sāhib, the kernel has fallen out and only the shell has remained with me.' The Ṭhākur asked where it had fallen out. Then the Kōrī threw the sheath into the stream and pointed out, 'there is where it has fallen.' The scabbard also flowed away. On this the Ṭhākur laughed heartily. Then the Kōrī folding his hands said, 'Good Ṭhākur, my mammy has asked for 2½ seers of cotton.'[2]

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[1] *Aṭlan Khunkun* is meant to represent the jingling sound of the bridle, and *Hunhun*, the neighing of the mare.

[2] The Ṭhākur, of course, laughed at the stupidity of the Kōrī; but the latter thought he was pleased with him, and hence put in his petition for the cotton.

BRAJ BHĀKHĀ OF MAINPURI.

Immediately to the south of Etah lies the District of Mainpurī. The following specimen from that locality shows that the dialect is just the same as that of Etah. There is the same tendency to use the Kanaujī termination *ō* instead of *au*, and to omit the *y* of the past participle. The specimen consists of the first few lines of the Parable of the Prodigal Son. There are several examples of the elision of *r* with doubling of the following consonant. Thus, *khachchu* for *kharchu*, expenditure; *kad-daō* for *kar-daō*, he made; *mann* for *maran*, to die: and *mattu* for *maratu*, dying.

This form of Braj Bhākhā is spoken over the whole of the district except in the extreme south-west, on the banks of the Jamna, where we find about 8,000 people employing the Bhadaurī form of Bundēlī.

[No. 13.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ. (DISTRICT, MAINPURĪ.)

एकु-के दो लड़िका हे। उन-में-से छोटे-ने बाप-से कही बाप हो जो हमारो हिसा निकरै सो हमैं दे देउ। तब वा-ने उन-को मालु बाँटि दयो। कछु दिन पीछे छोटे लड़िका-ने सब मालु इक-ठोरो करो और दूर-के मुलिक-को चलो गयो और हुअन वा-ने अपनो मालु बुरी बातन-में खचु कइयो। और जब-हीं वा-को सबरो मालु उठि गयो तब-हीं हुआँ अकालु परो। और जब-हीं वह भूँखन मन्न लगो तब-हीं एकु वा मुलिक-के बड़े आदमी-के ढिंग गयो। तब वा-ने वा-को अपने खेतन-में सूअर चराइबे-को पठयो। और वह चाँहतु-ई-हो कि सूअर-के बचे खुचे छुकलन-से अपनो पेट भरै काहे-सों कि वाय कोई कछु देतु नाहीं हो। और जब वा-की अकिलि ठिकाने आई वा-ने कही कि मेरे-ई बाप-के हिअन बहुत-से मजूरन-को रोटी ही और मैं भूँखन मत्तु-हों॥

TRANSLITERATION AND TRANSLATION.

Ēku-kē	dō	laṛikā	hē.	Un-mẽ-sē	chhōṭē-nē	bāp-sē	
One-of	*two*	*sons*	*were.*	*Them-in-from*	*the-younger-by*	*the-father-to*	
kahī,	'bāp	hō,	jō	hamārō	hissā	nikarai,	sō
it-was-said,	*'father*	*O,*	*what*	*my*	*share*	*may-come-out,*	*that*
hamaĩ	dē-dēu.'	Tab	wā-nē	un-kō	mālu	bãṭi-daō.	Kachhu
to-me	*give-away.'*	*Then*	*him-by*	*them-to*	*property*	*was-divided.*	*Some*
din	pīchhē	chhōṭē	laṛikā-nē	sab	mālu	ik-ṭhōrō	karō,
days	*afterwards*	*the-younger*	*son-by*	*all*	*property*	*in-one-place*	*was-made,*
aur	dūr-kē	mulik-kō	chalō-gayō,	aur	huan	wā-nē	ap'nō
and	*distance-of*	*country-to*	*he-went-away,*	*and*	*there*	*him-by*	*his-own*
mālu	burī	bātan-mẽ	kachchu	kad-daō.	Aur	jab-hĩ	wā-kō
property	*evil*	*affairs-in*	*expenditure*	*was-made.*	*And*	*when-even*	*his*
sab'rō	mālu	uṭhi-gaō,	tab-hĩ	huã	akālu	parō.	Aur
all	*property*	*was-squandered,*	*then-even*	*there*	*a-famine*	*fell.*	*And*
jab-hĩ	wah	bhũkhan	mann	lagō,	tab-hĩ	ēku	wā
when-even	*he*	*by-hunger*	*to-die*	*began,*	*then-even*	*one*	*that*
mulik-kē	baṛē	ād'mī-kē					
country-of	*a-great*	*man-of*					

ḍhiṅg gaō. Tab wā-nē wā-kō apⁿnē khētan-mẽ sūar charāibē-kō
near he-went. Then him-by him-to his-own fields-in swine feeding-for

paṭhaō. Aur wah chãhatu-ī-hō ki sūar-kē bachē-khuchē
it-was-sent. And he wishing-even-was that the-swine-of superfluous

chhukₒlan-sē apⁿnō pēṭ bharai, kāhē-sõ ki wāy
husks-by his-own belly he-may-fill, why-from(i.e. *because*) *that to-him*

kōī kachhu dētu-nāhĩ-hō. Aur jab wā-kī akili ṭhikānē
anyone anything giving-not-was. And when him-of sense in-correctness

āī, wā-nē kahī ki, 'mērē-ī bāp-kē hian bahut-sē
came, him-by it-was-said that, 'my-even father-of near many-very

majūran-kō rōṭī hī, aur maĩ bhũkhan mattu-hõ.'
servants-to bread was, and I by-hunger dying-am.'

BRAJ BHĀKHĀ OF BAREILLY.

North of Budaun lies the district of Bareilly with the district of Pilibhit to its east and the State of Rampur to its west. The dialect of the former is Kanaujī (with an admixture of Braj Bhākhā), and of the latter Hindōstānī.

The dialect spoken in Bareilly is good Braj Bhākhā. The only local peculiarities which I have noticed are the use of *ō* instead of *au* as the termination of strong adjectives, and the form *bau* or *bahu* for 'he.' The verbs *dēnaũ*, to give, and *lēnaũ*, to take, make their past participles *dawō*, and *lawō*, after the Kanaujī fashion, instead of *diyau* or *dayau*. We may also note that owing to the fact that Bareilly was long under Musalmān domination there is a greater use of Arabic and Persian words than in the Braj Bhākhā tract proper.

The population of Bareilly was 1,040,691 in 1891. The languages spoken were (taking corrected figures) divided as follows :—

Braj Bhākhā (wrongly returned as Rōhilkhaṇḍī)	857,213
Urdū	180,060
Other languages	3,478
TOTAL	1,040,691

The Urdū is spoken principally by Musalmāns, by Kāyasths, and in the towns.

[No. 14.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ. (DISTRICT, BAREILLY.)

एक जने-के दुइ लौंड़ा हे। उन-में-से लहुरे-ने बाप-से कही कि ए बाप माल-में जो मेरा बाँट है बो मोय दे-देव। तब बाप-ने उसे माल बाँट दवो। थोड़े दिन पाछे लहुरो लड़का सब माल एकट्ठो कर-के परदेस-को चलो-गवो। और हुँआ सब रुपया बाइयात-में उड़ाय-दवो। जब उस-के ढिंग कछु नाँहि रहो और उस देस-में बड़ो अकाल पड़ो तो बो नंगो भूँखो और दुखी हुइ-के उस देस-के एक भागमान आदमी-के घर गवो॥

TRANSLITERATION AND TRANSLATION.

Ēk janē-kē dui laũṛā hē. Un-mẽ-sē lahurē-nē bāp-sē
One man-of two sons were. Them-in-from the-younger-by the-father-to
kahī ki, 'ē bāp, māl-mẽ jō mērā bãṭ hai bau mōy
it-was-said that, 'O father, property-in what my share is that to-me
dai-dēw.' Tab bāp-nē usai māl bãṭ dawō.
give-away.' Then the-father-by him-to property having-divided was-given.
Thōṛē din pāchhē lahurō laṛ'kā sab māl ēkaṭṭhō kar-kē
A-few days after the-younger son all property in-one-place made-having
par-dēs-kō chalō-gawō. Aur hũā sab rup'yā bāiyāt-mẽ uṛāy-dawō.
foreign-land-to went-away. And there all rupees dissipation was-squandered.
Jab us-kē ḍhiṅg kachhu nãhi rahō, aur us dēs-mẽ baṛō
When him-of near anything not remained, and that country-in great
akkāl paṛō, tau bau naṅgō bhũkhō aur dukhī hui-kē us
famine fell, then he naked hungry and distressed become-having that
dēs-kē ēk bhāg'mān ād'mī-kē ghar gawō.
country-of one fortunate man-of house(-to) he-went.

BRAJ BHĀKHĀ MERGING INTO HINDŌSTĀNĪ.

The dialect of the districts of Bulandshahr and Budaun is on the whole good Braj Bhākhā, but in both localities it is much mixed with the Hindōstānī of the upper Doab and of western Rohilkhand. In Bareilly, to the north of Budaun, this mixture is not apparent, although Bareilly and Budaun both show traces of the influence of the Kanaujī spoken to their east. We thus see that Budaun is infected from both directions. The Kanaujī infection consists in the use of *ō* instead of *yau* as the termination of past participles, as in *chalō* instead of *chalyau*.

In the Naini Tal Tarai there is spoken a mongrel mixture of Braj Bhākhā, Hindōstānī and Kanaujī. We thus get the following figures for the districts in which Braj Bhākhā merges into Hindōstānī :—

Bulandshahr	941,000
Budaun	826,500
Naini Tal	199,521
	1,967,021

BRAJ BHĀKHĀ OF BULANDSHAHR.

Bulandshahr is the most northern district of the Doab in which Braj Bhākhā is spoken. Beyond it lies Meerut, of which the language is ordinary Vernacular Hindōstānī. The Braj Bhākhā of Bulandshahr does not vary much from that of Muttra. The main difference is the preference for the termination *ō*, instead of the *au* which is so characteristic of the standard form of the dialect. Even this is probably only a question of spelling and not of pronunciation, for in Muttra, where the *au*-sound undoubtedly exists, it is as often as not represented by *ō*, in writing.

Bulandshahr is separated from Muttra by Aligarh, but we do not find the pronoun of the third person, *gu*, which is so prominent in the latter district.

On the other hand, we sometimes meet with a few instances of borrowing from the Hindōstānī of Meerut,—usually the employment of the termination *ā* instead of *ō* or *au*. Thus, *hamārā* for *hamārō*. These borrowings, as might be expected, occur in the north of the district on the Meerut border.

The Hindōstānī of Meerut is called by those natives of India who live to its east *Pachhāṛī*, *i.e.* the language of the west. The original rough list of the languages of Bulandshahr showed 939,000 people as speaking Pachhāṛī, and 2,000 as speaking Braj Bhākhā. The local authorities evidently meant that there 939,000 people used a language differing from Braj Bhākhā. The difference consists, as explained above, in the occasional use of Pachhāṛī expressions. The basis of the whole is, however, undoubtedly Braj Bhākhā, so that we are justified in putting the number of speakers of that dialect in Bulandshahr as 941,000, it being remembered that about 2,000, in the south of the district, speak it more purely than elsewhere. This will be evident from the following specimen which consists of the first few lines of the Parable of the Prodigal Son :—

The following are the main peculiarities of the Bulandshahr Braj Bhākhā. The sign of the accusative dative is *kō*, and not *kũ*. The accusative plurals of the first two personal pronouns are *hamẽ* and *tumhẽ*, and their genitive plurals are *hamārā* and *tumhārā*. The nominative singular of the pronoun of the third person is *wō* or *wā*. The past tense of the auxiliary verb is *hō*, not *hau*, and its masculine plural is *hē* or *hai*. Finite verbs form their present and imperfect tense with a form in *ē*, instead of *atu*. Thus, *ham rahē haĩ*, I am living; *sūar charē-hē*, the pigs were grazing; *pēṭ bharē-hē*, he was filling his belly. So, *kōī dē-nāī*, no one was giving. This peculiarity, and also the forms *hamẽ*, etc. are also found in Meerut.

[No. 15.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ.

BRAJ BHĀKHĀ. (DISTRICT, BULANDSHAHR.)

एक आदमी-के दो लड़के है । छोटे-ने कहो बापू हमारा हिस्सा हमें दे-दे । उस-ने अपना हिस्सा वा-को बाँट-देयो । छोटो थोरे-ही दिन-में अपनो माल जमा परदेस-को ले-के चलो गयो । वहाँ सब लुँगाड़पने-में बरबाद कर्यो । जब सब बरबाद कर चुक्यो वा देस-में जबरा अकाल पर्यो । वा भूखो कंगाल हो-गयो । वा एक कोई-के नौकर हो-गयो । वा-ने सुअरन चुगाने-पे नौकर कर-दियो । जब वा-को कोई कुछ दे-नाई तो वो जो सूअर चरे-है खोकटा वा-से पेट भरे-है ॥

[No. 15.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

TRANSLITERATION AND TRANSLATION.

BRAJ BHĀKHĀ. (DISTRICT, BULANDSHAHR.)

Ēk ād^{a}mī-kē dō laṛ^{a}kē hai. Chhōṭē-nē kahī, 'bāpū,
One man-of two sons were. The-younger-by it-was-said, 'father

hamārā hissā hamẽ dē-dē.' Us-nē ap^{a}nā hissā wā-kō bãṭ
my share to-me give.' Him-by his-own share him-to dividing

dēō. Chhōṭō thōrē-hī din-mẽ ap^{a}nō māl
was-given. The-younger a-few-very days-in his-own property

jamā par-dēs-kō lē-kē chalō-gayō. Wahã sab
(having-)collected a-foreign-country-to taken-having went-away. There all

lũgāṛ^{a}panē-mẽ bar^{a}bād karyō. Jab sab bar^{a}bād kar-chukyō
wickedness-in wasted was-made. When all wasting was-completed

wā dēs-mẽ jab^{a}rā akāl paryō. Wā bhūkhō kaṅgāl hō-gayō.
that country-in a-great famine fell. He hungry indigent became.

Wā ēk kōī-kē naukar hō-gayō. Wā-nē suaran chugānē-pē
He one someone-of servant became. Him-by swine feeding-on

naukar kar-diyō. Jab wā-kō kōī kuchh dē-nāī,
servant he-was-made. When him-to any anything giving-was-not,

tō wō jō sūar charē-hē khōk^{a}ṭā wā-sē pēṭ bharē-hē.
then he what swine eating-were husks that-with belly filling-he-was.

BRAJ BHĀKHĀ (KAṬHERIYĀ) OF BUDAUN.

North of Etah, across the Ganges, lies the district of Budaun, in Rohilkhand. Here also Braj Bhākhā (not Rōhilkhaṇḍī as originally reported) is spoken. The dialect is locally known as *Kaṭhēriyā*, from Kaṭhēr, the name of Eastern Rohilkhand, although the true Kaṭhēr country is to the north in the district of Bareilly. North-west of Budaun lies the district of Moradabad, the dialect of which is Hindōstānī, and hence we see traces of the influence of that dialect in Budaun. Such are the use of *thā* (plural *thē*), as well as *hō* for 'was'; of *us* as well as *wā*, him; and of *kō* for the accusative-dative as well as for the genitive. The only peculiar local form which I have noticed is *tumhrō*, for *tumhārō*, your. For adjectives and participles, the termination *ō* is preferred to *au*.

As a specimen, I give a short extract from the Parable of the Prodigal Son. It is in the Persian character, as received from the local officers.

The number of speakers of Kaṭhēriyā in Budaun is reported to be 826,500.

[No. 16.]

INDO-ARYAN FAMILY. **CENTRAL GROUP.**

WESTERN HINDÎ.

BRAJ BHĀKHĀ (KAṬHĒRIYĀ). (DISTRICT, BUDAUN.)

ایک آدمی کے دو لڑکا تھے۔ تا مین سے چھوٹے نے اپنے پتا سے کہی کہ
پتا تمھرے دھن مین جو میرو ہوت ہو وا مجکو بانٹ دو۔ وا کے پتا نے
اوسکے بانٹے کا جو تھا واکو دیدیو۔ نیک دنن مین واکو چھوٹو پوت سگرو
دھن اکٹھو کرکے کہون دور کے دیس کو نکس گئو اور وا دیس مین
اپنو سگرو دھن بُرے کامن مین بتار دیو۔ جب وا کے پاس کچھو نا
بچو وا دیس مین گمبھیر اکال پرو کہ وا بھکاری ہیگئو۔ تو ایک
بھاگوان دھنی کی بکھریمین گئو اور وا کے چیلین مین نوکر بھیو۔ وا نے
یاکو اپنے کھیتن مین سورن چراون کو بھیجدیو۔ یا کھوسی سے اپنو
پیٹ اون جڑن سے بھر لیتو جا کو سور جنا ور کھات ہین۔ جڑن
بھی یاکو کوُ نا دیت ہو۔

[No. 16.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ.

TRANSLITERATION AND TRANSLATION.

BRAJ BHĀKHĀ (KAṬHĒRIYĀ). (DISTRICT, BUDAUN.)

Ēk ādmī-kē dō laṛkā thē. Tā-mẽ-sē chhōṭē-nē apnē
One man-of two sons were. Them-in-from the-younger-by his-own

pitā-sē kahī ki, 'pitā, tumhrē dhan-mẽ jō mērō hōt-hō,
father-to it-was-said that, 'father, your wealth-in what mine may-be,

wā muj(h)-kō bãṭ dō.' Wā-kē pitā-nē us-kē bãṭē-kā jō
that me-to dividing give.' Him-of father-by his share-of what

thā wā-kō dē-diō. Nēk dinan-mẽ wā-kō chhōṭō pūt sigrō
was him-to was-given-away. A-few days-in his younger son entire

dhan ikṭhō kar-kē kahũ dūr-kē dēs-kō nikas-gayō, aur
wealth together made-having some distance-of country-to out-went, and

wā dēs-mẽ apnō sigrō dhan burē kāman-mẽ bitār-diō.
that country-in his-own entire wealth evil deeds-in was-squandered.

Jab wā-kē pās kachhō nā bachō, wā dēs-mẽ gambhīr
When him-of near anything not remained, that country-in a-severe

akāl parō ki wā bhikārī hai-gayō. Tō ēk bhāgwān dhanī-kī
famine fell that he poor became. Then a fortunate rich-man-of

bakhri-mẽ gayō aur wā-kē chēlan-mẽ nōkar bhayō. Wā-nē
house-in he-went and him-of dependents-in servant became. Him-by

yā-kō apnē khētan-mẽ sūaran charāwan-kō bhēj-diō. Yā
him-for his-own fields-in swine feeding-for it-was-sent. He

khūsī-sē apnō pēṭ un jaṛan-sē bhar-lēto, jā-kō
happiness-with his-own belly those roots-with would-have-filled, which

sūar janāwar khāt-hẽ. Jaṛan bhī yā-kō kōū nā
the-swine animals eating-were. Roots even him-to anyone not

dēt-hō.
giving-was.

THE BHUKSĀ DIALECT OF THE TARĀĪ.

The Tarāī parganas of the Naini-Tal district run by the foot of the Kumaon Hills along the northern border of the State of Rampur and the districts of Bareilly and Pilibhit. The dialect of Rampur is Hindōstānī, of Bareilly Braj Bhākhā, and of Pilibhit Kanaujī. The Tarāī is inhabited by a number of broken hill tribes, such as the Thārūs and Bhuksās, as well as by immigrants from the plains. These have developed a mongrel mixed dialect, made up of Hindōstānī, Braj Bhākhā, and Kanaujī, with an infusion of the Kumaunī of the hills. The Thārūs and Bhuksās have lost their aboriginal languages, if they ever had one. The dialect has been returned as 'Bhuksā' from the name of one of these tribes. I class it as a form of Braj Bhākhā, but it might just as easily appear as a form of Kanaujī. The number of its speakers is reported to be 199,521.

A brief extract from a version of the Parable of the Prodigal Son will suffice as an example of this dialect, and well illustrates its mixed character.

In the first sentence we have *kā* used as a sign of the oblique genitive, which comes from Kumaunī. In the next line we have *kā* as the sign of the direct genitive which is Hindōstānī. So are *kō*, the sign of the accusative-dative and words like *mērā*, my, and others. On the other hand, *hē*, were, is Braj Bhākhā, while *dāo*, gave, *gaō*, went, are Kanaujī. The only peculiar form which I have noticed is *nāī* (beside *nē*) as the sign of the agent case.

[No. 17.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ.

BRAJ BHĀKHĀ (MIXED BHUKSA DIALECT). (TARĀÎ, NAINÎ TAL.)

एक फलाने सखस-का दो लौंड़ा हे। छोटे-ने अपने बूआ-से कहो कि बूआ मेरा जो माल-का हिस्सा है सो दे-दो। और उस-नाई अपने माल दोनों-को बाँट दयो। थोरे दिन बाद छोटा लौंड़ा अपने माल-को बटोर-के दूर देस-को चलो-गयो। और वहाँ जा-के अपने माल लुचापन-में बरबाद कर-दयो। जब सब खरच हो-गयो तब उस देस-मे बड़ा काल पड़ गयो और खाने-को भी तंग हो गयो। तब उस देस-के एक रहीस-के घर-मे सामिल हो गयो। और वोह सूअर चुगाने उस-को खेत-मे भेज-दयो। और वोह चाहो कि जो बक्कल सूअर खाते-हों वोह ऊदर भरने-को चाहो। किसी-ने ना दयो॥

TRANSLITERATION AND TRANSLATION.

Ēk phalānē sakhas-kā dō laŭṛā hē. Chhōṭē-nē apʷnē
A certain person-of two sons were. The-younger-by his-own
būā-sē kahō ki 'būō, mērā jō māl-kā hissā hai sō
father-to it-was-said that 'father, my what property-of share is that
dē-dō.' Aur us-nāī apʷnē māl dōnõ-kō bãṭ daō.
give.' And him-by his-own property both-to divided was-given.
Thōrē din bād chhōṭā laŭṛā apʷnē māl-kō baṭōr-kē
A-few days after the-younger son his-own property collected-having
dūr dēs-kō chalō-gaō. Aur bahã jā-kē apʷnē māl
a-distant country-to went-away. And there going his-own fortune
luchāpan-mẽ barʷbād kar-daō. Jab sab kharach hō-gaō tab
debauchery-in wasted was-made. When all expended became then
us dēs-mē baṛā kāl paṛ-gaō aur khānē-kō bhī taṅg
that country-in great famine fell and food-for even in-want
hō-gaō. Tab us dēs-kē ēk rahīs-kē ghar-mē sāmil
he-became. Then that country-of one well-to-do-man-of house-in joined
hō-gaō. Ōr woh sūar chugānē us-kō khēt-mē bhēj-daō. Ōr
he-became. And he swine to-feed him-as-for field-in it-was-sent-away. And

woh	chāhō	ki	jō	bakkal	sūar	khātē-hõ	woh	ūdar
he	*wished*	*that*	*what*	*husks*	*swine*	*eating-may-be*	*those*	*belly*

bhar'nē-kō	chāhō.	Kisī-nē	nā	daō.
filling-for	*he-desired.*	*Anybody-by*	*not*	*it-was-given.*

BRAJ BHĀKHĀ MERGING INTO RĀJASTHĀNĪ.

To the south of Braj Bhākhā lie the Mēwātī and Jaipurī dialects of Rājasthānī, into both of which it gradually merges. In Gurgaon we see it becoming Mēwātī. In the State of Bharatpur we notice the first signs of the influence of Jaipurī, which becomes stronger as we go south, until in the Ḍāṅgs, or broken country in the south of that State, in Karauli, and in the east of Jaipur, we find a number of sub-dialects which are grouped together under the name of Ḍāṅgī. The number of speakers of these intermediate forms of Braj Bhākhā are reported to be as follows :—

Gurgaon	149,700
Bharatpur	502,303
Ḍāṅg dialects	774,781
	1,426,784

BRAJ BHĀKHĀ OF GURGAON.

The district of Gurgaon is under the Government of the Panjab. It has the river Jamna to its east, being separated by it from the district of Aligarh. To its south lie the district of Muttra, and the State of Bharatpur. In Gurgaon there are three principal dialects, *viz.* Ahīrwāṭī and Mēwātī, which are forms of Rājasthānī, and Braj Bhākhā, spoken by 149,700 people, in Palwal Tahsīl, where the district meets Aligarh and Muttra.

The Braj Bhākhā spoken in Gurgaon is very fairly pure. It bears slight traces of the influence of the neighbouring Rājasthānī. Such are the use of the termination *ō* instead of *au*, for adjectives and participles, and the masculine form of the genitive singular (*e.g.* *baṭ-kō*, not *baṭ-kau*, of a share); the oblique ending *ā*, instead of *ē*; and the use of the Rājasthānī form of the Present Definite tense, as explained under the head of Braj.

The use of *ō* for *au* is also common in the neighbouring State of Bharatpur. The oblique ending is usually *ē*, as in good Braj, but now and then we meet *ā*, as in *thā*, they were.

The word *jab* is used to mean 'then,' as well as 'when,' as in Rājasthānī. The imperfect tense is also formed as in that language, by adding the past tense of the auxiliary verb to the verbal noun in *ē*, as in *chāhē-hō*, I was, thou wast, or he was wishing. The past tense of the auxiliary verb is usually *hō* (plural *hē*) as in Braj Bhākhā, but sometimes *thō* (plural *thā*) is borrowed from Rājasthānī. The past participle of verbs ends in either *yō* or *ō*, as in *kahyō* or *kahō*, he said.

An extract from a version of the Parable of the Prodigal Son will be a sufficient specimen.

[No. 18.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ.

BRAJ BHĀKHĀ. (DISTRICT, GURGAON.)

एक आदमी-को दो बेटा हे। उन-ते लोहरे-ने बाप-ते कह्यो कि भाई हमारे बट-को हिस्सा बाँट-दीजो। जब तो वा-कूँ बाँट-दियो। थोरे दिन पीछे सब धन ले-के लोहरो लरिका पर-देस-कूँ चल-दियो और वह अपनो माल खोटी संगत-में उड़ा-दियो। और जब सब खरच कर-चुको तो वा देस-में अकाल पर-गयो और वह माँगन लग्यो। जब फिर वहाँ-के रहीस-के जा-लग्यो। तब तो वा लरिका-कूँ सूवर चरावने-के-लिये अपने खेत-में खंदा-दियो। और वह चाहे-हो कि उन छोलकाँ-ते जो सूवर खाँय-था अपना पेट पालन करे क्योंकि उसे कोई ना दे-हो। जब होस-में आ-के कहो देखो मेरे बाप-के कितने नोकर हैं और में भूखन मरूँ-हूँ। अब में अपने बाप-के ढोरे जाऊँगो और वा-ते कहूँगो कि हे बाप में-ने तेरा और धनी-को खोट बहुत करो और तेरे लायक में बेटा ना हूँ। तुम्हारे जो महिनिती रहे-हैं उन-में मो-कूँ समझ॥

[No. 18.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ. (DISTRICT, GURGAON.)

TRANSLITERATION AND TRANSLATION.

Ēk ādᵃmī-kē dwai bēṭā hē. Un-tē lohᵃrē-nē bāp-tē
A-certain man-of two sons were. Them-from the-younger-by the-father-to
kahyō ki, 'bhāī, hamārē baṭ-kō hissā bāṭ-dījō.'
it-was-said that, 'brother,[1] *my share-of share having-divided-give.'*
Jab tō wā-kũ bāṭ-diyō. Thōrē din pīchhē sab
Then indeed him-to having-divided-it-was-given. A-few days after all
dhan lē-kē lohᵃrō larikā par-dēs-kũ chal-diyō. Aur
property taken-having the-younger son a-foreign-country-to went-away. And
wah apᵃnō māl khōṭī saṅgat-mẽ uṛā-diyō. Aur jab sab
he his-own wealth evil company-in was-squandered. And when all
kharach kar-chukō, tō wā dēs-mẽ akāl par-gayō,
expenditure was-made-completely, then that country-in a-famine fell,
aur wah māgan lagyō. Jab phir wahã-kē rahīs-kē
and he to-beg began. Then again there-of rich-man-of(-near)
jā lagyō. Tab tō wā larikā-kũ sūwar
having-gone he-engaged-himself. Then indeed that boy-as-for swine
charāwᵃnē-kē-liyē apᵃnē khēt-mẽ khandā-diyō. Aur wah chāhē-hō
feeding-of-for his-own field-in it-was-sent-away. And he wishing-was
ki un chholᵃkã-tē, jō sūwar khãy-thā apᵃnā pēṭ pālan
that those husks-with, which swine eating-were his-own belly cherishing
karē; kyõ-ki usē kōī nā dē-hō. Jab hōs-mẽ
he-may-make; because to-him anyone not giving-was. Then senses-in
ā-kē kahō, 'dēkhō, mērē bāp-kē kitᵃnē nōkar haĩ,
come-having it-was-said, 'see, my father-of how-many servants are,
aur mẽ bhūkhan marũ-hũ. Ab mẽ apᵃnē bāp-kē ḍhōrē jāũgō
and I by-hunger dying-am. Now I my-own father-of near will-go
aur wā-tē kahũgō ki, "hē bāp, mẽ-nē tērā aur Dhanī-kō[2]
and him-to I-will-say that, "O father, me-by thy and The-Rich-One-of
khōṭ bahut karō aur tērē-lāyak mẽ bēṭā nā hũ. Tumhārē jō
evil much was-done and thee-of-worthy I son not am. Your who
mihinᵃtī rahē-haĩ un-mẽ mō-kũ samajh."'
labourers are them-in me (obj.) *consider."'*

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[1] Here simply used as a form of respectful address to a father.
[2] God is said to be '*sabkā Dhanī*,' *i.e.* a rich one from whose store every one is provided.

BRAJ BHĀKHĀ OF BHARATPUR.

To the south of the district of Muttra lies the State of Bharatpur. The main language of the State is Braj Bhākhā. Only in the north-west, on the border of Alwar, is Mēwātī spoken, and, on the south-west, in the hill-country bordering on Kerauli, Ḍāṅgī. The former is a dialect of Rājasthānī, and the latter, a broken mixture of that language and Braj Bhākhā. To the west of Bharatpur lies the Rājasthānī-speaking State of Jaipur. Hence, although the Braj Bhākhā of Bharatpur is on the whole fairly pure, it shows traces of the influence of Rājasthānī.

The following figures show the estimated number of speakers of the three dialects in Bharatpur:—

Braj Bhākhā	502,303
Ḍāṅgī	40,000
Mēwātī	80,000
TOTAL	622,303

As a specimen of the Braj Bhākhā of Bharatpur I give the first few lines of the Parable of the Prodigal Son. The following are the local peculiarities, mostly borrowed from Rājasthānī, which differentiate it from the Standard dialect of Muttra.

Instead of the termination *au* for strong adjectives and participles we have *ō*. Thus, *diyō*, he gave; *paryō*, he fell. Sometimes, however, we also find *au*, as in *bhalau*, good; *ũchau*, high.[1] There is a strong tendency to nasalise a final vowel, as in *janẽ-kẽ*, to a man; *apᵉnaĩ dāū-taĩ*, (he said) to his father. In some cases this final nasal appears to represent an old neuter gender, as in *apᵉnõ dhan*, his own wealth. The vowels *ō* and *ū* seem to be interchangeable. Thus the sign of the accusative-dative is *kõ* or *kũ*, and both *bhūkhõ* and *bhūkhũ* are used to mean 'by hunger.' Strong nouns in *ā* do not change in the oblique form, in this following Rājasthānī; thus, *chhōrā-nẽ*, by the son. Sometimes such nouns substantive end in *au* or *ō*, not *ā*. Thus, the list of words received from Bharatpur gives *mhauṛau*, a mouth, and *sõnõ* (another neuter form), gold. In one case, in the specimen, we have a strong adjective, *chhōṭā*, small, ending in *ā* in the nominative, with an oblique form in *ē*.

The past tense of the verb substantive is *hau*, as in Braj Bhākhā. The list of words gives an additional form, *hatau* or *hatyau*. *Hatau* is like the Bundēlī and Kanaujī *hatō*.

In the active verb, the definite present is made as in Rājasthānī by conjugating the simple present with the present of the verb substantive. This is sometimes found in the Braj of Muttra, but appears to be universal in Bharatpur. The tense is conjugated as follows:—

	Sing.	Plur.
1.	*mārũ-hũ*	*māraĩ-haĩ*
2.	*mārai-hai*	*mārau-hau*
3.	*mārai-hai*	*māraĩ-haĩ*

There are several examples in the specimen.

The only other peculiarity worth noting is the use of *huō*, instead of *bhayau*, he became.

[1] These examples are quoted from a list of words received from Bharatpur, but not here printed.

[No. 19.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ.

BRAJ BHĀKHĀ. (STATE, BHARATPUR.)

एक जनें-कें दी छोरा हे। और बिन-मैं-तैं छोटे छोरा-नें अपनें दाऊ-तैं कही दाऊ-जी धन-में तें जो मेरे बट-में आवे सो मो-कूँ देउ। और वा-नें अपनों धन बिन-कूँ बाँट दियो। और घनें दिन नाँइ बीते छोटा छोरा अपनें बट-कूँ इकट्ठा ले-कैं दूर देस-कों डिगिर-गयो और वहाँ लुच्चपनें-में अपनों धन बिगार दियो। और जब वा-पे-तें सब उठ-गयो तब वा देस-में बड़ो भारी जवाल पर्यो और वो भूखों मरिबे लग्यो। तब वो चल-दियो और वा देस-के एक रहवैआ-के यहाँ जाइ रह्यो। और वा-नें वा-कूँ अपनें खेतन-में सूअर घेरबे-पे कर-दियो। और जो भुसी सूअर खावे-हे वा-तें वो अपनों पेट भरनों चाहे-हो। पन कोई आदमी वा-कूँ नाँइ देइ। और जब वाकूँ सोच हुओ तब वा-नें कही मेरे दाऊ-कें कितनें-ही आदमी रोटीं खाँइ-हैं और बच-रहे-हैं और मैं भूखूँ मरूँ-हूँ।

TRANSLITERATION AND TRANSLATION.

Ēk janẽ-kẽ dō chhōrā hē. Aur bin-maĩ-taĩ chhōṭē
A-certain person-of two sons were. And them-in-from the-younger
chhōrā-nẽ apʰnaĩ dāū-taĩ kahī, 'dāūjī, dhan-mẽ-tẽ jō
son-by his-own father-to it-was-said, 'father, the-property-in-from what
mērē baṭ-mẽ āwai sō mō-kũ dēu.' Aur wā-nẽ apʰnõ dhan
my share-in may-come that me-to give.' And him-by his-own wealth
bin-kũ bāṭ diyō. Aur ghanẽ din nāĩ bītē chhōṭā
them-to dividing was-given. And many days not passed the-younger
chhōrā apʰnẽ baṭ-kũ ikaṭṭhā lē-kaĩ dūr dēs-kõ ḍigir-gayō,
son his-own share-to together taken-having a-far country-to went-away,
aur wahã luchchʰpanẽ-mẽ apʰnõ dhan bigār-diyō. Aur jab
and there riotous-living-in his-own wealth was-squandered. And when
wā-pai-tẽ sab uṭh-gayō tab wā dēs-mẽ baṛō-bhārī jawāl
him-near-from all had-been-wasted then that country-in a-very-great famine
paryō, aur wō bhūkhõ maribē lagyō. Tab wō chal-diyō aur wā
fell, and he by-hunger to-die began. Then he went-away and that

dēs-kē ēk rah^a^waiā-kē yahā̃ jāi rahyō. Aur wā-nẽ̃
country-of one inhabitant-of near having-gone remained. And him-by

wā-kũ̃ ap^a^nẽ̃ khētan-mẽ̃ sūar ghēr^a^bē-pai kar-diyō. Aur jō
him-as-for his-own fields-in swine tending-for it-was-employed. And what

bhusī sūar khāwai-hē, wā-tẽ̃ wō ap^a^nõ̃ pēṭ bhar^a^nõ̃ chāhē-hau.
chaff swine eating-were, that-by he his-own belly to-fill wishing-was.

Pan kōī ād^a^mī wā-kũ̃ nāi dēi. Aur jab wā-kũ̃ sōch huō,
But any man him-to not gives. And when him-to thought became,

tab wā-nẽ̃ kahī, 'mērē dāū-kẽ̃ kit^a^nẽ̃-hī ād^a^mī rōṭī
then him-by it-was-said, 'my father-of how-many-verily men bread

khāi-haī, aur bach-rahai-haī; aur maī bhūkhũ̃ marũ̃-hũ̃.'
eating-are, and saved-remaining-are; and I of-hunger dying-am.'

THE BROKEN DIALECTS OF THE ḌĀṄGS.

The State of Karauli lies between the river Chambal and Jaipur. Its physical aspects are thus described in the *Imperial Gazetteer* :—

Hills and broken ground characterise almost the whole territory, which lies within a tract locally termed the 'Ḍāṅg' being the name given to the rugged region which lies above the narrow valley of the Chambal. The principal hills in the State are on the northern border, where several ranges run along or parallel to the frontier line, forming formidable barriers; but there are no lofty peaks, the highest being less than 1,400 feet above sea-level . . . . Along the valley of the Chambal an irregular and lofty wall of rock separates the lands on the river bank from the uplands, of which the southern part of the State consists. From the summits of the passes fine views are often obtainable, the rocks standing out in striking contrast to the comparatively rich and undulating plain below, through which winds the glittering river. For some miles the country north of these passes is high, and too rocky to be deeply cut by ravines or to be pierced for water, and the few inhabitants depend upon tanks and dams; but further north the country falls, the alluvial deposit is deeper, level ground becomes more frequent, and hills stand out more markedly, while in the neighbourhood of the city of Karauli the low ground is cut into a labyrinth of ravines.

According to the Census of 1891, the population of Karauli was 156,587, divided thus according to language :—

Jādōbāṭī	80,000
Ḍāṅgī	60,000
Urdū	10,000
Others	6,587
	156,587

Of these Urdū is spoken by the Paṭhāns and Muhammadans of the State, and by the educated portion of the urban population. In the plains country, which is mainly inhabited by Rajputs of the Yādava or Jādō̃ tribe, the language spoken is the Jādōbāṭī form of Braj Bhākhā, and has been described *ante* (pp. 298 and ff.). The broken hill country, known as the Ḍāṅg, is the home of Ḍāṅgī. The Ḍāng, with its language, extends beyond the limits of Karauli State, to the north into Bayānā Taḥṣīl of Bharatpur in the south of that State, and to the west into Jaipur. In the latter State, besides Ḍāṅgī proper, we find variations of it, called Ḍũgar-wāṛā, Kālīmāl, and Ḍāṅgbhāṅg, all spoken in the broken country bordering on Karauli. The people who speak Ḍāṅgī are mostly Gūjars.

The following are the figures for the various forms of Ḍāṅgī :—

Ḍāṅgī proper, or Kā-kachhū-kī bōlī.		
Karauli	60,000	
Bharatpur	40,000	
Jaipur[1]	404,436	
		504,436
Ḍũgar-wāṛā of Jaipur		108,766
Kālīmāl of Jaipur		81,216
Ḍāṅgbhāṅg of Jaipur		80,363
	TOTAL	774,781

For Ḍāṅgī proper, I propose to give specimens of that spoken in Karauli and Jaipur. The Ḍāṅgī of Bharatpur closely resembles that of Jaipur, showing, however, greater

[1] Includes 217,531 speakers of a mixed dialect.

affinities with the Braj Bhākhā spoken immediately to its north, specimens of it are unnecessary. Of the other Jaipur dialects, I give specimens only of Ḍāṅgbhāṅg. The others are intermediate between it and Ḍāṅgī of Jaipur. I also give a List of Words and Phrases in the Ḍāṅgī of Karaulī and Jaipur, and in all the three other dialects of the latter State.

The examination of all the forms of speech current in Jaipur has been greatly facilitated by a book which will be frequently referred to in the following pages :—*Specimens of the Dialects spoken in the State of Jeypore*, prepared, at the instance of His Highness The Mahārājā, by the Rev. G. Macalister, M.A., in the year 1898. This admirable work gives a vocabulary, grammars, and specimens of all the dialects spoken in the State. It contains many details which cannot find place in the present Survey.

Ḍāṅgī exhibits Braj Bhākhā in the act of shading off into Rājasthānī. In the standard dialect of the south of the Braj tract we have, indeed, noticed the use of a form of the present definite (*karũ-haũ* instead of *karᵗtu-haũ*, I am doing) which is borrowed from that language, and in the centre of Bharatpur other examples of its influence have been pointed out, but in both these cases the instances are sporadic. In the Ḍāṅg dialects, on the other hand, they are quite common, and give a distinct colour to the whole. Ḍāṅgī, in short, shows the first signs of idioms which we shall meet more and more frequently as we go west, till they arrive at their fullest development in Gujarātī. In one notable instance (the impersonal use of the past tense of a transitive verb) we find the Gujarātī idiom already established in the Ḍāṅgī of Jaipur.

As in many rude languages, we find idioms preserved, which throw light on more abraded forms employed in more civilised speeches. For instance (as in old Gujarātī) Ḍāṅgī clearly forms a dative by putting the genitive into the locative case. Thus, *mērō*, of me, makes a locative *mērai*, which means 'to me.' This explains the origin of the Hindī suffix *kō* (Braj Bhākhā *kaũ*), which is really the locative of the genitive postposition *kā* (Braj Bhākhā *kau*).[1]

We have noticed in the Braj Bhākhā of Aligarh and of the east of Agra a curious pronoun of the third person, *gu* or *gwa*. The corresponding form in Ḍāṅgī, *wha* or *hwa*, probably indicates the origin of this peculiar form. *Wha* is only another form of the familiar *wah*.

In Braj Bhākhā nouns form (amongst several methods) their oblique plural in *n* preceded by a *short* vowel. Thus, *ghōṛā*, a horse; *ghōṛan-kau*, of horses: *nārī*, a woman; *nārin-kau*, of women. In Rājasthānī, these end in a nasalised *long* vowel. Thus, *ghōṛã-kō*, *nāryã-kō*. Ḍāṅgī occupies an intermediate position, and exhibits a form older than either, from which both are derived. The oblique plural ends in *n*, always preceded by a *long* vowel. Thus, *ghōṛān-kō*, of horses; *nārīn-kō*, of women; *din* or *dan*, a day; *dinān-kō* or *danān-kō*, of days.

In all the Western Hindī dialects, the past tense is simply the past participle of the verb without any suffix. We have seen that in Eastern Hindī and Bihārī (and other languages of the group) certain suffixes are added to the verb in all its tenses. Thus

[1] *Kō* is derived directly from an old form *kaśũ*, which in its turn represents the Sanskrit *kṛitē*. *Kṛitē* (which in Sanskrit means 'for') is the locative of *kṛitaḥ*, which itself is the origin of the Hindī *kā* meaning 'of'.

(Eastern Hindī) *mārya-s*, he struck. This *s*-suffix is, as has been explained, the relic of an enclitic personal pronoun.

We shall see, in dealing with Jaipurī, that this very termination can also be added to words, but here it is recognised as a distinct enclitic word, not as verbal terminations, and can be added or not at will. Thus, *gayō* or *gayō-s*, he went (it will be noticed that the same peculiarity occurs in Banāpharī Bundēlī, *vide post*, p. 485).

This enclitic is common in Ḍāṅgī, as in *bulāī-s*, she was called.

In Western Hindī the sign of the Agent case is *nē* or *nai*. In Rājasthānī and Gujarātī this case takes no postposition, but *nē* or *nai* is used to indicate the Accusative-dative. In Ḍāṅgī *nai* is used (in the case of pronouns) for both the Agent and the Accusative-dative. In the first case it is used with the form of the nominative, and in the latter case with the oblique form. Thus, *taĩ-nai*, by thee; *tō-nai*, or *tō-kũ*, to thee. Here we see the postposition in the actual circumstances of the change of its meaning.

In Rājasthānī the conjunctive participle may be formed by adding *ar* to the root. Thus, *mārar*, having struck. In Western Hindī it is formed by adding the suffix *kar*, the letter *i* being optionally added at the same time to the root. Thus, *mar-kar*, or *māri-kar*. In Ḍāṅgī, it is formed by suffixing *kar*, or by adding *ar* or *ir*. Thus, *mār-kar*, *mārar* or *mārir*. Here we see the origin of the suffix *ar*. It is formed by the elision of the *k* of *kar*, and that this is the fact is proved by the form *mārir*, which is evidently a contraction of the form *māri-kar*. This, also, incidentally throws light on the Rājasthānī genitive in *rō*. The Mārwārī *ghōṛā-rō* is by parity of reasoning a contraction of *ghoṛā-karō*, just as the Bengalī *bālakēr*, of a boy, is a contraction of *bālaka-kēr*.

Owing to the interesting character of these Ḍāṅg dialects, I have appended a special List of Words and Sentences, which illustrates their various forms.

ḌĀṄGĪ OF KARAULI.

In the State of Karauli, Ḍāṅgī is reported to be spoken by 60,000 people. Here it is a rude Braj Bhākhā, with a strange vocabulary, and various infusions of Jaipurī. Two specimens are given,—a portion of the Parable of the Prodigal Son, and a letter written in the locality, given just as it was put down, except that the formal salutation at the commencement has been omitted. The following are the principal divergencies from Standard Braj Bhākhā which should be noted.

Pronunciation.—The letter *a* often becomes *i* in an unaccented syllable, as in *bālik*, a child ; *sūrij*, the sun. The letters *ē* and *ai* are apparently interchangeable. It is quite common to find the same word spelt with one or other indifferently. Thus, *pīṭai* or *pīṭē*, he beats. So *ō* and *au* are absolutely interchangeable. Thus, *maũṛā*, *mõṛā*, *mōṛā*, or even *muṛā*, a son. So *chalyō* or *chalyau*, he went. The letter *h* is sometimes inserted between two vowels, as in *sūhar*, swine. It is sometimes omitted, as in *ran* for *rahan*, to remain. When a vowel precedes a doubled consonant, it may be lengthened, and one consonant of the doublet omitted. Thus, *ūtar* for *uttar*, an answer. In the word *khūp*, well, an initial *k* has become *kh*. Instances of contraction are *bhōt* or *bhaut*, for *bahut*, much, and *dōk* for *dō-ēk*, one or two.

Strong **nouns** which in Braj Bhākhā end in *ā*, here usually end in *au* or *ō*. Thus, *ghōrau*, a horse. A few nouns of relationship, such as *maũṛā*, a son, still end in *ā*. The oblique form singular of nouns in *au* (*ō*), usually ends in *ē*, as in *ghorē-kau*, of a horse. The Rājasthānī form in *ā* is, however, also common. Thus, from *baiyō*, *baiyā-kũ*, to the mother. Note that this word ends in *ō*, although it is feminine. The Nominative Plural usually takes the form *ghōrē*, but occasionally we have *ghōrā*. The oblique plural usually takes the form *ghōrān*. The long vowel in the last syllable of the oblique plural is typical of Ḍāṅgī. Sometimes we have *ēn* instead of *ān*, as in *jēgᵉrēn-kẽ*, to the calves, nom. sing. *jēgᵉrō*. Nouns like *maũṛā* have obl. sing. and nom. plur. *maũṛā*, and obl. plur. *maũṛān*. Nouns ending in consonants have a nom. plur. in *ā*, as in *din*, a day, *dinā*, days; *purikh*, a father, plur. *purikhā*. The oblique plural ends in *an*, *ēn*, or *ān*, as in *dinan* or *dinēn*, *janēn* (*jan*, a person), and *purikhān*. Nouns in *ī* and *ū* preserve the long vowel in the oblique plural. Thus, *mehᵉnatī*, a servant, has *mehᵉnatīn*: and *paṛūrā*, a buffalo calf, has *paṛūrān*.

The case suffixes are the same as in Braj, but there are also some irregular forms. Thus, for the accusative-dative, besides *kaũ*, *kẽ*, and *kũ*, we have *nẽ* (properly belonging to the case of the agent). Thus, *win rupaiyān-nẽ lai-lai*, take those rupees. The suffixes of the instrumental-ablative are *sũ*, *sē*, *sõ*, with the usual variations, but very common is *pai-sē*, as in *wā-pai-sē lai-lai*, take from him. We have even *pai* (properly belonging to the locative) used alone as an ablative in sentences such as *mō-pai ḍigyau nānē jāt*, it is not gone by me, I cannot go.

Besides the two ordinary genders, masculine and feminine, there are distinct traces of a neuter, which is indicated by the nasalisation of a final *au* or *ō*. Thus, *pānyaũ sūkhi-gayõ*, the water has dried up; *sūkhā-kāl paryõ*, a famine fell; *bichāryõ*, it was considered (by him), he considered ; *apᵉnõ pēṭ*, his own belly.

The **pronoun** of the first person is *hũ*, *hõ*, *mẽ*, or *mai*. The genitives plural of the first and second persons are (1) *hamārau* or *hamᵉrau*, (2) *tumārau*, *tumᵉrau*, or *tiyārau*.

The oblique forms plural are *haman* and *tuman*, respectively. The genitive of *āp*, self, is *ap°nau* or *āp-kau*. As pronominal adverbs note *jhā̃*, here; *jab*, at this time, as well as 'when'; *bhā̃* there.

The **verbal** irregularities are few in number. There is a negative verb substantive. The only form noted is *nānē*, which means both 'I am not' and 'he is not.' We have already noted *nānẽ*, I am not, in Sikarwārī Braj Bhākhā.

As in Bhadaurī Bundēlī, the initial *h* of the verb substantive is often dropped when the verb is used as an auxiliary. Sometimes *y* is inserted. Thus we have, *rōpat-ē*, he sets up; *jāt-yē*, he goes; *dēt-ō*, he was giving; *charat-ē*, they were grazing. The full form is also used, as in *ḍōlat-hai*, he is walking about.

The definite present generally prefers the Rājasthānī principle of conjugating the auxiliary with the simple present, instead of with the present participle.

The past participle nearly always ends in *yau*. Sometimes the *y* is omitted. We have both *chukyau* and *chukau*, he finished.

Precative forms of the imperative are *aīyō*, come; *dhō-ghālijau*, give; *lījau*, take, and *dījau*, give.

The following is a list of unusual words which occur in the specimens. Verbs are quoted under their root forms:—

ātyau, weary.
ārā, a wall-niche.
ōjhyũ or *aujhũ*, again.
kaṭṭhān, a buffalo.
kūkas, a husk.
khirak, a cattle-pen.
ghur, to fight.
chalū, durable.
chhaṭṭā, good, handsome.
jēg°rō, a calf.
ṭarak-dē, to walk away.
ṭārā-ṭūrī, evasion.
ṭhāṭh°rō, dry stalks of bajrā.
ḍig, to walk.
ḍōl, to wander about.
ḍhūk-lē, to see.
dājū, a father.
dhō-ghāl or *dhō-dē*, to give.
nākh, to leave behind. In Jaipur this means 'to vomit.'
nyār-phūs, straw and chaff, fodder.
pānyaũ, water.
phiṭak, in *wāy phiṭak sūjhī*, he came to his senses.
phūs, chaff.
baiyō, a mother.
bair°bānī, a woman, a wife.
bhāy°lō, a friend.
bhiā, a brother.

bhūs, to bark (like a dog).
malūk, handsome, good.
muk°tau, much.
meh°natī, or *mehantī*, a servant.
rāhau, a stove.
lāgan, enmity.
lār, to throw food before cattle, to tend them.
lōṭhā, grown up.
lōhyau, blood.
hal, to move (intransitive).

[No. 20.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ (ḌĀṄGĪ). (STATE, KARAULI.)

SPECIMEN I.

कोई आदमी-की दो मोड़ा हे। विन-में-से ल्हौरे मोड़ा-ने दाजू-से कही अरे दाजू बिसुधा-में जो मेरो बट है वाय मौं-को बाँट-दे। तब बाप-ने अपनी बिसुधा बाँट दीनी। कछूक थोरे-ई दिनन-में ल्हौरा मोड़ा सब बिसुधा समेटि दूर परदेस-कूँ चल्यो-गयो और भाँ गुलाम्यौं-से सब दिना खोय-दीए सब बिसुधा लुटाय-दीनी। जब सबे गमाय-चुक्यौ तब भाँ बड़ो भारी सूखा-काल पर्यौ और वो नंगा हे बैठ्यो। वो वा देस-में बसिबे-वारे एक कोई-के भाँ रहबे लग्यो। वा-ने वा-कूँ आप-की खेतन-में सूहर चरायबे पठायौ। भाँ जा कूकस-कूँ सूहर चरते वा-से अपनौं पेट भरबो विचार्यौं। वा-कूँ कोई नही देतो। जब वाय फिटक सूझी और वा-ने कही के मेरे दाजू-के भाँ भोत मेहनतीन-कौं पेट-से ऊबर रोटी होय-है और में भूखन मरूँ। जा-से भाँ-से दाजू-के घर जाऊँगो और भाँ वा-से कहूँगो अरे बाप मैं-ने तेरे अगारी पापै पाप-कौ धंधो कर्यौ-है। में तेरो लाड़िलो बजबे-वारो नही रह्यौ। मोय तू तेरे एक मेहंती-की नाई राखि-ले॥

[No. 20.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ (ḌĀŃGĪ). (STATE, KARAULI.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōī ādmī-kē dō mōṛā hē. Win-mẽ-sē lhaurē mōṛā-nē
A-certain man-of two sons were. Them-in-from the-younger son-by
dājū-sē kahī, 'arē dājū, bisudhā-mẽ jō mērō baṭ hai,
the-father-to it-was-said, 'O father, property-in what my share is,
wāy mõ-kō bãṭ-dē.' Tab bāp-nē apnī bisudhā bãṭ-dīnī.
that me-to divide-give.' Then the-father-by his-own property was-divided.
Kachhūk thōrē-ī dinan-mẽ lhauryā mōṛā sab bisudhā samēṭi
Some few-even days-in the-younger son all property having-collected
dūr par-dēs-kũ chalyō-gayō, aur bhã gulāmyõ-sē sab dinā
a-far foreign-country-to went-away, and there debauchery-in all days
khōy-dīē sab bisudhā luṭāy-dīnī. Jab sabē
having-wasted all the-property was-squandered. When everything
gamāy-chukyau, tab bhã baṛō bhārī sūkhā-kāl paryõ, aur wō
wasted-was-completely, then there a-great heavy dry-time fell, and he
naṅgā hē baiṭhyō. Wō wā dēs-mẽ basibē-wārē ēk
naked having-become sat-down. He that country-in dweller one
kōī-kē jhã rahbē lagyō. Wā-nē wā-kũ āp-kē khētan-mẽ
certain-person-of near to-dwell began. Him-by him himself-of fields-in
sūhar charāybē paṭhāyau. Bhã jā kūkas-kũ sūhar charṭ-ē,
swine to-feed it-was-sent. There what husks the-swine eating-were,
wā-sē apnõ pēṭ bharbō bichāryõ. Wā-kũ kōī nahī
that-by his-own belly to-fill it-was-thought. Him-to anyone not
dēt-ō. Jab wāy phiṭak sūjhī aur wā-nē
giving-was. At-this-time to-him discrimination became-apparent and him-by
kahī kē, 'mērē dājū-kē jhã bhōt mehnatīn-kaũ pēṭ-sē
it-was-said that, 'my father-of near many servants-to belly-than
ūbar rōṭī hōy-hai, aur mẽ bhūkhan marũ. Jā-sē
exceeding bread is, and I of-hunger die. This-by (i.e. hence)
jhã-sē dājū-kē ghar jāũgō, aur bhã wā-sē kahũgō,
here-from the-father-of house (-to) I-will-go, and there him-to I-will-say,
"arē bāp, mẽ-nē tērē agārī pāpai-pāp-kau dhandhō karyau-hai.
" O father, me-by thee-of before on-sin-sins-of occupation made-has-been.

Mẽ	tērō	lāṛilō	baj'bē-wārō	nahī	rāhyau.	Mōy	tū	tērē	ēk
I	*thy*	*son*	*one-who-is-called*	*not*	*was.*	*Me*	*thou*	*thy*	*one*

mehantī-kī nāī rākhi-lē."'
servant-of like keep."'

[No. 21.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ (ḌĀṄGĪ). (STATE, KARAULI.)

SPECIMEN II.

मै मुकते-ऊ दिनन-से तुमन-कौं लिख-लिखा हार-चुकौ कि भाँ डाँग-में ढोर-ढारेन-कूँ न्यार-फूस भी नाने रह्यौ । पान्यौं-पात नदी-में सूखि गयौं । तुमारे मुड़ा-से कट्टान-कूँ ठाँठरे लारिबे-की कहत-हौं तो टारा-टूरी करत-है । मोड़ा लोठा हो-गयो तो भी हाल-ई जानत बूझत नाने । अब ढुँक-ले भिया तेरो मुड़ा जेगरेन-कें लार-लार भी नाने जात-ये । हूँ भूसत भूसत थकि मर्यो । हमन-से दिनेन-की दिनेन लागन रोपते । अब हौं बाखर-में-से कढ़ि-जाऊँगो । वो घुरिबे डोलत-है । मै-ने भोत समझाय बुझाय कह्यौ तो औझूँ जतर नाने देत-ई । कैयो जनेन-ने समझायो तब वो भाँ-से टरक-देत-है । तै-ने भाँ बैयो भी ने रन दीनी । जब बैरवानी झौपरी-से खिरक-में आवत-ए तब पड़ूरून-कूँ न्यार-फूस डारत्ये । मो-पै तनक भी नाने हल्यौ डिग्यौ जात-ई । अब भिया इन रूपकन-से दिन-उठि लोग्यौ सूखत-है । अब तू भाँ अईयो । हौं लिखि चुक्यौ । अब हौं नाने जानतौ । आ-में-ई तू सब समझ बूझ लीजौ । हौं तो बाट निहारतौ निहारतौ आत्यौ हो-चल्यौ । नई-तो थोरे दिनन-में हूँ आवतौ । अनाज कुठीला-में रन दीजौ । हमन-कौं मुकतौ नैय्येगौ । और आ-में-ते दो मन अनाज भंडू-कौं धो-घालिजौ । मोय झरनो हो-गयौ-हौ । सो दोक दिना-सें कल है । और ननूआ भायले-से टेर-कें कीजो के राहे पीछे-के आरे-में तीन रुपैया नाखि आयौ-हूँ । सो हाट-में-से मलूक चलू चँगरखी और पन्हा और छट्टा कखा ले-के बैया-कूँ फाय-देय । वो भाँ मिलि भेंट-जायगी । मिती बैसाख सुदी ७ सम्वत १९५६ ॥

[No. 21.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ (ḌĀṄGĪ). (STATE, KARAULI.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Mai muk^atē-ū dinan-sē tuman-kaũ likh-likhā hār-chukau
I many-also days-from you-to writing-writing am-tired-completely

ki jhã ḍãg-mẽ ḍhōr-ḍhārēn-kũ nyār-phūs bhī nānē
that here the-Ḍāṅg-in the-cattle-herd-for straw-chaff (i.e. *fodder*) *even not*

rahyau. Pānyaũ-pāt nadī-mẽ sūkhi-gayõ. Tumārē muṛā-sē kaṭṭhān-kũ
was. Water-stream the-river-in dried-went. Your son-to buffalo-to

ṭhãṭh^arē lāribē-kī kahat-hõ, tō ṭārā-ṭūrī karat-hai.
dry-stalks-of-bajrā throwing-of(-word) saying-I-am, then evasion doing-he-is.

Mōṛā lōṭhā hō-gayō, tō-bhī hāl-ī jānat būjhat
The-boy grown-up became, nevertheless now-even knowing understanding

nānē. Ab ḍhūk-lē, bhiā, tērō muṛā jēg^arēn-kẽ lār-lār bhī
he-is-not. Now see, brother, thy son the-calves-to tending even

nānē jāt-yē. Hũ bhūsat bhūsat thaki maryau. Haman-sē
is-not going-is. I barking barking being-weary am-dead. Me-with

dinēn-kē dinēn-sē lāgan rōpat-ē. Ab hõ bākhar-mẽ-sē karhi-jāũgō.
days-of days-from enmity setting-up-he-is. Now I house-in-from will-go-away

Wō ghuribē ḍōlat-hai. Mai-nē bhōt sam^ajhāy bujhāy
He for-fighting wandering-is. Me-by much remonstrating explaining

kahyau, tō aujhũ ūtar nānē dēt-ī. Kaiyō janēn-nē
was-said, still again answer he-is-not giving-even. Several persons-by

sam^ajhāyō, tab wō bhã-sē ṭarak-dēt-hai. Tai-nē jhã
it-was-remonstrated, then he there-from walking-away-is. Thee-by here

baiyō bhī nai ran dīnī. Jab bair^abānī jhaup^arī-sē
mother also not to-remain was-allowed. When (my-)wife the-hut-from

khirak-mẽ āwat-ē, tab paṛūrūn-kũ nyār-phūs ḍār^at-yē. Mō-pai
the-pen-in coming-is, then buffalo-calves-to fodder giving-she-is. Me-by

tanak bhī nānē halyau ḍigyau jāt-ī. Ab, bhiā, in
a-little even is-not moving walking going-even. Now, brother, these

rūp^akan-sē din-uṭhi lōhyau sūkhat-hai. Ab tū jhã aīyō.
conducts-from day-arising blood drying-up-is. Now thou here please-come.

Hõ likhi chukyau. Ab hõ nānē jān^atau. A-mẽ-sē
I having-written finished. Now I am-not knowing. This-in-from

tū sab samajh būjh lījau. Hõ̃ tō bāṭ nihārᵃtau
thou all understand know please-take. I indeed the-road watching
nihārᵃtau ātyau hō-chalyau. Naī-tō thōrē dinan-mẽ̃ hũ̃ āwᵃtau.
watching weary became. Otherwise a-few days-in I shall-come.
Anāj kuṭhīlā-mẽ̃ ran dījau. Haman-kaũ mukᵃtau
The-corn the-granary-in to-remain please-allow. Me-to much
chaiyyēgau. Aur ā-mẽ̃-tē dō man anāj Jhaṇḍū-kaũ
will-be-necessary. And it-in-from two maunds grain Jhaṇḍū-to
dhō-ghālijau. Mōy jharᵃnō hō-gayau-hau. Sō dōk dinā-sē
please-give-away. To-me diarrhœa become-was. That two(-or)-one days-from
kal hai. Aur Nanūā bhāyᵃlē-sē ṭēr-kẽ̃ kījō kē rāhē
peace is. And Nanūā friend-to seen-having please-say that the-stove
pīchhē-kē ārē-mẽ̃ tīn rupaiā nākhi āyau-hũ̃. Sō
behind-of niche-in three rupees having-left come-I-am. Therefore
hāṭ-mẽ̃-sē malūk chalū ãgarᵃkhī aur panhā aur chhaṭṭā
the-market-in-from handsome lasting shirt and shoes and a-selected
kakhā lē-kē baiyā-kũ̃ phāy-dēy. Wō jhã̃ mili
comb taken-having the-mother-to make-over. She here having-joined
bhēṭ-jāyᵃgī. Mitī Bēsākh sudī 7 Sambat 1956.
will-meet(-me). Date Baisākh bright-half 7 Year 1956.

FREE TRANSLATION OF THE FOREGOING.

I am weary with writing to you this long time, that there is no food for the cattle in this jungle. The very water in the streams has dried up. When I tell your son to give the buffaloes *bajrā* stalks he shirks the work. The boy is now grown up, but still he won't understand anything. Look here, brother, your son won't even go to feed the calves. I rail and bark at him till I am tired, and the only result is that he hates me more and more every day. Now I won't stay in this house any longer. He goes about seeking whom he can fight with. No matter how much I reason with him, he won't give me an answer. A number of people have reasoned with him, but he just walks away from them. You did not let even my mother stay here, and so my wife has to feed the buffalo-calves when she goes out from the hut to the cattle pen. I am quite unable to get about myself. Now, brother, through these goings-on my blood is fairly drying up. Please come here yourself. I have already (before) written to ask you this. Now I don't know anything. From this letter you can understand the state of affairs. I am weary watching the road for your coming. If you don't, I leave this in a few days and go to you.

Let the corn stay in the granary. We'll want a great deal. You may give two maunds of corn to Jhaṇḍū. I have been ill with diarrhœa, but have been better for the last day or two. Tell my friend Nanūā that I have left three rupees in the wall-niche behind the stove. I want him to buy with them a handsome, durable shirt, and a pair of shoes, and a good comb, and to make them over to my mother. She will come here and see me. Dated 7th of the bright half of Baisākh, Sam. 1956.

ḌANGĪ OF JAIPUR.

The Ḍāṅgī proper of Jaipur is spoken in the north-west corner of the state on the borders of Bharatpur and Karauli. It is continuous with the Ḍāṅgī of the former state. To the west of the Ḍāṅgī proper, along the southern border of Alwar, there is a mixed dialect, through which Ḍāṅgī shades off into Jaipurī. It may also be included under the head of Ḍāṅgī. The number of speakers is reported to be as follows :—

Ḍāṅgī proper	186,905
Mixed dialect	217,531
TOTAL .	404,436

As in the case of the other Jaipur dialects I am indebted to the Rev. G. Macalister for the two excellent specimens of Ḍāṅgī proper which follow. The grammatical sketch of the main peculiarities of the dialect is based on his grammar, and on the specimens.

Pronunciation.—Like all the Jaipur dialects Ḍāṅgī shows a marked preference for the cerebral *ṇ* (which is strongly pronounced) over the dental *n* which we meet in Braj. In fact we may say that every *n* which represents a medial single *n* in Prakrit is cerebral: while only the few that represent a double *nn* in Prakrit are dental. Thus, the *ṇ* in *jaṇū*, a man, has a cerebral *ṇ*, because in Prakrit the word is *jaṇō*, but *sōnū*, gold, has a dental *n*, because the corresponding Prakrit word is *soṇṇō* or *sonnō*, with a double *nn*. Mr. Macalister states that a medial *l* is also pronounced as a cerebral, and it is probable that the same rule applies in this case also. The cerebral *ḷ* (ळ) is not written in the specimens, so I do not mark it in the transliteration.

There is a tendency to disaspiration in the middle or at the end of a word. Thus, we have *bhūkan* for *bhūkhan*, by hunger; *kaī* for *kahī*, said; *hāt* for *hāth*, a hand; *chāṛ* for *chaṛh*, mount.

The letter *ch* sometimes becomes *s*, as in *sōsī* for *sōchī*, he thought.

Mr. Macalister always transliterates a final *y* preceded by a long vowel as *ya*, thus, *wāya*, to him; *jāya*, he goes; *khōya*, having lost.

As an instance of contraction we may quote *lhōṛō* for *lahuṛo*, small.

When the letter *a* falls in an unaccented syllable, it is liable to be changed to *i*. Thus, *bālik*, for *bālak*, a boy; *pōkhir*, for *pōkhar*, a tank. So *u* becomes *a* in *ṭhākar* for *ṭhākur*.

Nouns, adjectives, and participles, which in Braj Bhākhā end in *au*, in this dialect end in *ō*. Thus, *jēwaṛō*, a rope; *bhalō*, good. The *y* is preserved in the past participle, as in *chalyō* (Braj Bhākhā, *chalyau*), not *chalō*, he went.

Nouns are declined much as in the Ḍāṅgī of Karauli. There is the same typical retention of the long vowel in the oblique form plural.

As a rule strong masculine nouns (as distinct from adjectives and participles) end in *ā*, not *ō*. The termination *ō* is Jaipurī and is occasionally met with. Now and then we meet *ū*, thus, *sōnū*, gold; *jaṇū*, a person. Of nouns of this class, the oblique

singular as well as the nominative plural ends either in *ē*, as in Braj Bhākhā, or in *ā*, as in Jaipurī. Nouns in *ā* have only the form in *ā*. Thus, *potā*, a grandson; accusative *pōtā-kũ*, nom. plur. *pōtā*; *ghōṛā*, a horse or horses. The other nouns seem to prefer *ē*. Thus, from *rahᵉbē-wālō* (or *-wāṛō*), a dweller, we have as genitive *rahᵉbē-wālē-kō*, and from *jaṇū*, oblique *jaṇē*. The oblique plural of all these nouns ends in *ān* or *ēn*, as in *pōtān-kũ* or *pōtēn-kũ*, to grandsons.

Masculine nouns ending in a consonant have a nominative plural in *ā*, as in *dinā*, days. The oblique plural ends in *ān*, as *dinān*. Sometimes we have the Braj Bhākhā termination *an*, as in *nōkᵉran-kō*, of servants.

Feminine nouns in *ī*, such as *chhōrī*, a girl, have obl. sing. and nom. plur. *chhōrī*, and obl. plur. *chhōrīn*.

The case suffixes are the following:—

Agent.	*nē*
Acc.-dat.	*kũ, kẽ, kai*
Obl.-instr.	*tē, tẽ, taĩ, pai-tē, pai-tē, kai-tē*
Gen.	*kō*, obl. masc. *kē*; fem. *kī*.
Loc.	*mẽ*, in; *pai, mãũ*, on.

The oblique masculine of the genitive is sometimes (as in Jaipurī) *kā*, as in *ū dēs-kā ēk rahᵉbē-wālē-kē ḍhĩgārē*, near an inhabitant of that country.

The accusative-dative sometimes takes the termination *ya*, as in *pōtāya*, to a grandson. There is also, as usual, an instrumental in *an*, as in *bhūkan*, by hunger.

There are traces of a neuter gender. Thus, *suṇyũ*, it was heard, he heard. Strong adjectives which in Braj Bhākhā end in *au*, in this dialect end in *ō*, with an oblique masculine in *ā* or *ē*. Thus, *bhalō*, good, oblique *bhalā, bhalē*.

As regards **Pronouns**, that of the second person has its plural (nominative and oblique) *tam*, not *tum*, and a genitive plural *tumᵉrō* or *tyārō*. 'He,' 'that,' is *ū, wā* or *wha*; obl. sing. *wā*; nom. plur. *wē*, obl. plur. *un*. An optional form of the acc.-dat. sing. is *wāya*.

'This' is *yā* or *ī*; sing. obl. *yā*; acc.-dat. *yāya*: plur. nom. *yē*; obl. *in*.

Another word for 'that' is *jē*; sing. obl. *jā*; acc.-dat. *jāya*; plur. nom. *jē*; obl. *jin*. So also *jab*, 'then,' as well as 'when.'

The Relative pronoun is *jē*, declined exactly like *jē*, that.

Kōṇ is 'who?' *kā*, 'what?' and *kachhū*, anything. Hence, Ḍāṅgī is also called *Kā-kachhū-kī bōlī*. *Kāu* or *kōu* is any. None of these change their bases in declension.

The genitive of *āp*, self, is *āp-kō* or *āpᵉṇō*. The word is sometimes (as in Jaipurī) used to mean 'we.' Quite frequently, the personal pronouns *mērō, wā-kō*, etc., are used where, according to the rules of Braj Bhākhā, we should expect *āpᵉṇō*.

The **Verb Substantive** is the same as in Braj Bhākhā, except that one of the forms of the past is *hattyō* instead of *hutau*. *Hattyō* is also used as the *present* participle of *haibō*, to become. Other forms of this latter verb are 1 pres., *hōũ*; 1 fut., *hũgō*; past, *hūyō*; conjunctive participle *hai* (not *hwai*), *hair*, etc.

The conjugation of the **Active Verb** is on the whole the same as in Braj Bhākhā. The definite present follows the Rājasthānī principle of conjugating the auxiliary verb with the simple present tense, and not with the present participle. The present

participle seems to be sometimes used as a past tense, as in *khãdātō*, he sent (him to the fields); *dẽtō*, (no one) gave.

The form of the conjunctive participle is borrowed from Jaipurī, and is noteworthy. Its typical sign is the letter *r*, as in *bōlar*, *bōlar-kaĩ*, *bōlar-kaĩn*, or *bōlar-kain*, having said. Sometimes the termination is *ir* instead of *ar*, as in *uṭhir* or *uṭhar*, having arisen. The termination *ar* is often written as a separate word and is hence liable to confusion with the word *ar*, and. Thus, *chãṛar*, having mounted, is written both चँड़र and चँड़ अर.

There are also traces of the Braj Bhākhā conjunctive participle in *i* (or *y*), as in *jāya*, having gone; *khōya*, having lost; *kai* (i.e. *kahi*), having said. Care should be taken not to confound *kai*, having said, with *kai*, that (conjunction). The matter is further complicated by *kai* being also used for *kahī*, (he or she) said.

This conjunctive participle in *i* or *y* is often compounded with the verb *ābō*, to come, the two members being written as one word. Thus, करयाऊँ, *kary-āũ*, having done I come, I will come back after doing it. So जीयायो, *jīy-āyō*, having lived he came, he came to life.

*Kar*ᵐ*bō*, to do, is regular, its past being *karyō*; *dēbō*, to give, and *lēbō*, to take, make *diyō* and *liyō* (also *dīyō* and *līyō*) respectively. 'Gone' is *gayō*.

For further particulars and for a number of excellent specimens, the reader is referred to Mr. Macalister's work.

[No. 22.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ.

BRAJ BHĀKHĀ (ḌĀṄGÎ). (STATE, JAIPUR.)

(Rev. G. Macalister, M.A.)

SPECIMEN I.

एक-कें दो बेटा हे । उन-में-ते ल्होड़े बेटा-ने वा-के बाप-ते कही अरे दाज धन-में मेरो बट है जाय मो-कूँ बाँट-दे । जे वा-पै धन हत्यो जे उन-कूँ बाँट-दीयो । भौत दिना नहीं हूये ल्होड़ो बेटा सब-ई लैर भौत दूर परदेस-में चल्यो-गो । व्हाँ जार आप-को सग धन लुच्चापणे-में उड़ा दीयो । जब वा-ने सग धन उड़ा-दीयो जब वा देस-में ऐसो भारो जवाल पड़ो अर ऊ कंगाल है-गो । पीछे वा ऊ देस-का एक रहबेवाले-के ढिँगारे जा रह्यो । ऊ वाय सूवर चरावे खेत-में खँदातो । जे पातड़ा सूवर खावे-हे जिन-के खायबे-कूँ ऊ राजी हत्यो । अर काऊ-ई आदमी वाय नहीं देंतो । जब वा-कूँ सुरत आई वा-ने कही अरे मेरे बाप-के-ई नोकरन-कें निरी रोटी अर मैं भूकान मरूँ । मैं उठूँगो अर मेरे बाप-के ढिँगारे जाऊँगो अर वा-ते कहूँगो दाऊ मैं-ने सुरग-को पाप कर्यो अर तेरो पाप कर्यो । अर अब मैं ऐसो नहीं रह्यो जे तेरो बेटा कहवाऊँ । मो-कूँ तेरो नोकर राख-ले । ऊ उठिर वा-के बाप-के ढिँगारे आयो । बाप-कूँ वा-कूँ दूर-ते आतो-ई देखर दया आय गई । जब बाप दौड़ो जार गले-ते लगा-लीयो अर मट्टी लई वा-की । जब बेटा-ने वा-ते कई अरे दाऊ मैं-ने सुरग-को पाप कर्यो अर तेरो पाप कर्यो । अर अब ऐसो मैं नहीं रह्यो जे तेरो बेटा कहवाऊँ । जब बाप-ने आप-की नोकरन-ते कई आछे-ते आछे ओढ़वा लावो अर वा-कूँ पेहरावो । अर वा-के हात-में अँगूटी पेहरावो । अर पाँवन-में पणाँ पेहरावो । अर हम खावें पीवें अर चैन करें । क्यों अक ई मेरो बेटा मर-गो हो जे फेर जी आयो । अर खोय-गो हो जे पाय-गो । अर वे खुसी हैबे लगे ॥

वा-को बड़ो बेटा हो जे खेत-में हो । जब ऊ आयो अर जब घर-ते लगतो आयो जब वा-ने बजावो गावो अर नचवो सुण्यूँ । जब वा-ने एक जणू

नोकरन-में-ते बुलायो । जब वा-ते पूछी अक आज ई का बात है । जब वा-ने वा-ते कई तेरो भैया आय-गो है । तेरे बाप-ने जिँवाँये-हैं अक वा-ने ऊ राजी-बाजी आखें देख-लीयो । ऊ रिसाय-गो । जा-ते भीतर नहीं गयो । जा-ते वा-के दाऊ-ने बाहर आर ऊ मनायो । जब वा-ने वा-की बाप-कूँ जुवाब दीयो अक देख इतेक बरसन-ते मैं तेरी चाकरी करूँ अर मैं-ने कभूँ-हीं तेरो कह्यो नहीं राख्यो । तो-ऊ तैं-ने मो-कूँ एक बकरा-ऊ नहीं दीयो अक मेरे भायलेन-की साजे मैं खुसी करतो । पण तेरे या छोरा-कूँ आते-ई जा-ने तेरो धन बेड़गीन-में उड़ा-दीयो या-की लहें तो तैं-ने जिँवाँये । वा-ने वा-ते कई बेटा तू-तो सदाँई मेरे ढिँगारे रहै । जे मेरे ढिँगारे है जे तेरो-ई है । खुसी करवो अर राजी हैबो तो हम-कूँ चैयेई हो क्यों अक ई तेरो भैया मर-गो हो जे फेरूँ जीयायो । खोय-गो हो जे फेर पायगो ॥

[No. 22

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ.

BRAJ BHĀKHĀ (ḌĀṄGĪ). (STATE, JAIPUR.)

(Rev. G. Macalister, M.A.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk-kẽ dō bēṭā hē. Un-mẽ-tē lhōṛē bēṭā-nē
A-certain-one-to two sons were. Them-in-from the-younger son-by
wā-kē bāp-tē kahī, 'arē dāū, dhan-mẽ mērō baṭ hai,
his father-to it-was-said, 'O father, wealth-in my share is,
jāya mō-kũ bãṭ-dē.' Jē wā-pai dhan hattyō jē un-kũ
that me-to dividing-give.' What him-with wealth was that them-to
bãṭ dīyō. Bhaut dinā nahĩ hūyē lhōṛō bēṭā sab-ī
dividing was-given. Many days not became the-younger son entire-even
lair bhaut dūr par-dēs-mẽ chalyō-gō. Whã
having-taken very distant foreign-country-into went-away. There
jār āp-kō sag dhan luchchā-paṇē-mẽ uṛā-dīyō.
having-gone his-own all wealth riotous-living-in was-squandered.
Jab wā-nē sag dhan uṛā-dīyō, jab wā dēs-mẽ aisō
When him-by all wealth had-been-wasted, then that country-in such
bhārō jawāl paṛyō, ar ū kaṅgāl hai-gō. Pīchhai wā ū
great famine fell, and he poor became. Afterwards he that
dēs-kā ēk rahᵃbē-wālē-kē ḍhĩgārē jā-rahyō. Ū wāya sūwar
country-of one inhabitant-of near having-gone-remained. He him swine
charābē khēt-mẽ khãdātō. Jē pātᵃṛā sūwar khāwai-hē, jin-kē
to-feed field-in sent. What husks swine eating-were, those-of
khāyᵃbē-kũ ū rājī hattyō. Ar kāū-ī ādᵃmī wāya nahĩ dẽtō.
eating-for he pleased was. And any-even man to-him not gave.
Jab wā-kũ surat āī, wā-nē kahī, 'arē! mērē bāp-kē-ī
When him-to understanding came, him-by it-was-said, 'O! my father-of-verily
nōkᵃran-kẽ nirī rōṭī, ar maĩ bhūkan marũ. Maĩ uṭhũgō,
servants-to plenty bread(-is), and I of-hunger am-dying. I will-arise,
ar mērē bāp-kē ḍhĩgārē jāũgō, ar wā-tē kahũgō, "dāū,
and my father-of near I-will-go, and him-to I-will-say, "father,

maĩ-nē surag-kō pāp karyō, ar tērō pāp karyō; ar ab maĩ aisō
me-by heaven-of sin done, and thy sin done; and now I such
nahĩ rahyō, jē tērō bēṭā kahʰwāũ; mō-kũ tērō nōkar
not remained, that thy son I-may-be-called; me (acc.) *thy a-servant*
rākh-lai.'' Ū uṭhir wā-kē bāp-kē ḍhĩgārē āyō. Bāp-kũ
keep.'' He having-arisen his father-of near came. Father-to
wā-kũ dūr-tē ātō-ī dēkhar dayā āya-gaī. Jab bāp
him (acc.) *distance-from on-coming-just having-seen compassion came. Then the-father*
dauṛyō jār galē-tē lagā-līyō, ar maṭṭī laī wā-kī.
ran having-gone the-neck-to was-applied, and kisses were-taken him-of.
Jab bēṭā-nē wā-tē kaī, 'arē dāū, maĩ-nē surag-kō pāp
Then the-son-by him-to it-was-said, 'O father, me-by heaven-of sin
karyō, ar ṭērō pāp karyō; ar ab aisō maĩ nahĩ rahyō, jē tērō
done, and thy sin done; and now such I not remained, that thy
bēṭā kahʰwāũ.' Jab bāp-nē āp-kē nōkʰran-tē kaī,
son I-may-be-called.' Then the-father-by his-own servants-to it-was-said,
'āchhē-tē āchchē ōṛhaṇā lāwō ar wā-kũ pehʰrāwō, ar wā-kē hāt-mẽ
good-from good clothes bring and him-to put-on, and his hand-in
ãgūṭhī pehʰrāwō, ar pãwan-mẽ paṇã pehʰrāwō; ar ham khāwẽ
a-ring put-on, and feet-in shoes put-on; and let-us eat
pīwẽ ar chain karẽ. Kyõ ak ī mērō bēṭā
let-us-drink and merriment let-us-make. Because that this my son
mar-gō hō, jē phēr jī āyō; ar khōya-gō hō, jē pāya-gō.'
dead was, who again living came; and lost-gone was, who was-found.'
Ar wē khusī haibē lagē.
And they merry to-be began.

Wā-kō baṛō bēṭā hō, jē khēt-mẽ hō. Jab ū āyō, ar
His elder son was, who field-in was. When he came, and
jab ghar-tē lagʰtō āyō, jab wā-nē bajābō gābō ar nachʰbō suṇyũ.
when house-to near came, then him-by music singing and dancing was-heard.
Jab wā-nē ēk jaṇū nōkʰran-mẽ-tē bulāyō. Jab wā-tē
Then him-by one person servants-from-among was-called. Then him-to
pūchhī ak, 'āj ī kā bāt hai?' Jab wā-nē wā-tē
it-was-asked that, 'today this what thing is?' Then him-by him-to
kaī, 'tērō bhaiyā āya-gō hai; tērē bāp-nē jĩwãyē-haĩ,
it-was-said, 'thy brother come is; thy father-by a-feast-has-been-given,
ak wā-nē ū rājī-bājī āchhẽ dēkh-līyō.' Ū risāya-gō, jā-tē
that him-by he safe-and-sound well was-seen.' He became-angry, therefore
bhītar nahĩ gayō. Jā-tē wā-kē dāū-nē bāhar ār ū
inside not went. Therefore his father-by out having-come he

manāyō. Jab wā-nē wā-kē bāp-kũ juwāb dīyō ak, 'dēkh,
was-persuaded. Then him-by his father-to reply was-given that, 'see,

itēk bar'san-tē meĩ tērī chāk'rī karũ, ar maĩ-nē kabhũ-hĩ tērō
so-many years-from I thy service do, and me-by ever-even thy

kahyō nahĩ rālyō; tō-ū taĩ-nē mō-kũ ēk bak'rā-ū nahĩ
order not was-disobeyed; still thee-by me-to one goat-even not

dīyō ak mērē bhāyalēn-kē sājē maĩ khusī kar'tō. Paṇ
was-given so-that my friends-of with I merriment might-make. But

tērē yā chhōrā-kũ ātē-ī, jā-nē tērō dhan bēṛ'ṇīn-mẽ
thy this son-to on-coming-just, whom-by thy wealth prostitutes-in

uṛā-dīyō, yā-kē lahẽ tō taĩ-nē jīwāyē.' Wā-nē wā-tē
was-wasted, him-of for indeed thee-by a-feast-is-given.' Him-by him-to

kaī, 'bēṭā, tū-tō sadāī mērē ḍhīgārē rahai. Jē mērē
it-was-said, 'son, thou-indeed always my near livest. What my

ḍhīgāre hai, jē tērō-ī hai. Khusī kar'bō ar rājī haibō
near is, that thine-verily is. Merriment to-make and pleased to-be

tō ham-kũ chaiyē-ī hō; kyõ ak ī tērō bhaiyā mar-gō
indeed us-to proper was; because that this thy brother dead

hō, jē phērũ jīy-āyō; khōya-gō hō, jē phēr pāya-gō.'
was, who again living-came; lost-gone was, who again was-found.'

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(Rev. G. Macalister, M.A.)

SPECIMEN II.

एक ठाकर हो। तो वा-कै खायबे-कूँ घर-में कछू हत नहीं हो। तो झटसीदेण वा-ने कही कि भाई चाकरी-कूँ जाऊँगो। तो एक सोण-चिड़ैया ही। जा-के सोण लेबे जाय। रोजीना तो ऊ सोण-चिड़ैया वा-कूँ सोण नहीं दे। सोण-चिड़ैया तो चुगेरे-कूँ जाय। और वा-के बच्चान-तें कह जाय बेटा काउ-कूँ सोण मत दे-दीज्यो। तो ऊ तो चुकबे-कूँ गई अर पीछे-तै आयो ठाकर। तो सोण-चिड़ैया-के बच्चान-ने वा-कूँ सोण दे-दीयो। तो ठाकर ऊँट-की काठी खूब कस-अर ऊँट-पै चँड़-अर चल-दियो। तो पीछे-तै सोण-चिड़ैया आई। वा-ने पूछी बेटाओ काउ-कूँ सोण तो नहीं दियो-है। तो कै मैया हम-ने तो सोण दे-दीयो। ठाकर आबो करै जा-कूँ। तो सोण-चिड़ैया भजी वाँ-तैं। तो गैल-में ठाकर जा-लियो। तो वाँ जार बैरबानी-को रूप धर-लियो। तो ठाकर-ने पूछी तू कोण। मैं तेरी बैरबानी। तो कै आ एक-ते दो हुये। तो ऊँट-पै ऊ बैठा-लई। खटकेन-की दब लगी। तो एक पोखिर भरी ही पाणी-ते। तो वा सोण-चिड़ैया-तें बोल्यो कै मैं खटके कराऊँ। वा-ने कही कै जा करा। तो वा पोखिर-कै ढँगारे खटकी करबे गयो। तो खटको कर-कैन सीसो लेर उलटो बगद्यो। तो पोखिर-की पाड़-में स्याँप मैंड़का माँऊँ लपकै। तो वा-ने कही कै या-को ब्यो या अजाँय ले। तो वा-ने चक्कू-तें काट माँस आपणी जाँग-में-ते और वा स्याँप-कूँ फैकबो करो। तो स्याँप खूब धाप-गो। तो आप-ई उठर चल्यो-गो। तो ऊ जार पोंह्यो ऊँट-कै ढँगारे। तो लोईन-ते वा-की जाँग भीज रही। तो सोण-चिड़ैया-ने देखी। कही का हुयो। तो वा-ने कही कै एक मैंड़का-कूँ स्याँप खावै-हो। जा-तें मैं-ने मेरी जाँग-को माँस राड़ो काट-काट-कैं। झटसीदेण सोण-चिड़ैया-ने हात फेर दियो। तो ऐसी-की ऐसी जाँग है-गई। तो चँड़ ऊँट-पै दोन्यूँ चले। तो वा मैंड़का-ने सोसी कै तू वा-कूँ आड़ो कब आवैगो तो होय न होय। अब-ई चलो। तो झटसीदेण वाँ-तैं चल दियो॥

[No. 23.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ (ḌĀṄGĪ). (STATE, JAIPUR.)

(Rev. G. Macalister, M.A.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk Ṭhākar hō. Tō wā-kai khāyᵃbē-kũ̃ ghar-mẽ̃ kachhū
One Ṭhākur there-was. Then him-to to-eat house-in anything
hat nahĩ̃ hō. Tō jhaṭᵃsīdēṇ wā-nē kahī ki, 'bhāī,
even not was. Then immediately him-by it-was-said that, 'brother,
chākᵃrī-kũ̃ jāũ̃gō.' Tō ēk sōṇ-chiṛaiyā hī, jā-kē sōṇ
service-for I-will-go.' Then one omen-bird there-was, whose omen
lēbē jāya. Rōjīnā tō ū sōṇ-chiṛaiyā wā-kũ̃ sōṇ nahĩ̃
to-take he-goes. Every-day indeed that omen-bird him-to omen not
dē. Sōṇ-chiṛaiyā tō chugērē-kũ̃ jāya; aur wā-kē bachchān-tẽ̃
gives. The-omen-bird then picking-food-for goes; and her young-ones-to
kah jāya, 'bēṭā, kāu-kũ̃ sōṇ mat dē-dījyō.' Tō ū tō
saying goes, 'sons, any-one-to omen do-not give.' Then she on-her-part
chukᵃbē-kũ̃ gaī, ar pīchhē-tai āyō Ṭhākar. Tō sōṇ-chiṛaiyā-kē
feeding-for went, and behind-from came the-Ṭhākur. Then the-omen-bird-of
bachchān-nē wā-kũ̃ sōṇ dai-dīyō. Tō Ṭhākar ũṭ-kī kāṭhī
young-ones-by him-to omen was-given. Then the-Ṭhākur camel-of saddle
khūb kas-ar ũṭ-pai chãṛ-ar chal-diyō. Tō pīchhē-tai
tightly tied-having camel-on mounted-having set-off. Then behind-from
sōṇ-chiṛaiyā āī. Wā-nē pūchhī, 'bēṭāō, kāu-kũ̃ sōṇ tō nahĩ̃
the-omen-bird came. She asked, 'children, any-one-to omen indeed not
diyō hai?' Tō kai, 'maiyā, ham-nē tō sōṇ dai-dīyō.
given is?' Then it-was-said, 'O-mother, us-by indeed omen was-given.
Ṭhākar ābō karai, jā-kũ̃. Tō sōṇ-chiṛaiyā bhajī whã̃-taĩ;
The-Ṭhākur coming does, him-to. Then the-omen-bird ran there-from;
tō gail-mẽ̃ Ṭhākar jā-liyō. Tō whã̃ jār
then the-way-in the-Ṭhākur was-overtaken. Then there having-gone
bairᵃbānī-kō rūp dhar-liyō. Tō Ṭhākar-nē pūchhī, 'tū
a-woman-of form was-assumed. Then the-Ṭhākur-by it-was-asked, 'thou
kōṇ?' 'maĩ tērī bairᵃbānī.' Tō kai, 'ā, ēk-tē dō huyē.'
who?' 'I thy wife.' Then it-was-said, 'come, one-from two became.'

Tō ūṇṭ-pai ū baiṭhā-laī. Khaṭʿkēn-kī dab lagī; tō
Then camel-on she was-caused-to-sit. Nature's-call-of necessity was-felt; then
ēk pōkhir bharī hī pāṇī-tē. Tō wā sōṇ-chiṛaiyā-tẽ̄ bōlyō kai,
one tank full was water-with. Then he the-omen-bird-to spoke that,
'maī khaṭʿkē kary-āũ.' Wā-nē kahī kai, 'jā,
'I a-call-of-nature having-done-come.' Her-by it-was-said that, 'go,
kary-ā.' Tō wā pōkhir-kai ḍhāgārē khaṭʿkē karʿbē gayō.
having-done-come.' Then he tank-of near call-of-nature for-doing went.
Tō khaṭʿkō kar-kain sīsō lēr ulʿṭō bagʿdyō. Tō
Then call-of-nature done-having water having-taken back he-returned. Then
pōkhir-kī pāṛ-mẽ̄ syāp maīṛʿkā-māũ lapʿkai. Tō wā-nē kahī
the-tank-of bank-on a-serpent a-frog-at darted. Then him-by it-was-said
kai, 'yā-kō jyō yā ajāy lē.' Tō wā-nē chakkū-tẽ̄
that, 'this-of life this-one untimely takes.' Then him-by pen-knife-with
kāṭ mãs āpʿṇī jãg-mẽ̄-tē, aur wā syāp-kũ phaikʿbō karyō.
having-cut flesh his-own thigh-in-from, and that serpent-to throwing was-done.
Tō syāp khūb dhāp-gō. Tō āp-ī uṭhar chalyō-gō.
Then the-serpent much satisfied-went. Then himself having-arisen went-away.
Tō ū jār pōchhyō ũṭ-kai ḍhãgārai. Tō lōīn-tē wā-kī
Then he having-gone arrived the-camel-of near. Then blood-with his
jãg bhīj-rahī. Tō sōṇ-chiṛaiyā-nē dēkhī, kahī, 'kā huyō?'
thigh wetted-was. Then the-omen-bird-by it-was-seen, it-was-said, 'what became?'
Tō wā-nē kahī kai, 'ēk maīṛʿkā-kũ syāp khāwai-hō;
Then him-by it-was-said that, 'one frog-to a-serpent eating-was;
jā-tẽ̄ maī-nē mērī jãg-kō mãs rāṛyō, kāṭ-kāṭ-kaī.' Jhaṭʿsīdēṇ
therefore me-by my thigh-of flesh was-thrown, cut-cut-having.' At-once
sōṇ-chiṛaiyā-nē hāt phēr-diyō. Tō aisī-kī aisī jãg hai-gaī.
the-omen-bird-by hand was-passed-on. Then such-of such the-thigh became.
Tō chāṛ ũṭ-pai dōnyũ chalē. Tō wā maīṛʿkā-nē
Then mounting the-camel-on both set-off. Then that frog-by
sōsī kai, 'tū wā-kũ āṛō kab āwaigō tō hōya
it-was-thought said, 'thou him-to serviceable when will-come then it-may-be
na hōya; ab-ī chalō.' Tō jhaṭʿsīdēṇ whã-taī chal-diyō.
not it-may-be; now-even go.' Then at-once there-from he-started.

FREE TRANSLATION OF THE FOREGOING.

There was a Ṭhākur who had nothing to eat in his house, so he said to himself, 'brother, I'm going to look for service.' There was also a bird of omen, and the Ṭhākur went to her to get an omen, but though he went every day she never gave him one. One day she went out to pick up some food, and before she started she told her

children on no account to give an omen to any one. While she was away the Ṭhākur came as usual, and the chicks gave him the looked-for indication, so he saddled his camel, mounted and set off.

Back came the omen-bird, 'My children, are you sure you gave no one an omen?' 'Indeed we did, mother. We gave it to the Ṭhākur who comes every day.'

Up flew the omen-bird, and overtook the Ṭhākur on his way. She assumed the form of a woman. 'Who are you?' said he. 'I'm your wife.' 'Come along; one has become two.' So he took her up on his camel. They came to a tank full of water, and he was compelled to descend for a certain purpose. 'I'll be back in a moment,' said he. 'All right,' said she. On the bank of the tank he saw a snake pursuing a frog. 'It's a shame to let the poor thing be killed,' said he. So he took out his penknife and cut bits of flesh out of his thigh with which he fed the snake till it could eat no more. Then he got up and went back to the camel. His thigh was all bloody. 'What's happened?' said the omen-bird. 'A snake was going to eat a frog, so I threw it lumps of flesh from my thigh instead.'

Straightway the omen-bird passed her hand over the wound, and it healed up as it was before. Then they got up on the camel and went on their way.

But the frog said to himself, 'some day or other you may be of use to him. Go at once.' So he started off at once.

[This is the end of the extract. The entire story, which is a long one, will be found on pp. 82 and ff. of Mr. Macalister's book. The frog takes the form of a barber and overtakes the Ṭhākur. The three then go on. The snake, out of gratitude for his good meal, also joins the company as a Brāhmaṇ. The four settle in a city, where the omen-bird gets the Ṭhākur service under the king, on a salary of a *lākh* of rupees. The king's barber persuades the king to set the Ṭhākur three apparently impossible tasks (to get a snake's jewel, to find a ring thrown into a well, and to get news of his dead and gone ancestors), all of which the Ṭhākur performs with the aid of the snake, the frog, and the omen-bird. To carry out the third task, the omen-bird assumes the form of the Ṭhākur and gets the king to make a huge funeral pyre on which she sits. It is lighted, and she flies away in the smoke. She then sends the Ṭhākur to the king with the news that he has come back from the king's ancestors, and that they are all well, but want a barber. So the king makes another pyre and sets his barber on it to go off to his ancestors. The pyre is lighted. The barber is, of course, burnt to death, and the king and the Ṭhākur live happy ever afterwards.]

ḌĀṄGBHĀṄG.

In the south-east corner of the Jaipur State, on the borders of Kotah and Karauli, and separated from Ḍāṅgī by Kālīmāl and the Ḍāṅgī of Karauli we have Ḍāṅgbhāṅg.

The estimated number of its speakers is 80,363.

Ḍāṅgbhāṅg is more infected with Jaipurī idioms than Ḍāṅgī. It even exhibits modes of expression which have hitherto been considered to be peculiar to Gujarātī. In its grammatical forms the following are the main points in which it differs from Ḍāṅgī of Jaipur.

Pronunciation.—There is a tendency for *i* to become *a*, as in *dan*, a day; *lakhyō*, written. So *u* becomes *i* in *ripyō*, a rupee.

The tendency to disaspiration appears to be stronger even than in Ḍāṅgī. We have cases like *kusī*, pleasure; *bā̃dō*, bind; *sūkō*, dry; *sād* (*sādhu*), a saint; *bhūkō*, hungry; *jīb*, a tongue; *lō*, iron; *rākas* (*rākhas*), a fiend. The letter *h* is often transferred to the first letter of a word, as in *mhal* for *mahal*, a palace; *mhārāj*, as well as *māhārāj*, a great king; *ghadō*, for *gad*ʰ*hō*, an ass. Similarly *m* is transferred in *lmabō*, for *lambō*, long. Disaspiration is, as usual, prominent in the conjugation of the roots *rah*, remain, and *kah*, say. We have *rai-hai* for *rahai-hai*, he lives; *rayō*, lived; *kaī*, said; *kai*, say (imperative, 2nd sing.); and *kũgō*, I will say.

As a rule strong masculine **nouns** end in *ō*,—not *ā*, as in Ḍāṅgī and Braj Bhākhā,—thus, *bēṭō*, not *bēṭā*, a son. The oblique singular of these nouns, and the nominative plural, end in *ā*. Thus, *bēṭā-kō*, of a son; *bēṭā*, sons. The oblique plural ends in *ān*, as in Ḍāṅgī. In other respects nouns form their oblique forms as in Ḍāṅgī.

There is no accusative-dative in *ya*, like the *pōtāya* of Ḍāṅgī. There is a locative in *ã*, as in *mhalã*, in the palace; *sãchyã*, in truth; and in *ai* for nouns and adjectives ending in *ō*, as in *mahīnai*, in a month; *āgai*, in front, before. This last locative is common, and when an adjective (or genitive) agrees with a noun in the locative, it too is put into that case, which is a most interesting survival. Thus we have *āp-kai* (not *āp-kē*) *mhalã*, in his own palace; *mērai* (not *mērē*) *āgai*, in my front, *i.e.* before me; *tumārai pachhai*, in thy behind, behind thee.

The postpositions are the same as in Ḍāṅgī, except that the agent has *nai*, instead of *nē*, and that the oblique genitive ends in *kā*, not *kē*, as in *ũ dēs-kā raibālā-kai*, to an inhabitant of that country.

The termination *kai* of the dative (which also occurs in Ḍāṅgī) is here clearly seen to be the locative case of *kō*, the sign of the genitive. In other words, in Ḍāṅgbhāṅg, a dative may be formed by putting the genitive into the locative, *i.e.* by changing the termination *ō* to *ai*. Thus, *raibālā-kai*, to an inhabitant; *chāy*ᵉ*nā hai mērai*, there is a desire to me, I have a desire; *dō putr hō-jyāy*ᵉ*gā tērai*, two sons will become to thee, thou wilt have two sons; *bēṭā hōya āp*ᵉ*ṇai*, sons will be to us, we (*i.e.* I) shall have sons.

When an adjective or pronoun agrees with a noun, the postposition is sometimes added to both, as in *ũ-nai rājā-nai kaī*, by that by the king it was said, it was said by that king; *raibālā-kai ēk-kai*, to inhabitant to one, to one (*i.e.* an) inhabitant.

Sometimes the sign of the agent is omitted (as in Jaipurī), as in *ũ* (for *ũ-nai*) *nait*ᵉ*rī-kũ mārī*, he beat the sweeper-woman.

Adjectives which in Braj Bhākhā end in *au*, and in Ḍāṅgī in *ō*, often end in *yō* in Ḍāṅgbhāṅg. Thus, *āchhyō*, good (obl. sing. masc. *āchhyā*); *sā̃chhyō*, true (fem. *sā̃chī*, loc. sing. masc. *sā̃chyā̃*); *asyō*, of this kind (=Hindōstānī *aisā*). It will thus be seen that they agree in form with past participles.

As to **pronouns**, the first person is the same as in Ḍāṅgī, except that we now and then meet a Jaipurī form, such as *mhārō*, as well as *mērō*, my. The accusative-datives *mōya*, *tōya*, *wāya*, etc., do not occur.

The nominative plural of the second person is *tum*, *tam* or *tamū*, and its genitive is *tumārō*. This pronoun takes *nai*, the sign of the agent case, also as the sign of the accusative-dative (in this case suffixed to the oblique form, and not to the nominative). Thus, *taī-nai*, by thee; *tō-nai*, to thee; *tum-nai*, by you or to you.

As in Ḍāṅgī, the reflexive pronoun *āpā̃*, self, is also used to mean 'we,' including the person addressed, or even 'I.' Its oblique form is *āpā̃*, or (plural) *āpā̃n*. Its genitive is *āpᵉṇō* or *āp-kō*. The personal pronouns are often used instead of *āpᵉṇō*, in the sense of 'own.' Thus, *ū̃-kā* (or *āpᵉṇā*) *bāp-sū̃ kaī*, he said to his father.

The pronoun of the third person ('he,' 'that') is *wō*; obl. sing. *ū̃*; nom. plur. *wē*; obl. plur. *un*: *whā̃*='there.'

'This' is *yō* (sometimes *yā*); obl. sing. *ī̃*; nom. plur. *yē*; obl. plur. *in*: *nyā̃*='here;' *nyō̃*=thus.

Jō, obl. sing. *jī̃*, nom. plur. *jē*, obl. plur. *jin*, is the demonstrative pronoun 'that,' and the relative pronoun 'who;' *jad* or *jab*='then,' 'when'; *jhyā̃*='there,' 'where.'

Kuṇ (which does not change in declension) is 'who?' *kā̃ī*='what?'; *kōī*='anyone,' 'some'; *kā̃ī*='anything'; *khā̃*='where?'; *kyō̃*='why?'

The conjugation of **verbs** is generally as in Ḍāṅgī, except that (as in Jaipurī) the first person plural ends in *ā̃*, and the third person plural is not nasalised. Thus,—

I strike, etc.

	Sing.	Plur.
1.	*mārū̃*	*mārā̃*.
2.	*mārai*	*mārō*.
3.	*mārai*	*mārai*.

The conjunctive participle ends in *kai*, *kar* or *ar*, as *mār-kai*, *mār-kar*, *mār-ar*; having struck. The noun of agency ends in *bālō*, as in *rai-bālō*, an inhabitant.

The auxiliary verb uses both the Braj and the Jaipurī forms. Thus—

(Braj) *maī hū̃*, I am; *maī hō* (plur. masc. *hā*), I was.

(Jaipurī) *maī chhū̃*, I am; *maī chhō* (plur. masc. *chhā*), I was. The Braj form is the more usual.

The definite present is formed by adding the auxiliary verb to the simple present. Thus, *maī mārū̃-hū̃*. The imperfect is formed by adding *ai* to the root which is conjugated with the past tense of the auxiliary. Thus (singular) *maī mārai hō*, (plural) *ham mārai hā*, and so for all persons.

The letters *s* and *k* are often added pleonastically to the third person of verbs. They are relics of old pronouns. Thus, *kaī-as*, he said; *pūchhī-s*, he asked; *mārai-k*, he may strike.

In one important point of construction Ḍāṅgbhāṅg agrees with most of the Rājasthānī dialects, and with Gujarātī. When a transitive verb occurs in Hindī in the past tense, it is used either passively, or impersonally. Thus (passively) *us-nē strī mārī*, a

woman was struck by him, *i.e.* he struck a woman, in which the verb (*mārī*) agrees in gender with the object (*strī*): (impersonally) *us-nē strī-kō mārā*, by him, with reference to the woman, striking was done, in which the verb (*mārā*), being used impersonally, always remains masculine whatever the gender of the object may be.

In Ḍāṅgbhāṅg, as in Gujarātī, when this impersonal construction is used, the verb is attracted by the gender of the object, and becomes feminine when it is feminine. Thus, *rājā-nai maitʿrī-kũ bulāī*, literally, by the king, with reference to the female-sweeper, she (not 'it') was called, *i.e.* the king called the female-sweeper. Here, it will be observed, the word *bulāī* agrees in gender with *maitʿrī*, although the latter has the sign of the dative, *kũ*, attached to it.

We may also note the employment of the Jaipurī word *kōnī* or *kō* . . . . . *nī*, meaning 'not.'

[No. 24.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHĀKHĀ (ḌĀṄGBHĀṄG). (STATE, JAIPUR.)

(Rev. G. Macalister, M.A.)

SPECIMEN I.

कोई आदमी-कै दो बेटा हा। उन-में-सूँ छोटा बेटा-नै ऊँ-का बाप-सूँ कई बाप पूँजी-में-सूँ जो मेरी पाँती आवै सो मो-कूँ दे। ऊँ-नै ऊँ-की पूँजी उन-कूँ बाँट-दी। थोड़ा दन पाछै छोटो बेटो सारी पूँजी ले-कै दूर परदेस-में चल्यो-गयो। व्हाँ जा-कर ऊँ-नै ऊँ-की पूँजी गैर चलण-में उड़ा-दी। ऊँ-नै सब पूँजी उड़ा-दी। पाछै ऊँ देस-में भोत-सो काल पड़-गयो। जद वो कँगाल हो-गयो। वो गयो अर ऊँ देस-का रैवाला-कै एक-कै जा-कर रयो। ऊँ-नै ऊँ-कूँ सूर चराबा-कूँ खेतन-पै खँदायो। जो पातड़ा सूर खावै-हा जिन-सूँ वो पेट भरबा-कूँ राजी हो। कोई आदमी ऊँ-कूँ काँई बी नईं दे-हो। जब ऊँ-कूँ ज्ञान आयो जब ऊँ-नै कई मेरा बाप-का चाकरन-कूँ रोटी घणी अर मैं भूको मरूँ-हूँ। मैं उठूँगो अर मेरा बाप कनै जाऊँगो अर ऊँ-सूँ कूँगो बाप मैं-नै सरग-को पाप कर्यो अर तेरो पाप कर्यो अर मैं अस्यो नै रह्यो सो तेरो बेटो कुवाऊँ। तेरा नोकरन-में मो-कूँ बी एक नोकर राख-ले॥

TRANSLITERATION AND TRANSLATION.

Kōī	ād'mī-kai	dō	bēṭā	hā.	Un-mẽ-sũ	chhōṭā	bēṭā-nai	
A-certain	*man-to*	*two*	*sons*	*were.*	*Them-in-from*	*the-younger*	*son-by*	
ũ-kā	bāp-sũ	kaī,	'bāp,	pũjī-mẽ-sũ	jō	mērī	pãtī	āwai
his	*father-to*	*it-was-said,*	*'father,*	*property-in-from*	*what*	*my*	*share*	*comes*
sō	mō-kũ	dai.'	Ũ-nai	ũ-kī	pũjī	un-kũ	bãṭ-dī.	Thōṛā
that	*me-to*	*give.'*	*Him-by*	*his*	*property*	*them-to*	*dividing-was-given.*	*A-few*
dan	pāchhai	chhōṭō	bēṭō	sārī	pũjī	lē-kai	dūr	
days	*after*	*the-younger*	*son*	*all*	*property*	*taken-having*	*a-far*	
par-dēs-mẽ	chalyō-gayō.	Whã	jā-kar	ũ-nai	ũ-kī	pũjī		
foreign-country-into	*went-away.*	*There*	*gone-having*	*him-by*	*his*	*property*		

gair chalaṇ-mẽ uṛā-dī. Ũ-nai sab pũjī uṛā-dī, pāchhai
bad conduct-in was-wasted. Him-by all property was-squandered, afterwards
ũ dēs-mẽ bhōt-sō kāl paṛ-gayō. Jad wō kãgāl hō-gayō. Wō
that country-in a-great famine fell. Then he poor became. He
gayō ar ũ dēs-kā raibālā-kai ēk-kai jā-kar rayō. Ũ-nai ũ-kũ
went and that country-of inhabitant-to one-to gone-having lived. Him-by him-to
sūr charābā-kũ khētan-pai khādāyō. Jō pāt'ṛā sūr khāwai-hà
swine feeding-for fields-in was-sent. Which husks swine eating-were
jin-sũ wō pēṭ bhar'bā-kũ rājī hō. Kōī ād'mī ũ-kũ kãĩ
them-from he belly filling-for pleased was. Any man him-to anything
bī naĩ dē-hō. Jab ũ-kũ gyãn āyō jab ũ-nai
even not giving-was. When him-to understanding came then him-by
kaī, 'mērā bāp-kā chākaran-kũ rōṭī ghaṇī, ar maĩ bhūkō
it-was-said, 'my father-of servants-to bread much(-is), and I hungry
marũ-hũ. Maĩ uṭhũgō, ar mērā bāp kanai jāũgō, ar ũ-sũ
dying-am. I will-arise, and my father near will-go, and him-to
kũgō, "bāp, maĩ-nai sarag-kō pāp karyō, ar tērō pāp karyō,
will-say, "father, me-by heaven-of sin was-done, and thy sin was-done,
ar maĩ asyō nai rahyō sō tērō bēṭō kuwāũ; tērā
and I such not remained that thy son I-should-be-called; thy
nōkaran-mẽ mō-kũ bī ēk nōkar rākh-lai."'
servants-in me also one servant keep."'

[No. 25.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ (DĀṄGBHĀṄG). (STATE, JAIPUR.)

(Rev. G. Macalister, M.A.)

SPECIMEN II.

एक राजा छो नपुत्री । जो मैतरी झाड़ू काड़वा आवे-ही राजा हात मूँडो धोवै-छो । मैतरी-नै राजा-कूँ देखर आप-का मूँडा-कै आडो ढोकरो लगा-लीयो । फेर राजा-नै कईअस मैं देसपती तो राजा अर मैतरी-नै मो-कूँ देखर मूँडा-कै आडो ढोकरो कसाँ लगायो । फेर मैतरी-कूँ बुलाई । पूछीस मैं देसपती तो राजा । तैं-नै आडो ढोकरो क्यों लगायो मो-कूँ देखर । मैतरी-नै कई माहाराज क्यों-ईं नईं । न्यों-ईं कुसी मेरी लगा-लीयो । ऊँ-नै राजा-नै कई कै साँची कै । फेर ऊँ-नै कई कै म्हाराज म्हारो घर-को मैतर मो-कूँ मारै । तुम नपुत्री हो । तुमारो मूँडो देखवा-को धरम नईं । जब राजा-नै अपणा नौकरन-कूँ हुकम दे-दीयोस जा-कर देखो साँच्याँ-ईं ईं-कूँ भंगी मारैक नईं । उन-नै जार देखीस साँच्याँ-ईं ऊँ मैतरी-कूँ मारी । फेर उन-नै आ कयोअस मारी । जब ऊँ-नै राजा-नै देखीअस साद-संत-की बंदगी करो । सो साद-संत आवै जीं-की-ईं वो बंदगी करै । अर रोजीना धरम पुन्न करै । अब ऊँ-कै तो बेटा-की लग्गीअस कोई दाय करर बेटा होय आपणै । आपाँ तो नपुत्री हाँ । ऊँ-को बाग सूको पड्यो-हो । एक साद ऊँ-मैं आर अस्यो उतर्यो सो बाग हर्यो हो-गयो । राजा-नै ऊँ-की बंदगी करी साद-की । साद करामाँती है । सो अंलवत या आपाँन-कूँ बेटो देगो । उन-नै राजी होर कई बच्चा माँग । बचन द्यो तो माँगूँ । बचन-ईं है । माँग । पुत्र-की चायना है मेरै । तेरा करम-मैं लख्या तो कोनी । जा दो पुत्र हो-ज्यायगा तेरै । वो तो साद हो रमतो । सो रम-गयो अर राजा म्हलाँ आ-गयो आप-कै । ऊँ-कै नवैं महीनै पुत्र हो-गया । राजा राजी हो-गयो । ऊँ-का घरबार बस्या ॥

[No. 25.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ (ḌĀṄGBHĀṄG). (STATE, JAIPUR.)

(Rev. G. Macalister, M.A.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk rājā chhō naputrī. Jō maitʰrī jhāṛū kāṛʰba awai-hī,
A king was sonless. When the-mihtarānī broom to-wield coming-was,

rājā hāt mũḍō dhōwai-chhō. Maitʰrī-nai rājā-kũ dēkhar
the-king hand face washing-was. The-mihtarānī-by the-king having-seen

āp-kā mũḍā-kai āḍō ḍhōkʰrō lagā-līyō. Phēr rājā-nai kaī-as,
her-own face-to screen a-basket was-applied. Then the-king-by it-was-said,

'maĩ dēs-patī tō rājā, ar maitʰrī-nai mō-kũ
'I country-lord verily king(-am), and the-mihtarānī-by me

dēkhar mũḍā-kai āḍō ḍhōkʰrō kasã̄ lagāyō mō-kũ dēkhar?'
having-seen the-face-to screen a-basket why was-applied me having-seen?'

Phēr maitʰrī-kũ bulāī, pūchhīs, 'maĩ dēs-patī tō
Then the-mihtarānī-to it-was-called, she-was-asked, 'I country-lord verily

rājā; taĩ-nai āḍō ḍhōkʰrō kyõ lagāyō?' Maitʰrī-nai
king(-am); thee-by screen a-basket why was-applied?' The-mihtarānī-by

kaī, 'Māhārāj, kyõ-ĩ naĩ. Nyõ-ĩ kusī mērī
it-was-said, 'Your-Majesty, why-indeed is-not. Thus-verily pleasure my

lagā-līyō.' Ũ-nai rājā-nai kaī kai, 'sã̄chī kai.' Phēr
it-was-applied.' Him-by the-king-by it-was-said that, 'truth speak.' Then

ũ-nai kaī kai, 'Mhārāj, mhārō ghar-kō maitar mō-kũ mārai.
her-by it-was-said that, 'Your-Majesty, my house-of mihtar me may-beat.

Tum naputrī hō. Tumārō mũḍō dēkhʰbā-kō dharam naĩ.' Jab
You sonless are. Your face seeing-of religion is-not.' Then

rājā-nai apʰṇā naukʰran-kũ hukam dē-dīyōs, 'jā-kar dēkhō
the-king-by his-own servants-to command was-given, 'gone-having see

sã̄chyã̄-ĩ ĩ-kũ bhaṅgī māraik naĩ.' Un-nai jār
in-truth-verily this-one the-mihtar beats (or-)not.' Them-by having-gone

dēkhīs, sã̄chyã̄-ĩ ũ maitʰrī-kũ mārī. Phēr un-nai
she-was-seen, in-truth-verily that mihtarānī-to she-was-beaten. Then them-by

ā kayō-as, 'mārī.' Jab ũ-nai rājā-nai
having-come it-was-said, 'she-was-beaten.' Then that-by king-by

dēkhī-as, 'sād-sant-kī band'gī karō.' Sō
it-was-seen (i.e. *thought*), *'saints-holy-men-of service do.' So*

sād-sant āwai, jĩ-kī-ī wō bandagī karai. Ar rōjīnā dharam
saints-holy-men come, them-of-verily he service does. And daily virtue

punn karai. Ab ũ-kai tō bēṭā-kī laggī-as,
holy-actions he-does. Now him-to verily son-of (the-thought-)was-pleasing,

'kōī dāy karar bēṭā hōya āp'nai. Āpã tō
'some contrivance having-made sons may-become to-us. We verily

naputrī hã.' Ũ-kō bāg sūkō paryō-hō. Ēk sād ũ-maĩ
sonless are.' Him-of the-garden dry fallen-was. A saint it-in

ār asyō utaryō sō bāg haryō hō-gayō. Rājā-nai ũ-kī
having-come such alighted that garden green became. The-king-by him-of

bandagī karī sād-kī. 'Sād karāmãtī hai. Sō
service was-done the-saint-of. 'The-saint a-worker-of-miracles is. So

al'bat yā āpã̄n-kũ bēṭō dēgō.' Un-nai rājī hōr
certainly he us-to a-son will-give.' Him-by pleased having-become

kaī, 'bachchā, mãg.' 'Bachan dyō tō mãgũ.' 'Bachan-ī
it-was-said, 'child, ask.' 'Promise give then I-ask.' 'Promise-verily

hai. Mãg.' 'Putr-kī chāy'nā hai mērai.' 'Tērā karam-maĩ lakhyā
is. Ask.' 'Son-of desire is to-me.' 'Thy fate-in written

tō kōnī. Jā, dō putr hō-jyāy'gā tērai.' Wō tō
verily (they-are-)not. Go, two sons will-become to-thee.' That verily

sād hō ram'tō. Sō ram-gayō, ar rājā mhalã
saint was a-wanderer. So he-wandered-away, and the-king to-the-palace

ā-gayō āp-kai. Ũ-kai nawaĩ mahīnai putr hō-gayā. Rājā
came his-own-in. Him-to ninth in-month sons became. The-king

rājī hō-gayō. Ũ-kā ghar-bār basyā.
pleased became. His house-(and-)home were-established.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king who had no sons. One day he was washing his hands and face when the Dame of the Broom[1] came to sweep up the place. Directly she saw the king she hid her face behind her basket. Said the king, 'Here am I monarch and lord of all. Why did the Mihtarānī hide her face with a basket directly she saw me?' So he called her to him and asked her saying, 'Here am I monarch and lord of all, why did you hide your face behind a basket?' Said she, 'Your Majesty, there was no

[1] A woman of the Mihtar or Sweeper caste; commonly called a Mihtarānī. A man of the same caste is called Mihtar or Bhangī. It is an unlucky thing for a woman to see a childless person.

particular reason for me to do it. I just put the basket before my face, because it struck me to do so.' Said the king, 'tell the truth.' Then she replied, 'Your Majesty, the Mihtar, my husband, will give me a drubbing. For you have no son, and it is not right that I should see your face.' Then the king told his servants to go and see if really and truly the Mihtar would beat her or not. So they went and saw that, as a matter of fact, she was beaten; and they returned to the king and told him that she had got the drubbing she expected.

So the king thought to himself that he must do homage to saints and holy men. And whenever a saint or a holy man came to his kingdom he did homage to him, and every day occupied himself in virtuous and charitable deeds. For he thought to himself how nice it would be to have a son, and that he must do all he could to get one. Now his garden was all dry and withered up, and one day a saint who alighted in it was so very holy that it immediately all over became fresh and green. The king did homage to him. 'This is a worker of miracles,' said he to himself, 'and will certainly give me a son.' The saint was pleased at his devotion and said to him, 'my child, ask a boon.' 'Promise to grant it,' said the king, 'and I will ask it.' 'The promise is given. Ask.' 'Holy sir, I long for a son.' 'Sons are not written in your fate. But nevertheless depart in peace, for two sons will be born to you.' The saint was a wanderer, and went his way, and the king returned to his palace. On the ninth month the sons were born, and he was happy, for now his family was established.

KĀLĪMĀL.

Kālīmāl is spoken in Jaipur State immediately to the south of Ḍāṅgī, between it and Ḍāṅgbhāṅg, on the borders of the Karauli State. It is spoken by 81,216 people.

It closely resembles Ḍāṅgbhāṅg. Nouns and adjectives in *ō* have their oblique forms both in *ā* and *ē*. 'My' is *mhārō* and *mērō*; 'thy,' *thārō* and *tērō*; 'your,' *tamārō*; 'this,' *yā*; 'he,' 'that,' *wā* or *ũ* (obl. plur. *ūn*); 'who?' *kaũṇ*. Verbs form their first persons plural as in Ḍāṅgbhāṅg, and their third persons plural as in Ḍāṅgī.

Samples of Kālīmāl will be found in the List of Words. It is quite unnecessary to give further specimens. A grammar and specimens of the dialect will be found in Mr. Macalister's book.

ḌŨGAR-WĀṚĀ.

In Jaipur the word *ḍũgar* means 'a hill,' and hence *Ḍũgar-wāṛā* means the language of the hill country. It is spoken by 108,766 people, south-west of Ḍāṅgī, and immediately to the north-west of Kālīmāl. It only differs from the latter dialect in being more strongly infected with Jaipurī. In fact it could with equal propriety be classed as a form of that language. The main points in which it differs from Kālīmāl are that it is fond of using the suffix of *kai-tãẽ* to represent the dative case; 'your' is *thamārō;* and 'who?' is *kuṇ*. In the verb substantive it prefers the Jaipurī forms *chhũ* (present) and *chhō* (past) to *hũ* and *hō*, and the verb is conjugated in the plural sometimes like Ḍāṅgī, and sometimes like Jaipurī.

As in the case of Kālīmāl, this dialect is sufficiently illustrated for present purposes by the List of Words appended. Further specimens and a full grammar will be found in Mr. Macalister's work.

STANDARD LIST OF WORDS AND SENTENCES

English.	Ḍāṅgī (Karauli).	Ḍāṅgī (Jaipur) (where different from Ḍāṅgī of Karauli).	Kālimāl of Jaipur (where different from Ḍāṅgī of Jaipur).
1. One	Ēk	.....	.....
2. Two	Dō	.....	.....
3. Three	Tīn	.....	.....
4. Four	Chyāri	Chyār	.....
5. Five	Pāch	.....	.....
6. Six	Chhai	Chhui	.....
7. Seven	Sāt	.....	.....
8. Eight	Aṭh	.....	.....
9. Nine	Nau	.....	.....
10. Ten	Das	.....	.....
11. Twenty	Bīs	.....	.....
12. Fifty	Pachās	.....	.....
13. Hundred	Saikā	.....	Sau
14. I	Hū, hõ	Maĩ	Maĩ, hū
15. Of me	Mērau	Mērō	Mhārō
16. Mine	Mērau	Mērō	Mhārō
17. We	Ham	.....	.....
18. Of us	Hamārau, ham°rau	Hamārō	.....
19. Our	Hamārau, ham°rau	Hamāro	.....
20. Thou	Tū, tai	Tū	.....
21. Of thee	Tērau	Tērō	Thārō
22. Thine	Tērau	Tērō	Thārō
23. You	Tum	Tam	.....
24. Of you	Tumārau, tum°rau, tiyārau	Tum°rō, tyārō	Tamārō
25. Your	Tumārau, tum°rau, tiyārau	Tum°rō, tyārō	Tamārō

IN THE ḌĀṄG DIALECTS.

Ḍūgar-wārā of Jaipur (where different from Ḍāṅgī of Jaipur).	Ḍāṅgbhāg (where different from Ḍāṅgī of Jaipur).	English.
.....	.....	1. One.
.....	.....	2. Two.
.....	.....	3. Three.
.....	.....	4. Four.
.....	.....	5. Five.
.....	.....	6. Six.
.....	.....	7. Seven.
.....	.....	8. Eight.
.....	.....	9. Nine.
.....	.....	10. Ten.
.....	.....	11. Twenty.
.....	.....	12. Fifty.
Sau	Sō	13. Hundred.
Maĩ, hã̃	.....	14. I.
Mhārō	.....	15. Of me.
Mhārō	.....	16. Mine.
.....	.....	17. We.
.....	.....	18. Of us.
.....	.....	19. Our.
.....	.....	20. Thou.
Thārō	.....	21. Of thee.
Thārō	.....	22. Thine.
.....	Tamō, tam, tum . .	23. You.
Thamārō	Tumārō	24. Of you.
Thamārō	Tumārō	25. Your.

English.	Ḍāṅgī (Karauli).	Ḍāṅgī (Jaipur) (where different from Ḍāṅgī of Karauli).	Kālimāl of Jaipur (where different from Ḍāṅgī of Jaipur).
26. He	Wō	Ū, wā, wha	Wā, ū
27. Of him	Wā-kau	Wā-kō	Ū̃-kō
28. His	Wā-kau	Wā-kō	Ū̃-kō
29. They	Wē	Wē	Wai, wē
30. Of them	Win-kau, un-kau	Un-kō	Ūn-kō
31. Their	Win-kau, un-kau	Un-kō	Ūn-kō
32. Hand	Hāt	Hāt	.....
33. Foot	Pām	Pāw	Pag
34. Nose	Nāk	.....	.....
35. Eye	Ā̃kh	.....	.....
36. Mouth	Mõ̃ṛhau	Mõ̃hᵃrō	Mhõ̃ḍō, mhū
37. Tooth	Dā̃t	.....	.....
38. Ear	Kān	.....	.....
39. Hair	Rõ̃gᵃṭā	Bāl	Bār
40. Head	Mūṛ	Mūṛ	Māthō
41. Tongue	Jibh	.....	Jīb
42. Belly	Pēṭ	.....	.....
43. Back	Piṭhi	Piṭh	Piṭh, maṅgar
44. Iron	Lōh, laṅkar	Lōh	Lhō
45. Gold	Sunnõ̃	Sōnū	Sōnō
46. Silver	Chā̃dī, rūpau	Chā̃dī	.....
47. Father	Dājū, dāū	Dāū	Bāp, dāū
48. Mother	Baiyō	Maiyā	Mā
49. Brother	Bhiā, bhā̃kᵃṛau	Bhiā	Bhāī
50. Sister	Bhaĩnā	Jijī	Bhaiṇ, jijī
51. Man	Mānikh, mōṭyār	Mōṭyār	Ādᵃmī, mōṭyār, mard
52. Woman	Baiyar, bairᵃbānī	Bairᵃbānī	Bairᵃbānī

Dūgar-wārā of Jaipur (where different from Dāngī of Jaipur).	Dāṅghāṅg (where different from Dāṅgī of Jaipur).	English.
Wā	Wō	26. He.
Ū-kō	Ū-kō	27. Of him.
Ū-kō	Ū-kō	28. His.
Wai	.....	29. They.
Ūn-kō	.....	30. Of them.
Ūn-kō	.....	31. Their.
.....	.....	32. Hand.
Pag	Pāw, pag	33. Foot.
.....	.....	34. Nose.
.....	.....	35. Eye.
Mhūḍō	Mūṛō, mhōṛō	36. Mouth.
.....	.....	37. Tooth.
.....	.....	38. Ear.
.....	.....	39. Hair.
Māthō	Māthō	40. Head.
Jīb	Jīb	41. Tongue.
.....	.....	42. Belly.
Maṅgar	Mōr	43. Back.
Lhō	Lō	44. Iron.
.....	.....	45. Gold.
.....	.....	46. Silver.
Bāp, dādō	Bāp	47. Father.
Mā, māi	Mā	48. Mother.
Bhāī	Bhāī	49. Brother.
Bhaiṇ	Bhaīṇ	50. Sister.
.....	Ādᵗmī, manakh	51. Man.
.....	Lugāī, bairᵗbānī	52. Woman.

English.	Dāṅgī (Karauli).	Ḍāṅgī (Jaipur) (where different from Ḍāṅgī of Karauli).	Kālimāl of Jaipur (where different from Ḍāṅgī of Jaipur).
53. Wife	Lugāl, bair°bānī	Bhauṭiyā	Bair°bānī, aurat
54. Child	Bālik, chhōṭō	Bālik	Bachchā, bālak
55. Son	Mõṛā	Bēṭā, chhōrā, lālā	Chhōrō, bēṭō
56. Daughter	Mõṛī	Bēṭī, chhōrī, lālī	Chhōṛī, bēṭī
57. Slave	Bandōrā	Bādō	.....
58. Cultivator	Jōtā, kisān	Jimidār	.....
59. Shepherd	Bhēṛī-wārau, chhir-wārau	Guwāl	Guwār
60. God	Rām-jī, Īsur	Par°mēsur	Rām-jī, Par°mēsur
61. Devil	Pirēt	Bhūt	Rākas, bhūt, palit
62. Sun	Sūrij	Sūraj-nārān	Sūraj
63. Moon	Chandā	.....	Chãd
64. Star	Taraĩyã	.....	Tārō
65. Fire	Āch	Āg	Āgai
66. Water	Pānyaũ	Pāṇī	Pānī
67. House	Bākhir	Ghar	.....
68. Horse	Ghōrau	Ghōṛā	Ghōrō
69. Cow	Gaiyā, ṭālī	Gāya	.....
70. Dog	Kūk°rā	Kuttā	Kuttō
71. Cat	Billō	Biliyā	Billī
72. Cock	Mur°gā	Kūk°rā	Murgā
73. Duck	Batak	.....	.....
74. Ass	Gadhā	.....	.....
75. Camel	Ūṭ	.....	.....
76. Bird	Charērū	Chiṛiyā	Chiri
77. Go	Jāibau (*Infinitive*)	Jā (*Imperative Singular*)	.....
78. Eat	Khāibau	Khā	.....
79. Sit	Baiṭhibau	Baiṭh	.....

Dūgar-wārī of Jaipur (where different from Ḍāṅgī of Jaipur).	Ḍāṅgbhāṅg (where different from Ḍāṅgī of Jaipur).	English.
Lugāī	Lugāī, bhaū	53. Wife.
Bālak	Bachchō	54. Child.
Bēṭō, chhōrō . . .	Bēṭō, laṛ^a^kō, chhōrō . .	55. Son.
Bēṭī, chhōrī . . .	Bēṭī, laṛ^a^kī, chhōrī . .	56. Daughter.
.....	.....	57. Slave.
Kasān, pāl^a^tū . . .	Kasāu	58. Cultivator.
.....	.....	59. Shepherd.
Bhag^a^wān . . .	Rām-jī, Bhag^a^wān . .	60. God.
.....	Rākas, bhūt, jand . .	61. Devil.
Sūraj	Sūraj	62. Sun.
Chāḑ	Chādar^a^mā. chāḑ . .	63. Moon.
Tārō	Tārō	64. Star.
.....	Āg, ag^a^nī, basādar . .	65. Fire.
.....	.....	66. Water.
.....	Ghar, jāg . . .	67. House.
Ghōṛō	Ghōṛō	68. Horse.
.....	.....	69. Cow.
Kūk^a^rō	Kuttō, gāḑak . . .	70. Dog.
Balāī	Bilyāī, balāī . . .	71. Cat.
Murgō	Mur^a^gō	72. Cock.
.....	.....	73. Duck.
Ghadō	Ghadō	74. Ass.
.....	.....	75. Camel.
Chiṛī	Chaṛī	76. Bird.
.....	.....	77. Go.
.....	.....	78. Eat.
.....	.....	79. Sit.

English.	Ḍāṅgī (Karauli).	Ḍāṅgī (Jaipur) (where different from Ḍāṅgī of Karauli).	Kāllmāl of Jaipur (where different from Ḍāṅgī of Jaipur).
80. Come	Āibau	Ā	.....
81. Beat	Piṭibau	Piṭ	Mār
82. Stand	Ṭhairibau, ḍatibau	Ṭhāṛō hō	Ũbō hō
83. Die	Maribau	Mar	.....
84. Give	Dhōi-daibau	Dē, dai	Dē
85. Run	Dauribau, bhajibau	Bhaj	Bhag, daur
86. Up	Ūpar	Ūpar	.....
87. Near	Ḍhiṅg	Lagᵃtō	Gōḍyã, kanai
88. Down	Nichē	Nichē	Nichai
89. Far	Dūri, alag	Dūr	.....
90. Before	Āgāri	Āgē	Āgai
91. Behind	Pichhāri	Pichhē	Pichhai
92. Who	Kaun, kō	Kōṇ	Kaũn
93. What	Kā, kahā	Kā	Kãĩ
94. Why	Kyõ	Kyõ	Kyõ, chũ, chyũ
95. And	Aur	Ōr, ar	Aur, ar
96. But	Pari	Paṇi	Pan
97. If	Jau	Jai	Jō
98. Yes	Hã	Hã	.....
99. No	Nā, naĩ	Nahĩ	Naĩ
100. Alas	Hāi	Hāya	.....
101. A father	Dājū	Dāū	Bāp
102. Of a father	Dājū-kau	Dāū-kō	.....
103. To a father	Dājū-kũ	Dāū-kũ	.....
104. From a father	Dājū-sē	Dāū-tē	Bāp-sũ
105. Two fathers	Dō dājū	Dō dāū	.....
106. Fathers	Mōṭyār, baṛē, būṛhē purikhā	Dāū	Bāp

Ḍāgar-wāṇī of Jaipur (where different from Ḍāṅgī of Jaipur).	Ḍāṅgbhāṅg (where different from Ḍāṅgī of Jaipur).	English.
.....	.....	80. Come.
Mār	Mār	81. Beat.
Ūbā hai-jā	Ūbō ho	82. Stand.
.....	.....	83. Die.
Dē	.....	84. Give.
Bhāj	Dōṛ, bhāg	85. Run.
.....	.....	86. Up.
Khanyẽ	Khanai, najik	87. Near.
Nichai	Nichai	88. Down.
.....	Dūrō, dūr	89. Far.
Āgai	Āgai	90. Before.
Pāchhai	Pichhai, pachhok'ṛā . .	91. Behind.
Kuṇ	Kuṇ	92. Who.
Kāī	Kāī	93. What.
Kyā, chaũ	Kyū	94. Why.
Ar	Aur, ar	95. And.
Paṇya	Paṇ	96. But.
Jō	Jō	97. If.
.....	.....	98. Yes.
Nahī	Naī	99. No.
.....	.....	100. Alas.
Bāp	Bāp	101. A father.
.....	.....	102. Of a father.
.....	.....	103. To a father.
Bāp-sū	Bāp-sū	104. From a father.
.....	.....	105. Two fathers.
Bāp	Bāp	106. Fathers.

English.	Dāṅgī (Karauli).	Dāṅgī (Jaipur) (where different from Dāṅgī of Karauli).	Kālimāl of Jaipur (where different from Dāṅgī of Jaipur).
107. Of fathers	Purikhāu-kau	Dāūn-kō	Bāpan-kō
108. To fathers	Purikhāu-kū	Dāūn-kū	Bāpan-kū
109. From fathers	Purikhāu-sē	Dāūn-tē	Bāpan-sū
110. A daughter	Mõṛī	Chhōrī	.....
111. Of a daughter	.....	.....	.....
112. To a daughter	.....	.....	.....
113. From a daughter	.....	.....	.....
114. Two daughters	.....	.....	.....
115. Daughters	Bhaut mõṛī	Chhōrī	.....
116. Of daughters	Mõṛīn-kau	Chhōrīn-kō	.....
117. To daughters	.....	.....	.....
118. From daughters	.....	.....	.....
119. A good man	Ēk chōkhō manikh	Ēk bhalō ādᵃmī	.....
120. Of a good man	Ēk chōkhē manikh-kau	Ēk bhalā ādᵃmī-kō	.....
121. To a good man	.....	.....	.....
122. From a good man	.....	.....	.....
123. Two good men	.....	.....	.....
124. Good men	Mukᵃtē-ū chōkhē manikh	Bhalē ādᵃmī	Bhalā ādᵃmī
125. Of good men	.....	.....	.....
126. To good men	.....	.....	.....
127. From good men	.....	.....	.....
128. A good woman	Ēk chōkhī bairᵃbānī	Ēk bhalī bairᵃbānī	.....
129. A bad boy	Ēk bauṛ mõṛā	Ēk burō chhōrā	Ēk burō chhōrō
130. Good women	Mukᵃtī chōkhī bairᵃbānī	Bhalī bairᵃbānī	.....
131. A bad girl	Ēk burī mõṛī	Ēk burī chhōrī	.....
132. Good	Malūk, chokau	Āchhyō, bhalō	Chōkō, āchhyō
133. Better	.....	.....	.....

Dĕgar-wārā of Jaipur (where different from Ḍāṅgī of Jaipur).	Ḍāṅghāṅg (where different from Ḍāṅgī of Jaipur).	English.
Bāpan-kō . . .	Bāpan-kō . . .	107. Of fathers.
Bāpan-kũ . . .	.....	108. To fathers.
Bāpan-sũ . . .	.....	109. From fathers.
.....	.....	110. A daughter.
.....	.....	111. Of a daughter.
.....	.....	112. To a daughter.
.....	.....	113. From a daughter.
.....	.....	114. Two daughters.
.....	Chhōrī, chhōryã . .	115. Daughters.
.....	.....	116. Of daughters.
.....	.....	117. To daughters.
.....	.....	118. From daughters.
Ēk chōkhō ādᵉmī . .	Ēk āchhyō ādᵉmī . .	119. A good man.
Ēk chokhā ādᵉmī-kō .	Ēk āchhyā ādᵉmī-kō . .	120. Of a good man.
.....	.....	121. To a good man.
.....	.....	122. From a good man.
.....	.....	123. Two good men.
Chōkhā ādᵉmī . .	Bhalā ādᵉmī . . .	124. Good men.
.....	.....	125. Of good men.
.....	.....	126. To good men.
.....	.....	127. From good men.
Ēk chōkhī bairᵉbānī . .	Ēk āchhī lugāī . .	128. A good woman.
Ēk barō chhōrō . .	Ēk burō chhōrō . .	129. A bad boy.
Chōkhī bairᵉbānī . .	Āchhī lugāyã . . .	130. Good women.
Ēk barī chhōrī . .	.....	131. A bad girl.
Chōkhō, āchhyō . .	.....	132. Good.
.....	.....	133. Better.

English.	Ḍāṅgī (Karauli).	Ḍāṅgī (Jaipur) (where different from Ḍāṅgī of Karauli).	Kālimāl of Jaipur (where different from Ḍāṅgī of Jaipur).
134. Best	.....	.....	.....
135. High	Ũchau	Ũchō	.....
136. Higher	.....	.....	.....
137. Highest	.....	.....	.....
138. A horse	Ghōrau	Ghōṛā	Ghōrō
139. A mare	Ghōrī	Ghōṛī	.....
140. Horses	Muk^a^tē ghōrē	Ghōṛā	.....
141. Mares	Muk^a^tī-ū ghōrī	Ghōṛī	.....
142. A bull	Akailā	Bijār	Ãkō
143. A cow	Gāy, ṭāli	Gāya	.....
144. Bulls	Muk^a^tē-ū bijār, akailā	Bijār	Ãkā
145. Cows	Muk^a^tī-ū gāy, ṭāli	Gāya	.....
146. A dog	Kūk^a^rā	Kuttā	Kuttō
147. A bitch	Kutiyā	.....	Kutti
148. Dogs	Muk^a^tē-ū kūk^a^rā	Kuttā	.....
149. Bitches	Muk^a^tī-ū kutiyā	Kuttiyā	Kutti
150. A he goat	Bōk	Bak^a^rā	Bak^a^rō
151. A female goat	Bōk^a^rī	Bak^a^riyā	Bak^a^rī, chhēri
152. Goats	Bōk^a^rā	Bak^a^rā	Bak^a^rā-bak^a^rī
153. A male deer	Hinn	Hiran	.....
154. A female deer	Hinniyā	Hir^a^nī	.....
155. Deer	Hinu	Hiran	.....
156. I am	Hū hũ	Maĩ hũ	.....
157. Thou art	Tū hai	Tū hai	.....
158. He is	Wō hai	Ū hai	.....
159. We are	Ham haĩ	.....	Ham hẽ
160. You are	Tum han	Tam hō	.....

Dũgar-wārā of Jaipur (where different from Ḍāṅgī of Jaipur).	Ḍāṅgbhāṅg (where different from Ḍāṅgī of Jaipur).	English.
.....	.....	134. Best.
.....	.....	135. High.
.....	.....	136. Higher.
.....	.....	137. Highest.
Ghōṛō	Ghōṛō	138. A horse.
.....	.....	139. A mare.
.....	.....	140. Horses.
.....	Ghōṛyẽ	141. Mares.
Nārō	Ãkō	142. A bull.
.....	.....	143. A cow.
Nārā	Ãkā	144. Bulls.
.....	Gāyẽ	145. Cows.
Kūkʰrō	Kuttō	146. A dog.
Kūkʰrī	Kuttī	147. A bitch.
Kūkʰrā	.....	148. Dogs.
Kūkʰrī	Kuttī	149. Bitches.
Bākʰrō	Bakʰrō	150. A he goat.
Bākʰrī	Chhēlī	151. A female goat.
Bākʰrā	Bakʰrā-bakʰrī . . .	152. Goats.
.....	Haran . . .	153. A male deer.
.....	Harʰnī	154. A female deer.
.....	Haran	155. Deer.
Hũ chhũ . . .	Maĩ hũ, chhũ . . .	156. I am.
Tū chhai . . .	Tū hai, chhai . . .	157. Thou art.
Wā chhai .	Wō hai, chhai . . .	158. He is.
Ham chhẽ . . .	Ham hẽ, chhẽ . .	159. We are.
Tam chhō . . .	Tum hō, chhō . . .	160. You are.

English.	Ḍāṅgī (Karauli).	Ḍāṅgī (Jaipur) (where different from Ḍāṅgī of Karauli).	Kālimāl of Jaipur (where different from Ḍāṅgī of Jaipur).
161. They are	Wē haĩ	.....	.....
162. I was	Mē hau	Maĩ hō, hattyō	Maĩ hō
163. Thou wast	Tū hau	Tū hō, hattyō	Tū hō
164. He was	Wō hau	Ū hō, hattyō	Wā hō
165. We were	Ham hē	Ham hē, hattē	Ham hā
166. You were	Tum hē	Tam hē, hattō	Tam hā
167. They were	Wē hē	Wē hē, hattē	Wai hā
168. Be	Hō	Hō	Hō
169. To be	Hōibau	Haibō	Hōbō
170. Being	Hōtau	Hattyō (*sic*)	Hōtō
171. Having been	Hai-kaĩ	Hair	Hōr
172. I may be	.....	.....	...
173. I shall be	Hū hāũgō	Maĩ hũgō	Maĩ hōũgō
174. I should be	.....	.....	.....
175. Beat	Piṭ	Piṭ	Mār
176. To beat	Piṭibau	Piṭᵃbō	Mārᵃbō
177. Beating	Piṭᵃtau	Piṭᵃtō	Mārᵃtō
178. Having beaten	Piṭi-kaĩ	Piṭar	Mārar
179. I beat	Hū piṭũ	Maĩ piṭũ	Maĩ mārũ, *and so on*
180. Thou beatest	Tū piṭai	Tū piṭai	.....
181. He beats	Wō piṭai	Ū piṭai	.....
182. We beat	Ham piṭaĩ	Ham piṭaĩ	Ham mārã
183. You beat	Tum piṭau	Tam piṭō	.....
184. They beat	Wē piṭaĩ	Wē piṭaĩ	.....
185. I beat (*Past Tense*)	Mē-nē piṭyau	Maĩ-nē piṭyō	Maĩ-nai māryō, *and so on*
186 Thou beatest (*Past Tense*).	Tē-nē piṭyau	Tai-nē piṭyō	.....
187. He beat (*Past Tense*)	Wā-nē piṭyau	Wā-nē piṭyō	.....

Dŭgar-wārā of Jaipur (where different from Ḍāṅgī of Jaipur).	Ḍāṅgbhāṅg (where different from Ḍāṅgī of Jaipur).	English.
Wai chhaĩ, chhai . .	Wē haĩ, chhai . .	161. They are.
Hŭ chhō . . .	Maĩ hō, chhō . . .	162. I was.
Tū chhō	Tū hō, chhō . . .	163. Thou wast.
Wā chhō . . .	Wō hō, chhō . . .	164. He was.
Ham chhā . . .	Ham hā, chhā . . .	165. We were.
Tam chhā . . .	Tum hā, chhā . . .	166. You were
Wai chhā	Wē hā, chhā . . .	167. They were.
Hai	Hō	168. Be
Haibō	Hōbō	169. To be.
Haitō (*Past Part.* hēō) .	Hōtō	170. Being.
.....	Hōr	171. Having been.
.....	.....	172. I may be.
Hŭ hūgō . . .	.....	173. I shall be.
.....	.....	174. I should be
Mār	Mār	175. Beat.
Mārᵉbō	Mārᵉbō	176. To beat.
Mārᵉtō	Mārᵉtō	177. Beating.
Mārar	Mārar, mār-kar . .	178. Having beaten.
Hŭ mārū, *and so on* . .	Maĩ mārū . . .	179. I beat.
.....	Tū mārai . . .	180. Thou beatest.
.....	Wō mārai . . .	181. He beats.
Ham māraĩ *or* mārā .	Ham mārā . . .	182. We beat.
Tam mārō	Tum mārō . . .	183. You beat.
Wai māraĩ, mārai . .	Wē mārai . . .	184. They beat
Maĩ-nai māryō, *and so on* .	Maĩ māryō . . .	185. I beat (*Past Tense*).
.....	Tū māryō . . .	186. Thou beatest (*Past Tense*).
.....	Wō māryō . . .	187. He beat (*Past Tense*).

English.	Ḍāṅgī (Karauli).	Ḍāṅgī (Jaipur) (where different from Ḍāṅgī of Karauli).	Kālimāl of Jaipur (where different from Ḍāṅgī of Jaipur).
188. We beat (*Past Tense*) .	Haman-nē piṭyau . .	Ham-nē piṭyō . . .	.....
189. You beat (*Past Tense*)	Tuman-nē piṭyau . .	Tam-nē piṭyō . . .	.....
190. They beat (*Past Tense*)	Win-nē piṭyau . .	Ūn-nē piṭyō . . .	.....
191. I am beating . .	Hū piṭū-hū . . .	Maĩ piṭū-hū . . .	Maĩ mārū-hū . . .
192. I was beating . .	Hū piṭi rahyau-hau . .	Maĩ piṭai-hō . . .	Maĩ mārai-hō . . .
193. I had beaten . .	Mē-nē piṭyau-hau . .	Maĩ-nē piṭyō-hō . .	Maĩ-nai māryō-hō . .
194. I may beat . .	Hū piṭū	Maĩ piṭū . . .	Maĩ mārū . . .
195. I shall beat . .	Mē piṭūgau . . .	Maĩ piṭūgō . . .	Maĩ mārūgō, *and so on* .
196. Thou wilt beat . .	Tū piṭaigau . . .	Tū piṭaigō . . .	.....
197. He will beat . .	Wō piṭaigau . . .	Ū piṭaigō . . .	.....
198. We shall beat . .	Ham piṭaĩgai . . .	Ham piṭaĩgē . . .	Ham mārāgā . . .
199. You will beat . .	Tum piṭaugai . . .	Tam piṭōgē . . .	Tam mārōgā . . .
200. They will beat . .	Wē piṭaĩgō . . .	Wē piṭaĩgē . . .	Wai māraĩgā . . .
201. I should beat . .	.....	.....	.....
202. I am beaten . .	Mē piṭyau jāũ-hū . .	Maĩ piṭyō (*or* piṭyō) hū .	Maĩ piṭyō hū . . .
203. I was beaten . .	Hū piṭyau . . .	Maĩ piṭyō (*or* piṭyō) hō .	Maĩ piṭyō hō . .
204. I shall be beaten .	Hū piṭyau jāũgau . .	Maĩ piṭūgō . . .	.....
205. I go . . .	Hū ḍigū, jāũ . . .	Maĩ jāũ	.....
206. Thou goest . .	Tū ḍigai, jāai . . .	Tū jāya	Tū jyā-hai . . .
207. He goes . . .	Wō ḍigai, jāai . . .	Ū jāya	Wā jyā-hai . . .
208. We go . . .	Ham ḍigaĩ, jāaĩ . .	Ham jāya . . .	Ham jāwā . . .
209. You go . . .	Tum ḍigau, jāau . .	Tam jāwō . . .	Tam jāwō . . .
210. They go . . .	Wē ḍigaĩ, jāaĩ . .	Wē jāya . . .	Wai jāwaĩ . . .
211. I went . . .	Hū gayau . . .	Maĩ gayō . . .	.....
212. Thou wentest . .	Tū gayau . . .	Tū gayō	.....
213. He went . . .	Wō gayau . . .	Ū gayō	.....
214. We went . . .	Ham gayē . . .	.....	Ham gayā . . .

Ḍūgar-wāṛā of Jaipur (where different from Ḍāṅgī of Jaipur).	Ḍāṅgbhāṅg (where different from Ḍāṅgī of Jaipur).	English.
.....	Ham māryō . . .	188. We beat (*Past Tense*).
.....	Tum māryō . . .	189. You beat (*Past Tense*).
.....	Wē māryō . . .	190. They beat (*Past Tense*).
Hū mārū-chhū . .	Maĩ mārū-hū . . .	191. I am beating.
Hū mārai-chhō . .	Maĩ mārai-hō . . .	192. I was beating.
Maĩ-nai māryō-chhō .	Maĩ-nai māryō-hō . .	193. I had beaten.
Hū mārū . . .	Maĩ mārū . . .	194. I may beat.
Hū mārūgō, *and so on* .	Maĩ mārūgō . . .	195. I shall beat.
.....	Tū māraigō . . .	196. Thou wilt beat.
.....	Wō māraigō . . .	197. He will beat.
Ham mārãgā . . .	Ham mārãgā . . .	198. We shall beat.
Tam mārōgā . . .	Tum mārōgā . . .	199. You will beat.
Wai māraĩgā . . .	Wē māraigā . . .	200. They will beat.
.....	.....	201. I should beat.
Hū paṭyō chhū . .	Maĩ paṭyō-hū . . .	202. I am beaten.
Hū paṭyō chhō . .	Maĩ paṭyō-hō . . .	203. I was beaten.
Hū paṭūgō . . .	Maĩ paṭūgō . . .	204. I shall be beaten.
Hū jāū	.....	205. I go.
Tū jyā-chhai . . .	Tū jāwai . . .	206. Thou goest.
Wā jyā-chhai . . .	Wō jāwai . . .	207. He goes.
Ham jāwã . . .	Ham jāwã . . .	208. We go.
Tam jāwō . . .	Tum jāwō . . .	209. You go.
Wai jyã	Wē jāwai . . .	210. They go.
.....	.....	211. I went.
.....	.....	212. Thou wentest.
.....	.....	213. He went.
Ham gayā . . .	Ham gayā . . .	214. We went.

English.	Ḍāṅgī (Karauli).	Ḍāṅgī (Jaipur) (where different from Ḍāṅgī of Karauli).	Kālimāl of Jaipur (where different from Ḍāṅgī of Jaipur).
215. You went . . .	Tum gayē . . .	Tam gayē . . .	Tam gayā . . .
216. They went . .	Wē gayē	Wē gayē	Wai gayā . . .
217. Go	Jā	Jā	.....
218. Going . . .	Jātau	Jātō	.....
219. Gone . . .	Gayau	Gayō	. .....
220. What is your name? .	Tiyārau kā nām hai? .	Tērō kā nāw hai? . .	Tamārō kāī nāw hai? .
221. How old is this horse?	Yē ghōrau kitēk dinau-kau hai?	Ī ghōṛā kitēk dinān-kō hai?	Yā ghōrō kitēk bar*sau-kō hai?
222. How far is it from here to Kashmir?	Jhā-sū Kashmīr kitēk parai?	Yhā-tē Kasmīr kitēk dūr hai?	Kasmīr uyā-sū kitēk dūr hai?
223. How many sons are there in your father's house?	Tiyārē dājū-kī bākhari-mē kitēk maũṛā hai?	Tyārē dāū-kē ghar-mē kitēk bēṭā haĩ?	Tamārē (*sic*) bāp-kē (*sic*) ghar-maĩ kitēk bēṭā haĩ?
224. I have walked a long way to-day.	Āji hū nirī dūri ḍigyō-hū .	Āj maĩ bhaut dūr chalyō-hū.	Āj maĩ bhaut chalyō hū .
225. The son of my uncle is married to his sister.	Mērē kākā-kau mōṛā wā-kī bhaĩnā-kū byāhyau-hai.	Mērē kākā-kē bēṭā-kō bhyāw wā-kī bhaiṇ-tē hūyō-hai.	Mērē (*sic*) kākā-kū bēṭā-kō bhyāw wā-kī bhaiṇ-sū huyō-hai.
226. In the house is the saddle of the white horse.	Dhaurē ghōrē-kau palēchā bākhari-mē hai.	Dhaulē ghōṛā-kī jīn ghar-mē hai.	Suphēd ghōrā-ki jīn ghar-maĩ hai.
227. Put the saddle upon his back.	Wā-kī piṭhi-pai palaĩchā ghāli-dē.	Jīn wā-kī piṭh-pai dharō .	Jīn wā-kī piṭh-pai dhar-dai.
228. I have beaten his son with many stripes.	Mē-nē wā-kē mōṛā-kaĩ kitēkau kōrrā mārē.	Maĩ-nē wā-kē bēṭā-kū bhaut kōr*ṛān-tē piṭyō-hai.	Maĩ-nai wā-kē (*sic*) bēṭā-kū bhaut kōr*ṛān-sū māryō-hai.
229. He is grazing cattle on the top of the hill.	Ḍaṅgarīyā-pai wō ḍhōr charāy rahyau-hai.	Ū pāhāṛ-kē ūpar ḍhōr charāwai-hai.	Wā ḍōgar-kai upar ḍhōr charā-rō-hai.
230. He is sitting on a horse under that tree.	Rūkh-kē nichē wō ghōrē-pai baiṭhyau-hai.	Wā rūkh-kē nichē ū ghōṛā-par baiṭhyō-hai.	Wā rūkh-kai nichai wā ghōrā-pai baiṭhyō-hai.
231. His brother is taller than his sister.	Wā-kau bhēk*rau wā-kī bhaĩnā-sē ūchau hai.	Wā-kō bhāī wā-kī bhaiṇ-tē lambō hai.	Wā-kō bhāi wā-kī bhaiṇ-sū lambō hai.
232. The price of that is two rupees and a half.	Wā-kau mōl aṛhāī rupaiyā hai.	Wā-kō mōl ḍhāī rupiyā haĩ .	Wā-kō mōl ḍhāi ripyā-haĩ.
233. My father lives in that small house.	Mērau dājū wā lhaurī bākhari-mē hai.	Mērō dāū wā lhōṛē ghar-mē rahai-hai.	Mērō (*sic*) bāp wā chhōṭē (*sic*) ghar-maĩ rahai-hai.
234. Give this rupee to him .	Yā rupaiyā-i wā-kū dhō-ghāli.	Yā rupiyā wā-kū dai-dai .	Yā ripyō wā-kū dyō . .
235. Take those rupees from him.	Win rupaiyān-nē wā-pai-sē lai-lai.	Wē rupiyā wā-pai-tē lai-lēwō.	Wai ripyā wā-sū lyō .
236. Beat him well and bind him with ropes.	Wā-kū jewarā-sē bādhau, aur khūp piṭau.	Wāya khūb piṭō ar wāya jewaṛān-tē bāndhō.	Wā-kū khūb mārō, ar rassīn-sū bāndyō.
237. Draw water from the well.	Kūā-sē pānyaũ khaĩchau .	Kūwā-mē-tē pāṇī aĩchō .	Kuwā-sū pānī kāḍ-lai . .
238. Walk before me .	Mērē āgē ḍigi . . .	Mērē āghaĩ chalō . .	Mērē (*sic*) āgai chal . .
239. Whose boy comes behind you?	Tumārē pichhārī kaun-kō maũṛā āwai-hai?	Kōṇ-kō chhōrā tyārē pichhaĩ āwai-hai?	Tērē (*sic*) pichhārī kaũn-kō chhōrā āwai-hai?
240. From whom did you buy that?	Tuman-nē wā-kū kaun-pai-sē mōl linaũ?	Kōṇ-pai-tē tam-nē ū mōl liyō?	Tam-nai wā kaũn-sū mōl linū?
241. From a shopkeeper of the village.	Gām-kē ēk baniyā-sē .	Gāw-kē ēk dukān-wālē-pai-tē.	Gāw-kā ēk baṇiyā-sū .

Ḍũgar-wāṛā of Jaipur (where different from Ḍāṅgī of Jaipur).	Ḍāṅgbhāṅg (where different from Ḍāṅgī of Jaipur).	English.
Tam gayā . . .	Tum gayā . . .	215. You went.
Wai gayā . . .	Wē gayā . . .	216. They went.
.....	Jā	217. Go.
.....	Jātō	218. Going.
.....	Gayō	219. Gone.
Thārō kāĩ nãw chhai ? .	Tumārō kāĩ nãw hai ? .	220. What is your name ?
Yā ghōṛō katēk daurã-kō chhai ?	Yō ghōṛō kē baras-kō hai ?	221. How old is this horse ?
Yhã-sũ Kasmir katēk dūr chhai ?	Kasmir nyhã-sũ kattī dūr hai ?	222. How far is it from here to Kashmir ?
Thamārā bāp-kā ghar-maĩ katēk bēṭā chhai ?	Tumārā bāp-kā ghar-mẽ kē bēṭā hai ?	223. How many sons are there in your father's house ?
Āj hũ ghaṇī dūr chalyō-chhũ.	Āj maĩ bhōt dūr chalyō-hũ.	224. I have walked a long way to-day.
Mhārā kākā-kā bēṭā-kō byāw ūn-kī bhaiṇ-sũ hō-chhai.	Mērā kākā-kō bēṭō ũ-kī bhaĩṇ-kũ par^{a}ṇyũ hai.	225. The son of my uncle is married to his sister.
Dhaulā ghōṛā-kī jīn ghar-maĩ chhai.	Dhōlā ghōṛā kī jīn ghar-mẽ hai.	226. In the house is the saddle of the white horse.
Jīn ũ-kā māg^{a}rau-pai dhar-dyō.	Ũ-kī pīṭh-par jīn karō .	227. Put the saddle upon his back.
Maĩ-nai ũ-kā bēṭā-kũ ghaṇā kōr^{a}ṛān-sũ māryō-chhai.	Maĩ-nai ũ-kā bēṭā-kũ bhōt kor^{a}ṛān-sũ māryō-hai.	228. I have beaten his son with many stripes.
Wā ḍũgar-kai ūpar ḍhãḍā charāwai-chhai.	Wō ḍũgar-kā māthā-par ḍhãḍā charā-rayō-hai.	229. He is grazing cattle on the top of the hill.
Wā ũ rūkh^{a}rā-kai nichai ghōṛā-pai baiṭhyō-chhai.	Wō ũ raũkh^{a}ṛā nīchai ghōṛā-par baiṭhyō-hai.	230. He is sitting on a horse under that tree.
Ũ-kō bhāī ũ-kī bhaiṇ-sũ lãmbō chhai.	Ũ-kō bhāī ũ-kī bhaĩṇ-sũ lmabō-hai.	231. His brother is taller than his sister.
Ũ-kō mōl ḍhāī ripyā chhai.	Ũ-kā mōl ḍhāī ripyā hai .	232. The price of that is two rupees and a half.
Mhārō bāp ũ lhōṛyā ghar-maĩ rahai-chhai.	Mērō bāp ũ chhōṭā ghar-mẽ rai-hai.	233. My father lives in that small house.
Yā ripyō ũ-kai-tãĩ dē-dai .	Yō ripyō ũ-kũ saũpō . .	234. Give this rupee to him.
Wai ripyā ũ-sũ lē-lyō .	Wai ripyā ũ-sũ lyō . .	235. Take those rupees from him.
Ũ-kai-tãĩ khūb mārō, ar jew^{a}rān-sũ bãdh-dyō.	Ũ-kũ khūb mārō ar jew^{a}ṛān-sũ bãdō.	236. Beat him well and bind him with ropes.
Kuwā-maĩ-sũ pāṇī kāḍō .	Kūwā-sũ pāṇī bharō . .	237. Draw water from the well.
Mhārai āgai chālō . .	Mērai āgai chalō . .	238. Walk before me.
Kuṇ-kō chhōrō thamārai pāchhai āwai-chhai ?	Tumārai pāchhōk^{a}ṛai kuṇ-kō laṛ^{a}kō āwai-hai ?	239. Whose boy comes behind you ?
Tam-nai wā kuṇ-sũ mōl-liyō ?	Tum-nai wō kuṇ-sũ mōl-liyō ?	240. From whom did you buy that ?
Gãw-kā ōk dukandār-sũ .	Gãw-kā ōk dukandār-sũ .	241. From a shopkeeper of the village.

KANAUJĪ.

The town of Kanauj is situated at the south-east end of the Farukhabad district, and the language of that locality may be considered to be the standard form of Kanaujī. It is that illustrated by the preceding skeleton Grammar.

It has hitherto been wrongly considered that at the north-western end of Farukhabad the language was Braj-Bhākhā or Antarbēdī. This is wrong. Kanaujī is, as will be shown, spoken all over the district. The total number of speakers of Kanaujī in Farukhabad is 712,500. The local authorities divided this into—

Antarbēdī	678,900
'Hindī'	33,600
TOTAL .	712,500

Both are, however, Kanaujī.

[No. I.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÍ.

KANAUJÍ. (EAST OF DISTRICT FARUKHABAD.)

एक जने-के दोए लड़िका हते। उनमैं-से छोटे-ने बाप-से कही कि हे पिता मालु-को हौंसा जो हमारो चाहिये सो देयो। तब उन-ने मालु उन्हें बाँट-दयो। औरु थोरे दिनन पीछे छोटे लड़िका-ने सब कुछ इकट्ठा करि-के एक दूरि-के देस-को चलो-गयो औरु हुयाँ अपनो मालु बुरे चलन-में उड़ायो। औरु जब सब खरच कर-चुको उस मुल्क-में बड़ो अकालु परो औरु वहु कंगाल हुइ-गयो। तब उस मुल्क-के एक रईस-के हियाँ लगि-गयो। उन-ने उसे अपने खेतन-में सूअर चरइबे-को पठयो। औरु उसे चाह हती कि उन बकलन-से जो सूअर खात-हैं अपनो पेटु भरैं कि कोई उसे-देत-नाईं-हतो। तब होसु-में आय-के कहन लगो कि हमारे बापु-के कितने मजूरनको रोटी बहुत है औरु हम भूखों मरतहैं। मैं उठ-के अपने बापु-के तीर जैहौं औरु उन-से कैहौं कि पिता हम-ने देव-को औरु तुम्हारो दोख करो-है औरु अब इस लाइक नाहीं कि फिरि तुम्हारे बेटा कहावैं। हमैं अपने मजूरन-मैं-से एक-को बरोबर बनायो। तब उठि-के अपने बाप-के तीर चलो। औरु ये अभे दूर हते कि उसे देखिके बापु-काँ दया लगी औरु दौरि-के उस-काँ गरे लगाय-लयो औरु चूमो। बेटाने उस-से कही कि हे पिता मैं-ने देव-को औरु तुम्हारो पापु करो औरु अब इस लाइक नाहीं कि फिरि तुम्हारो लड़िका कहाऊँ। बाप-ने अपने नौकरन-से कही कि अच्छी-से अच्छी पोशाक निकास-लावो औरु इस-काँ पहिरावो औरु हम-सब खायें औरु खुसी मनावैं। काहे-से कि हमारो यहु लड़िका मरो-हतो सो अब जिओ-है। खुइ-गयो-हतो अब मिलि गयो-है। तब बे खुसी करन लागे॥

उस-को बड़ो लड़िका खेत-मैं हतो। जब घर-के नगीच आवो औरु गेवो औरु नाचिबो सुनो तब एक नौकर-को बुलाय-के पूछो कि यो का है। उस-ने उस-से कही कि तुम्हारो भाई आवो-है औरु तुम्हारे बापु-ने बड़ी जेओनार करी-है काहे-से कि उसे भलो चंगा पायो। उस-ने रिसाय-के भीतर जानो

नाहीं चाहो। तब उस-के बापु-ने बाहिर आय-के बहि-काँ मनायो। उहि-ने बापु-से कही देखो इतनी बरसन-से हम तुम्हारी सेवा करत-हैं औरु कब-हूँ तुम्हारे अगिया-की बहिर नाहीं चलत-हैं। परंतु तुम-ने कब-हूँ एक बकरी-को बच्चा हमैं नाहीं दयो कि हम अपने मिलापिन-के संग खुसी मनाते। औरु जब तुम्हारो यहु लड़िका आवो जिन-ने तुम्हारो मालु पतुरियन-मैं उड़ायो तुम-ने उहि-की बड़ी जेवोनार करी। उहि-ने उस-से कही अरे बेटा तुम सदा हमारे तीर रहे औरु जो-कुछो हमारो है सो तेरो-ई है। पर खुसी मनइबो औरु राजी होइबो चाहिये काहे-से कि तुम्हारो यहु भाई मरो-हतो सो जियो-है औरु खुइ-गयो-हतो सो अब मिलो-है॥

[No. I.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

KANAUJĪ. (WEST OF DISTRICT FARUKHABAD.)

TRANSLITERATION AND TRANSLATION.

Ēk janē-kē dōē laṛikā hatē. Un-maĩ-sē chhōṭē-nē bāp-
One man-of two sons were. Them-in-from the-younger-by the-father-
sē kahī ki, 'hē pitā, mālu-kō hĩsā jō hamārō chāhiyē
to it-was-said that, 'O father, property-of share which mine is-proper
sō dēō.' Tab un-nē mālu unhẽ bãṭ daō. Auru thōrē
that give.' Then him-by property to-them dividing was-given. And a-few
dinan pīchhē chhōṭē laṛikā-nē sab kuchh ikaṭṭhā kari-kē
days after the-younger son-by all anything together made-having
ēk dūri-kē dēs-kō chalō-gaō. Auru huã apʷnō mālu burē
one distance-of country-to it-was-gone. And there his-own property evil
chalan-mẽ uṛāō. Auru jab sab khaṛʷch kar-chukō,
conduct-in was-squandered. And when all expenditure was-done-completely,
us mulk-mẽ baṛō akālu parō auru wahu kaṅgāl hui-gaō. Tab
that country-in great famine fell and he indigent became. Then
us mulk-kē ēk raīs-kē hiyã lagi gaō. Un-
that country-of one native-of near having-engaged-himself he-went. Him-
nē usē apʷnē khētan-mẽ sūar charaĩbē-kō paṭhaō. Auru usē
by him his-own fields-in swine to-feed it-was-sent. And to-him
chāh hatī ki, 'un bakʷlan-sē jō sūar khāt-haĩ apʷnō
the-desire was that, 'those husks-with which swine eating-are my-own
pēṭu bharaĩ,' ki kōī usē dēt nāĩ hatō. Tab hōsu-mẽ
belly I-may-fill,' that anybody to-him giving not was. Then senses-in
āy-kē kahan lagō ki, 'hamārē bāpu-kē kitʷnē majūran-
come-having to-say he-began that, 'my father-of how-many labourers-
kō rōṭī bahut hai auru ham bhūkhõ marat-haĩ. Maĩ uṭh-kē
to bread much is and I from-hunger dying-am. I arisen-having
apʷnē bāpu-kē tīr jaihaũ auru un-sē kaihaũ ki, "pitā, ham-nē
my-own father-of near will-go and him-to will-say that, "father, me-by
Daiw-kō auru tumhārō dōkh karō-hai, auru ab is lāik nāhĩ ki
God-of and thy sin done-is, and now this worthy not that
phiri tumhārē bēṭā kahāwaĩ. Hamaĩ apʷnē majūran-maĩ-sē ēk-
again thy son I-may-be-called. Me thy-own labourers-in-from one-

kī barōbar banāō."' Tab uṭhi-kē apʷnē bāp-kē tīr chalō.
of (to) equal make."' Then arisen-having his-own father-of near he-went.
Auru wē abhai dūr hatē ki usai dēkhi-kē bāpu-kā̃ dayā
And he yet far-off was that him seen-having the-father-to pity
lagī auru dauri-kē us-kā̃ garē lagāy-laō, auru chūmō. Bēṭā-
was-attached and run-having him on-neck embraced, and kissed. The-son-
nē us-sē kahī ki, 'hē pitā, maĩ-nē Daiw-kō auru tumhārō pāpu
by him-to it-was-said that, 'O father, me-by God-of and thy sin
karō auru ab is lāik nāhĩ ki phiri tumhārō laṛikā
was-done and now this worthy not that again thy son
kahāũ.' Bāp-nē apʷnē naukaran-sē kahī ki 'achchhī-sē
I-may-be-called.' The-father-by his-own servants-to it-was-said that, 'good-than
achchhī pōśāk nikās-lāwau auru is-kā̃ pahirāwau, auru ham-sab khāyē̃
good dress bring-out and this-one-on put, and (let-)us-all eat
auru khusī manāwaĩ; kāhē-sē ki hamārō yahu laṛikā marō-hatō,
and merriment make; what-from that my this son dead-was,
sō ab jiō-hai; khui-gaō-hatō, ab mili-gaō-hai.' Tab bē khusī
he now alive-is; lost-gone-was, now found-gone-is.' Then they merriment
karan lāgē.
to-make began.

Us-kō baṛō laṛikā khēt-maĩ hatō. Jab ghar-kē nagīch āwō auru
His elder son field-in was. When house-of near he-came and
gaibō auru nāchibō sunō, tab ēk naukar-kō bulāy-kē
singing and dancing was-heard, then one servant called-having
pūchhī ki, 'yau kā hai'? Us-nē us-sē kahī ki
it-was-asked that, 'this what is'? Him-by him-to it-was-said that
'tumhārō bhāī āwō-hai, auru tumhārē bāpu-nē baṛī jeonār karī-hai,
'thy brother come-has, and thy father-by great feast made-is,
kāhē-sē ki usai bhalō chaṅgā pāō.' Us-nē
what-from that him well healthy it-has-been-found.' Him-by
risāy-kē bhītar jānō nāhĩ chāhō. Tab us-kē bāpu-nē
become-angry-having inside to-go not it-was-wished. Then his father-by
bāhir āy-kē bahi-kā̃ manāō. Uhi-nē bāpu-sē kahī,
outside come-having him it-was-appeased. Him-by the-father-to it-was-said,
'dēkhō, itʷnī barʷsan-sē ham tumhārī sēwā karat-haĩ auru kab-hũ
'see, so-many years-from I your service doing-am and ever-even
tumhārē aggiyā-kī bāhir nāhĩ chalat-haĩ; parantu tum-nē kab-hũ ēk
your orders-of out not going-am; but you-by ever-even one
bakʷrī-kō bachchā hamaĩ nāhĩ daō, ki apʷnē milāpin-kē saṅg
goat-of young-one to-me not was-given, that my-own friends-of with

khusī manātē. Auru jab tumhārō yahu laṛikā āwō
merriment 1-might-have-made. And when your this son came
jin-nē tumhārō mālu paturian-maĩ uṛāō, tum-nē uhi-kī baṛī
whom-by your fortune harlots-in was-wasted, you-by his great
jeonār karī.' Uhi-nē us-sē kahī, 'arē bēṭā, tum sadā hamārē
feast was-made.' Him-by him-to it-was-said, 'O son, you always me
tīr rahē, auru jō-kuchhō hamārō hai sō tērō-ī hai: par khusī
near were, and whatever mine is that thine-verily is: but joy
manaĩbō auru rājī hōibō chāhiyē kāhē-sē ki tumhārō yahu
to-celebrate and pleased to-be is-proper what-from that your this
bhāī marō-hatō, sō jiō-hai; auru khui-gaō-hatō sō ab milo-hai.'
brother dead-was, he alive-is; and lost-gone-was he now found-is.'

In the north-western portions of Farukhabad, the language is also Kanaujī,—not Antarbēdī or Braj Bhākhā as has been hitherto supposed. This will be evident from the following specimen, which is the first few lines of the Parable. The language is identical with that of the corresponding portion of the preceding specimen.

[No. 2.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

KANAUJĪ. (WEST OF DISTRICT FARUKHABAD.)

एक मनई-कै दोए लड़िका हते । छोटे लड़िका-ने बाप-सन कही कि हमारे हींसा-को बाँटु करि देयो । बाप-ने उस-को हींसा बाँटि दयो । थोड़े दिन पाछे छोटे लड़िका-ने अपनो सब धनु इकट्ठो करि-के परदेस निकसि-गयो। हुआँ सबरो माल-टाल खोंटे राह-माँ उड़ाय-दयो । जब सब खर्च हुइ-गयो तब उस देस-माँ अकाल पड़ो औरु बहु भूखन मरन लगो ॥

TRANSLITERATION AND TRANSLATION.

Ēk manaī-kē dōē laṛikā hatē. Chhōṭē laṛikā-nē bāp-san
One man-of two sons were. The-younger son-by the-father-to

kahī ki, 'hamārē hĩsā-kō bãṭu kari dēō.' Bāp-
it-was-said that, 'my share-of division having-made give.' The-father-

nē us-kō hĩsā bãṭi daō. Thōṛē din pāchhē chhōṭē
by his share dividing was-given. A-few days after the-younger

laṛikā-nē apnō sab dhanu ikaṭṭhō kari-kē par-dēs
son-by his-own all fortune together made-having a-foreign-land

nikasi-gaō. Huã sabrō māl-ṭāl khõṭē rāh-mã uṛāy-daō. Jab
went-away. There all riches evil way-in was-squandered-away. When

sab kharch hui-gaō, tab us dēs-mã akāl paṛō. Auru bahu
all expenditure became, then that country-in famine fell. And he

bhūkhan maran lagō.
from-hunger to-die began.

KANAUJĪ (PACHARUĀ) OF ETAWAH.

The language spoken over the greater part of the district of Etawah is Kanaujī. Only in the south, in the Dōāb of the Chambal and the Jamna, do we hear the Bhadaurī dialect of Bundēlī. To the north-west of Etawah lies the district of Mainpurī, the language of which is Braj Bhākhā or Antarbēdī. To its north lies Farukhabad and to its east Cawnpore, in both of which Kanaujī is spoken. As might be expected the Kanaujī of Etawah shows traces of the influence of Braj Bhākhā and of Bhadaurī, but on the whole, it is fairly pure.

In the original Rough List of the languages of this district, what is now stated to be Kanaujī, was wrongly shown as Antarbēdī. That it is Kanaujī will not be doubted after a perusal of the specimens which follow.

The district of Etawah is divided into two nearly equal parts by the river Sengar, which runs north-west and south-east, parallel to the course of the Jamna. There are therefore (if we exclude the Chambal-Jamna Dōāb) two main tracts, a south-western, between the Sengar and the Jamna, and a north-eastern beyond the former river. The latter tract is locally known as the *Pachār*, and local officials distinguish between the Kanaujī of the Pachār, which they call *Pacharuā*, and that of the rest of the district. Pacharuā shows more traces of the influence of Braj Bhākhā, and less of that of Bhadaurī than does the Kanaujī of the unnamed south-western tract.

The following is the estimated number of speakers of these two forms of Kanaujī :—

Pacharuā	250,000
Kanaujī of south-west	101,000
TOTAL .	351,000

In 1891, the total population of the district was 727,629, and the balance is mainly made up by 55,000 speakers of Bhadaurī and 285,000 people who are reported to speak Urdū. The latter figures appear to be a needlessly large estimate, but no better one is available. I proceed to give specimens of both forms of Kanaujī.

For Pacharuā, I give a few lines of a version of the Parable of the Prodigal Son. It will be seen that there are very few local peculiarities. We have *kẽ*, *kõ*, and *kaũ* for the sign of the accusative-dative, and *nẽ* or *naĩ* (Bhadaurī) for the agent. The sign of the conjunctive participle is *kẽ*, as we also find in Bhadaurī. We meet the form *aĩ* for *haĩ*, they were, which properly belongs to Braj Bhākhā. The third personal pronoun is *bū*, with an oblique form *wā* or *bā* (again Bhadaurī). There is also the tendency to eliminate an *r* before another consonant which is a marked peculiarity of Bhadaurī. Thus *khachchu* for *kharch*, expenditure, and *paddēs* for *par*dēs*, a foreign country. The form *juã*, there, is noteworthy.

[No. 3.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

KANAUJĪ (PACHARUĀ). (DISTRICT, ETAWAH.)

एक मनई-कें दुइ लरिका हते । उन-में-तैं छोटे-ने बाप-तें कही ए बाप धन-में-ते जो हमारो हौंसा होय सो हमें दै-देउ । तब वा-ने वा-कौं अपनो धनु बाँटि-दयो । कछु बहुत दिन नाहीं भये-एँ की छोटो लरिका सब कछु जोरि-बटोरि-कें पइेस निकरि-गयो और जुआँ लच्चई-में दिन काटत अपनो धनु उड़ाय-भड़ाय-दयो । जब वा-को सब खच्चु हुय-चुको औरु वा देस-में बड़ो भारी अकालु परो औ बू कंगालु हुइ-गयो तब बू जाय-कें वा मुलिक-के रहै-य्यन-में-तैं एक-के हियाँ रहन लगो जा-नैं वा-कौं अपने खेत-में सूअर चरैबे-कौं पठयो ॥

TRANSLITERATION AND TRANSLATION.

Ēk manaī-kẽ dui larikā hatē. Un-mẽ-taĩ chhōṭē-nē
A-certain man-to two sons were. Them-in-from the-younger-by
bāp-tẽ kahī, 'ē bāp, dhan-mẽ-tē, jō hamārō hĩsā
the-father-to it-was-said, 'O father, property-in-from, which my share
hōy, sō hamẽ dai-dēu.' Tab wā-nē wā-kaũ apʰnō dhanu
may-be, that to-me give-away.' Then him-by him-to his-own substance
bãṭi daō. Kachhu bahut din nāhĩ bhayē-aĩ kī chhōṭō
having-divided was-given. Some many days not become-were that the-younger
larikā sab-kachhu jōri-baṭōri-kẽ paddēs nikari-gaō aur juã
son all-anything collected-having another-country out-went and there
luchchaī-mẽ din kāṭat apʰnō dhanu uṛāy-bhaṛāy-daō. Jab bā-kō
debauchery-in days passing his-own fortune was-squandered. When him-of
sab khachchu huy-chukō auru wā dēs-mẽ baṛō bhārī akālu
all expenditure was-completed and that country-in greatly heavy famine
parō au bū kaṅgālu hui-gaō tab bū jāy-kẽ wā mulik-kē
fell and he poor became then he gone-having that country-of
rahaiyyan-mẽ-taĩ ēk-kē hiyã rahan lagō; jā-naĩ bā-kõ apʰnē
inhabitants-in-from one-of near to-live began; whom-by him-as-for his-own
khēt-mẽ sūar charaibē-kõ paṭhaō.
field-in swine feeding-for it-was-sent.

KANAUJĪ OF SOUTH-WEST ETAWAH.

The dialect spoken in the south-west of Etawah hardly differs from that which prevails in the Pachār tract. The influence of Bhadaurī is felt a little more strongly, and that is all. To this we may attribute the use of *bā* (and not *wā*) for the oblique form of the third personal pronoun. To the same influence is due the use of *bā* (Bhadaurī *bā*) for the nominative as well as *wah*. We may also note the use of the Agent case for the subject of an *intransitive* verb in the past tense. In this case the verb is used impersonally. Thus *ōchhē laṛᵉkā-nē chalō*, the younger son went, literally, by the younger son it was gone. This of course is altogether contrary to the rules of Standard Hindī, but is all the same quite common in this part of India. It is an instance of the preservation of a very old idiom. Compare the Sanskrit *tēna chalitam*.

[No. 4.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

KANAUJĪ. (SOUTH-WEST OF DISTRICT ETAWAH.)

कोई आदमी-के दो लड़का हते। दोऊ-में-से नन्हें-ने बाप-से कही कि अरे बाप रुपया पैसा-में-से जो मेरो हींसा होय सो मो-कों देओ। तब बा-कों हींसा रुपया पैसा बाँट दओ। थोरे दिन भये कि ओछे लड़का-ने सब चीजें जोर-कर परदेस चलो और हुआँ बुरे काम रोज रोज करत रहो। और रुपया पैसा अपनो खोय दओ। जब बा-ने सब कौड़ी पैसा खोय दओ तब परदेस-में भारी काल परो और वह गरीब हुइ-गयो। और वह जाय-के हुअन-के आदमियों-में-से एक-के हियाँ रहन लगो जने बा-को अपने खेतों-में सूअर चराइबे-को पठओ। और बा उन कौंसों-को जो सूअर खात-हते आपो खायो चाहत-हतो और कोऊ बा-कों कुछ नहीं देत-हतो॥

TRANSLITERATION AND TRANSLATION.

Kōī ād^hmī-kē dō laṛ^hkā hatē. Dōū-mẽ-sē nanhẽ-nē
A-certain man-of two sons were. The-two-in-from the-younger-by

bāp-sē kahī ki, 'arē bāp, rupayā paisā-mẽ-sē jō mērō
the-father-to it-was-said that, 'O father, rupees pice-in-from what my

hĩsā hōy sō mō-kõ dēō.' Tab bā-kõ hĩsā rupayā paisā bãṭ-daō.
share may-be that me-to give.' Then his share rupees pice was-divided.

Thōrē din bhayē ki ōchhē laṛ^hkā-nē sab chījẽ jōr-kar
A-few days became that the-younger son-by all things collected-having

par-dēs chalō aur huã burē kām rōj-rōj karat-rahō.
a-foreign-country-to it-was-started and there evil deed daily he-doing-was.

Aur rupayā paisā ap^hnō khōy-daō. Jab bā-nē sab kauṛī paisā
And rupees pice his-own was-lost. When him-by all cowries pice

khōy-daō, tab par-dēs-mẽ bhārī kāl parō, aur wah garīb
was-lost, then the-foreign-country-in heavy famine fell, and he poor

hui-gayō. Aur wah jāy-kē huan-kē ād^hmiyõ-mẽ-sē ēk-kē hiyã rahan
became. And he gone-having there-of men-in-from one-of near to-live

lagō, jā-nē bā-kō ap^hnē khētõ-mẽ sūar charāibē-kō paṭhaō. Aur
began, whom-by him his-own fields-in swine feeding-for it-was-sent. And

bā un kõsõ-kō jō sūar khāt-hatē āpau khāyau chāhat-hatō.
he those husks which swine eating-were himself-also to-eat wishing-was.

Aur kōū bā-kõ kuchh nahĩ dēt-hatō.
And anybody him anything not giving-was.

KANAUJĪ OF HARDOI.

Crossing the Ganges from the district of Farukhabad we come to Hardoi, the only western district of Oudh of which the language is not Awadhī. Here it is everywhere Kanaujī. Local authorities recognise three or four sub-varieties, but the differences are merely as to the amount of Awadhī with which the Kanaujī is mixed.

The number of speakers of Kanaujī in Hardoi is estimated at 1,030,500. The district has to its east Unao and Lucknow, and to its north Sitapur and Kheri, in all of which the language is Awadhī. It is hence natural to expect a certain infusion of that form of speech in the local Kanaujī. This infusion varies from place to place, but is generally very slight in amount. Only in the extreme east of the district, in Taḥṣīl Sandila and the neighbourhood is the infusion so strong as to form a mixed dialect requiring separate treatment. We may estimate the number of speakers of each of the two forms of Kanaujī employed in Hardoi as follows :—

Standard Kanaujī slightly mixed with Awadhī	880,500
Mixed dialect of Sandila	150,000
TOTAL	1,030,500

The mixed dialect of Sandila will not be considered here. It will be found dealt with, together with other mixed dialects, on p. 411 ff. At present I confine myself to the Kanaujī of the rest of the district. As a sample I give an abstract of the main story of the Parable of the Prodigal Son, which illustrates the dialect of the centre and south of the district. This is locally known as *Bangrahī* from the name (Bangar) of one of the Parganas in which it is spoken. Illustration of the dialects of other parts of the district (except Sandila) is quite unnecessary.

We may trace the influence of Awadhī in the rare use of the typical Kanaujī termination *u* of weak masculine nouns; in the employment of *tehi* as the oblique form of *sō*, that; and in the locative *par-dēsaï* (Awadhī *par-dēsahi*), in a foreign country.

Note also the way in which the letter *i* is added to a word ending in a consonant, as in *khusāmadi*, entreaty. This addition of *i* is common in the Kanaujī spoken north of the Ganges, and in Cawnpore.

[No. 5.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ.

KANAUJÎ. (CENTRAL AND SOUTH-WEST OF DISTRICT HARDOI.)

एक आदमी-के दुइ लरिका हते । तेहि-माँ-ते जो छोटो लरिका हतो सो अपने बाप-पर कहन लागो कि जो कुछु रुपया हमारे हींसा-को होइ सो बाँटि देउ । तब बाप-ने वहि-के हींसा-को रुपया बाँटि दयो । तब छोटो लरिका अपनो हींसा लेइ-के परदेसइ चलो-गयो और हुआँ सब रुपया कुचाल-में उड़ाइ दयो । और जब बनाइ-के खरखीन हुइ-गयो तब कुछु दिनन-के पीछू वहि देस-माँ अकाल परो । तब वहु केहु बड़े अमीर-के दुआरे गयो । तब वहि-ने वहि-का खेतन-माँ सुअरी चरैबे-पर करि दयो । जब वहु हुअ-जँ ब्याकुल भयो तब फिरि अपने घर लौटि आयो और अपने बाप-की खुसामदि करी और कहन लागो कि हमारी खता माफु करौ । तब बाप आनंद हुइ-गयो और कसूर माफु करि-दयो ॥

TRANSLITERATION AND TRANSLATION.

Ēk ād'mī-kē dui larikā hatē. Tehi-mā̃-tē jō chhōṭō larikā
One man-of two sons were. Them-in-from who younger son
hatō sō ap'nē bāp-par kahan lāgō ki, 'jō kuchhu rupayā
was he his-own father-to to-say began that, 'what anything money
hamārē hĩsā-kō hōi sō bā̃ṭi dēu.' Tab bāp-nē wahi-kē
my share-of may-be that dividing give.' Then the-father-by him-of
hĩsā-kō rupayā bā̃ṭi daō. Tab chhōṭō larikā ap'nō
share-of money dividing was-given. Then the-younger son his-own
hĩsā lēi-kē par-dēsaī chalō-gaō, aur huā̃ sab rupayā
share taking to-a-foreign-country went-away, and there all money
kuchāl-mẽ uṛāi-daō. Aur jab banāi-kē
evil-conduct-in was-wasted-away. And when made-having (i.e. *very*)
khar-khīn hui-gaō, tab kuchhu dinan-kē pīchhū wahi-dēs-mā̃ akāl
indigent became, then some days-of after that-country-in famine
parō. Tab wahu kēhu baṛē amīr-kē duārē gaō. Tab wahi-nē
fell. Then he some very rich-man-of at-door went. Then him-by

wahi-kā khētan-mā̃ suarī charaibē-par kari-daō. Jab wahu hua-ũ
him-to fields-in swine feeding-on it-was-made. When he there-too

byākul bhaō tab phiri apʷnē ghar lauṭi āō, aur
distraught became then again his-own house-to returning he-came, and

apʷnē bāp-kī khusāmadi karī, aur kahan lāgō ki, 'hamārī
his-own father-of entreaty was-made, and to-say he-began that, 'my

khatā māphu karau.' Tab bāp ānand hui-gaō, aur kasūr
sin forgiveness make.' Then the-father happy became, and fault

māphu kari-daō.
forgiveness was-made.

KANAUJĪ OF SHAHJAHANPUR.

To the west of the districts of Hardoi and Kheri lies the district of Shahjahanpur in the province of Rohilkhand. It is commonly stated that this province has a dialect of its own. This is a mistake. The language of Eastern Rohilkhand is Kanaujī, and that of the west is the same as that of Meerut and Muzaffarnagar, or else Braj Bhākhā.

It will be seen from the following specimen that the dialect of Shahjahanpur is ordinary standard Kanaujī. There are hardly any local peculiarities. We may mention the forms *kā*, the sign of the accusative-dative ; *nẽ*, the sign of the agent ; and *mã* or *mahiyã*, the sign of the locative, as local forms of the case suffixes. The use of *ohi* instead of *uhi* for 'him,' is probably due to the influence of the Awadhī of Kheri. We may also notice the tendency to add the vowel *i* to a word ending in a consonant, as in *bādi*, after ; *dēti*, giving, which is characteristic of north Gangetic Kanaujī, and of that of Cawnpore. Finally, note the way in which an intransitive verb can be used impersonally with the subject in the agent case, as in *larikā-nẽ chalō*, it was gone by the son ; *i.e.* the son went.

The specimen consists of the first few lines of the Parable of the Prodigal Son.

[No. 6]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ.

KANAUJÎ. (DISTRICT, SHAHJAHANPUR.)

एक आदमी-के दुइ लरिका हते। उन-में-से छोटे-नें बाप-से कही कि हे बाप माल-को हीसा जो हम-का मिलिबो चहियें सो हम-का दै-देउ। तब ओहि-नें मालु उन-का बाँटि दयो। और थोरे दिन बादि छोटे लरिका-नें सबु एक-हायो करि-के एक दूर-के देस-को चलो और हुँयाँ अपनो मालु कुचालि-में उड़ाइ-दयो। और जब सबु खर्चु हुइ-गयो तब ओहि देस-मँ बड़ो अकाल परो और वहु बनाइ-के सखत हाल होन लगो। तब ओहि देस-के एक भागमान-के हियाँ जाइ लगो। ओहि-नें उसै अपने खेतन-महियाँ सूकर चराओन-का पठयो। और ओहि-को मनु भयो कि उन बकलन-से जो सूकर खात-हैं हम-हूँ अपनो पेट भरि लेहिँ कि कोई ओहि-का नाहीं देति हतो॥

TRANSLITERATION AND TRANSLATION.

Ēk ād^{h}mī-kē dui larikā hatē. Un-mẽ-sē chhōṭē-nẽ
One man-of two sons were. Them-in-from the-younger-by

bāp-sē kahī ki, 'hē bāp, māl-kō hĩsā jō ham-kā
the-father-to it-was-said that, 'O father, property-of share which me-to

milibō chahiyẽ, sō ham-kā dai-dēu.' Tab ohi-nẽ mālu
to-be-got is-proper, that me-to give-away.' Then him-by the-property

un-kā bãṭi daō. Aur thōrē dīn bādi chhōṭē
them-to having-divided was-given. And a-few days after the-younger

larikā-nẽ sabu ēk-hāō kari-kē ēk dūr-kē dēs-kō chalō
son-by all in-one-place made-having a distant country-for it-was-started

aur hũã ap^{h}nō mālu kuchāli-mẽ uṛāi-daō. Aur jab
and there his-own property evil-conduct-in was-wasted-away. And when

sabu kharchu hui-gaō tab ohi dēs-mã baṛō akkāl parō aur
all expenditure became then that country-in great famine fell and

wahu banāi-kē sakhat hāl hōn lagō. Tab
he made-having (i.e. extremely) hard condition to-be began. Then

ohi dēs-kē ēk bhāg^{h}mān-kē hiyã jāi lagō. Ohi-nẽ usai
that country-of one rich-man-of near having-gone he-joined. Him-by him-as-for

apʰnē	khētan-mahiyā̃	sūkar	charāon-ka	paṭhaō.	Aur	ohi-kō	manu	
his-own	*fields-in*	*swine*	*feeding-for*	*it-was-sent.*	*And*	*his*	*mind*	
bhaō	ki,	'un	bakʰlan-sē	jō	sūkar	khāt-haĩ	ham-hũ̃	apʰnō
became	*that*	*'those*	*husks-with*	*which*	*swine*	*eating-are*	*I-too*	*my-own*
pēṭ	bhari-lēhĩ,'	ki	kōĩ	uni-kā	nāhĩ	dēti-hatō.		
stomach	*will-fill,'*	*because*	*anybody*	*him-to*	*not*	*giving-was.*		

KANAUJĪ OF PILIBHIT.

The District of Pilibhit, to the north of Shahjahanpur, was originally a portion of Bareilly. The dialect of the latter district is Braj Bhākhā. That of Pilibhit is Kanaujī in the main, but with here and there a Braj inflexion. For instance while the Kanaujī *thō*, was, is quite common, we have also the Braj *hō*. Thus, in a witness's deposition received from Pilibhit, we have *baiyār-bānī sōat-hā*, my women folk were sleeping, and again, a few sentences lower down, *wā-nē mō-kō bulāō-thō*, she had called me. With the exception of these few borrowed Braj expressions the language is the same as the Kanaujī of Shahjahanpur, and it is unnecessary to give any specimen of it.

MIXED DIALECTS.

KANAUJĪ OF CAWNPORE.

The district of Cawnpore has Farukhabad and Etawah, of which the language is Kanaujī, to its north-west. To its east, across the Ganges, lies the district of Unao, in which Eastern Hindī is spoken. To its south-east, in the Doab between the Ganges and the Jamna we have Fatehpur, of which the language is also Eastern Hindī. To its south, across the Jamna, in order from east to west are Hamirpur and Jalaun, of both of which the dialect is Bundēlī. Being thus surrounded by three different dialects, we may naturally accept that the local form of speech is a mixed one, and so it is. It is everywhere based on Kanaujī, but is generally mixed with Eastern Hindī. Eastern Hindī prevails on both banks of the Jamna as far as the common boundary of Hamirpur and Jalaun. Here it is nowhere pure, and is known as Tirhārī, or the language of the River Bank. In Hamirpur it is infected with Bundēlī, but is still based on Eastern Hindī. In Fatehpur, to the south-east of Cawnpore, it also preserves its Eastern Hindī character, but in Cawnpore, the infusion of that language is weaker than elsewhere, and the Tirhārī is like the Kanaujī of the rest of the district, only more strongly infected with Eastern Hindī. I therefore do not class it under the latter language as has been done with the Tirhārī of Hamirpur, Banda, and Fatehpur, but consider it as a form of Kanaujī. The following are the estimated numbers of the speakers of Kanaujī and Tirhārī in Cawnpore :—

Kanaujī	1,090,000
Tirhārī	40,000
TOTAL	1,130,000

The following specimen of the Kanaujī of Cawnpore is a folktale. I here give a brief sketch of the chief peculiarities of the dialect which differentiate it from Standard Kanaujī.

In pronunciation, we may note the way in which *ē* optionally becomes *yā*, *e* optionally becomes *ya*, *ō* optionally becomes *wā*, and *o* optionally becomes *wa*. Thus, we have *ēku* or *yāku*, one: *jehi* or *jyahi*, this (obl. form) ; *tōrō* or *twārō*, thy ; and *tohi* or *twahi*, thee. These peculiarities also occur in Eastern Hindī.

Nouns are declined as in ordinary Kanaujī. The termination *u* of weak nouns, as *ghar* or *gharu*, a house, is very common. The sign of the accusative-dative is *kō*, *kaihā̃* or (Eastern Hindī) *kā*. *Nitin* is 'for.' The instrumental-ablative has *sē*, *tē*, or *tẽ*. The genitive has the standard Kanaujī *kō* (*kē*, *kī*), and also the Eastern Hindī forms *kēr* or *kyār* (not changing for form or gender), and *kērō* or *kyārō* (obl. *-rē*, fem. *-ri*). The locative has *mẽ*, *mā̃*, or (Eastern Hindī) *mahā̃*, in ; *par*, *pai*, on ; *lõ*, up to.

The **Pronouns** are,—

1st person,—*maī*, I ; *mōrō*, my ; *ham*, *hamu*, or *hamaī*, we ; *hamᵉrō*, or *hamārō*, our.

2nd person,—*tū*, thou ; *tōrō*, thy ; *tum* or *tumh*, you ; *tumhᵉrō* or *tumhārō*, your.

3rd person,—*wah*, *wuh*, *wahu* (often written *bahu*), or *wau* (often written *bau*), he, that ; obl. sing. *wahi*, *wuhi*, *wohi*, or *ui* ; agent, *wahī*, *wuhī*, *wohī*, or *uī* ; Nom. plur. *wē*, *ui* ; obl. plur. *un*.

This,—*ī*, *yah* (or *jah*), *yahu* (or *jahu*), or *yau* (or *jau*); obl. sing. *ī*, *yahi*, *jahi*, or *jyahi*; agent, *yahī*, *jahī*, or *jyahī*; nom. plur. *yē*, *jē*; obl. plur. *in*.

In all the above, especially in the first and second persons, the plural is commonly used for the singular.

The Relative pronoun is *jaunu*, etc., and the Interrogative *kaunu*, etc., as in standard Kanaujī. 'What' is *kāhā*, obl. *kāhē*.

The **Verb** is irregular in the first person plural, which may optionally end in *anu*. This seems to be a combination of the Eastern Hindī *-an*, with the favourite Kanaujī termination *-u*. The Verb substantive is thus conjugated :—

	Present.		Past.	
	Sing.	Plur.	Sing.	Plur.
1.	*haũ*	*hanu* or *haĩ*	*rahaũ*	*rahanu* or *rahaĩ*
2.	*hai*	*hau*	*rahai*	*rahau*.
3.	*hai*	*haĩ*	*rahai*	*rahaĩ*.

We sometimes find present forms borrowed from Eastern Hindī, such as *ham āhinu* (for *ham āhen*), we are.

For the past we have also the typical Kanaujī *thō*, and I have met one or two instances of forms like *maĩ thõ*, I was. *Rahĩ* (plur. fem. of *rahō*) is used to mean 'she remained.'

In the Active Verb, the infinitive is *māran*, *māranu*, *mār^e^nō*, *mārab*, *mārabu*, or *mar^e^bō*. The Present Participle is *mārat*, *māratu*, or *mār^e^tō*. In three or four instances I have met a *masculine* form *mārati*. Thus *larikā āwati-hai*, the boy is coming; *tū saugandh khāti-hai auru tayai-kā bāpu banāwati-hai*, thou art taking an oath and making only the devotee your father. Similar additions of *i* are found in other forms of Kanaujī used north of the Ganges. The Past Participle is *mārō*. The Conjunctive Participle is *māri-kai*.

The Present tense, 'I strike,' or 'I may strike' is—sing. *māraũ*, *mārai*, *mārai*; plur. *māranu* or *māraĩ*, *mārau*, *māraĩ*. *Mārat-haũ*, etc., is also common.

The Future is *marihaũ*, *marihai*, *marihai*; *marihanu* or *marihaĩ*, *marihau*, *marihaĩ*. Note that the first vowel is shortened, as in Eastern Hindī, owing to its falling in the penultimate. Here and there I have met instances of the Eastern Hindī future, of which the typical note is the letter *b*. Thus, *ham maribē*, I shall strike.

In other respects, the conjugation of the verb follows standard Kanaujī. Sometimes we meet stray Eastern Hindī forms, such as *dīnheni*, he (or they) gave.

[No. 7.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI.

KANAUJI (MIXED DIALECT). (DISTRICT, CAWNPORE.)

याकैं हते राजा बीर बिकरमाजीत। तिन-के याक रानी रहै। उइ राजा औ रानी-माँ बाजी लागी कि याक चिरैया बोलति-रहै। तौन राजा तौ कहत-रहैं कि हंस बोलतु-है। औ रानी कहती-हतीं कि कौनवाँ बोलतु-हुइहै। ऐसी हुज्जत रहै कि वहै चिरैया पेंड़े-पै-से उड़ि भाजी। तौ कौनवै निकसो। तब तो सरमाय-के राजा रानी-कइहाँ निकारि दीन्हेनि। रानी-के उइ राजा-ते अढ़ाई महिना-को औधान हतो। उइ रानी-का चलत चलत याक मड़ैया मिली। तौन तया-केरी मड़ैया कहावति-हती। तौने-माँ जाय-के रहीं-जाय औरु मड़ैया-माँ टटिया लगाय-लीन्हेनि। जब थोरी बिरियाँ-माँ तया उइ मड़ैया-के नेरे आये तब कहन लागे कि ई मड़ैया-माँ लरिकिनी होय तौ लरिकिनी औ लरिका होय तौ लरिका होय। तब वहि-माँ-से उइ रानी-ने जवाबु दयो कि हम फलानी आहिनु। औरु अपनु सब बिथा तया-से कहि-डारी। तया वहि-की लरिकिनी-ही-की नाईं रच्छा कीन्हेनि॥

फिरि नवयें महिना-माँ उइ रानी-के एकु लरिका भयो। जब वहु लरिका बड़ो भयो तब औरे लरिकवन-माँ खेलिबे-का जान लागो। औरु जब अनवादु करै तब उइ लरिकन-ते सौगंधैं खाय कि हम ऐसो नाहीं करो-है। तब सब लरिकवा वहि-के धौलैं मारैं। तब फिरि हर दाँय तयै-की सौगंध खाय औ कहै कि हम अनवादु नाहीं करो-है। आखिर-का उइ सब लरिकवा वहि-से कहैं कि अपने बाप-को नाउँ बताव। तब वहि-ने तयै-को नाउँ बताय-दयो। तब फिरि उइ लरिकवा वहि-से कहैं कि धा ससुर तयै-की सौगंध खाति-है औरु तयै-का बापु बनावति-है औरु वैसे तौ तया-केरो गुलामु है। तब फिरि महैं सरमाय-करि-के अपनी मैया-से बापु-को नाउँ पूँछो। तब वहि-की मैया-ने बापु-को नाउँ बिकरमाजीत बताय दयो। दुसरे दिना बिकरमाजीत-की सौगंध खाई। तब उइ लरिकवन वहि-से कहो कि ससुर-ऊ औरी कब-हूँ बिकरमाजीत-को नाउँ सुनो-है कि अब-हीं जानत-हौ। तब

फिरि सरमाय-गयो औरु अपनी मैया-से कहो-जाय कि हम अपने बाप-के तीरा जैबे औरु कहि-कै चलो-गयो ॥

जाय-कै उइ देस-माँ पहुँचो-जाय । हुवाँ याक कुआँ-माँ पानी भरती-हतीं । उन-ते कहो कि हम-का पानी पियाय-देउ । उइ कहन लागीं कि पियाय देती-हनु । तब फिरि वहि-ने कहो कि हम-का जल्दी पियाय देव । तौ उइ कहन लागीं ऐसे जल्दी होय तौ कुआँ-माँ कूदि परौ । तब कूदि परो । तौ वहि-माँ देखो कि याक वहि-माँ बहुतै नीकी लरिकिनी दैन्तुर-केरी बैठी-है । तौन दैन्तुर बारा कोस इंगे औरु बारा कोस उंगे मानुस-केरी महँक तक नाहीं राखति-रहै । तौन मानुस-की महँक पाय-कर अपनी लरिकिनी-से पूँछो कि ह्याँ मानुस-की महँक जानि-परति-है । लेकिन वहि-ने भुनगा बनाय-कै लुकाय राखो । जब दैन्तुर चलो-गयो तब भेदै-भेद उइ लरिका-ने लरिकिनी-ते उइ दैन्तुर-केरे मरिबे-की जुगुति पूँछि-लई औ ओही जुगुति-ते वहि-का मारि-डारो औरु वहि-का ओही कोनवाँ से ऐंचि लाओ औरु वहि-के साथ बिआह करि-लयो औरु बिकरमाजीत-को लरिका बनि-गयो ॥ जा भैया अढ़ाई मानिक-केरी कथा कहावति है ॥

[No. 7.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

KANAUJĪ (MIXED DIALECT). (DISTRICT, CAWNPORE.)

Yākaĩ hatē Rājā Bīr Bikarᵃmājīt. Tin-kē yāk
One-only there-was King the-mighty Vikramāditya. Him-of one

Rānī rahai. Ui Rājā au Rānī-mã̃ bājī lāgī ki yāk
Queen was. That King and Queen-in a-wager was-made that one

chiraiyā bōlati-rahai. Taun Rājā tau kahat-rahaĩ ki,
bird calling-was. Therefore the-King on-the-one-hand saying-was that,

'hans bōlatu-hai,' au Rānī kahatī-hatī ki, 'kăŭnᵃwã̃ bōlatu-
'a-swan calling-is,' and the-Queen saying-was that, 'a-crow calling-

huihai.' Aisī hujjat rahai ki wahai chiraiyā pẽṛē-pai-sē
will-be.' Such discussion was when that-very bird the-tree-on-from

uṛi bhājī, tau kăŭnawai nikᵃsō. Tab tō
flying departed, then a-crow-verily it-turned-out-to-be. Then indeed

sarᵃmāy-kai Rājā Rānī-kaĩhã̃ nikāri-dīnheni. Rānī-kē ui
become-ashamed-having the-King the-Queen turned-out. The-Queen-of that

Rājā-tē aṛhāi mahinā-kō audhān hatō. Ui Rānī-kā chalat
King-by two-and-a-half months-of pregnancy was. That Queen-to walking

chalat yāk maṛaiyā milī. Taun tayā-kērī maṛaiyā kahāwati-
walking one hut was-found. That the-devotee-of hut being-called-

hatī. Taunē-mã̃ jāy-kai rahĩ-jāy, auru maṛaiyā-mã̃
was. That-very-in gone-having she-remained-having-gone, and the-hut-in

ṭaṭiyā lagāy-līnheni. Jab thōrī biriyã̃-mã̃ tayā ui maṛaiyā-
the-screen fastened. When little time-in the-devotee that hut-

kē nērē āyē, tab kahan lāgē ki 'ī maṛaiyā-mã̃ larikinī
of near came, then to-say he-began that 'this hut-in (if-)a-girl

hōy, tau larikinī; au larikā hoy, tau larikā hōy.' Tab
be, then a-girl; and (if-)a-boy be, then a-boy will-be.' Then

wahi-mã̃-sē ui Rānī-nē jawābu daō ki, 'ham phalānī ānīnu,'
that-in-from that Queen-by answer was-given that, 'I so-and-so am,'

auru apanu sab bithā tayā-sē kahi-ḍārī. Tayā wahi-kī
and her-own all suffering the-devotee-to was-told. The-devotee her-of

larikinī-hī-kī nāĩ rachchhā kīnheni.
a-daughter-even-of like protection made.

Phiri nawayẽ mahīnā-mẽ ui rānī-kē ēku larikā bhaō. Jab
Again ninth month-in that Queen-to one son was-born. When
wahu larikā baṛō bhaō, tab aurē larikawan-mẽ khelibē-kā jān
that boy big became, then other children-among playing-for to-go
lāgō. Auru jab anʰwādu karai, tab ui larikan-tē
he-began. And when a-wickedness he-used-to-do, then those boys-to
saugandhaĩ khāy ki, 'ham aisō nāhĩ karō-hai.' Tab
oaths he-used-to-eat that, 'me(-by) such not done-has-been.' Then
sab larikawā wahi-kē dhaulaĩ māraĩ. Tab phiri har dẽy
all children him cuffs used-to-strike. Then again every time
tayai-kī saugandh khāy au kahai ki, 'ham
the-devotee-even-of oath he-used-to-eat and used-to-say that, 'me(-by)
anʰwādu nāhĩ karō-hai.' Ākhir-kā ui sab larikawā wahi-sē
wickedness not done-has-been.' At-last those all children him-to
kahaĩ ki, 'apʰnē bāp-kō nāũ batāw.' Tab wahi-nē
used-to-say that, 'thy-own father-of name tell.' Then him-by
tayai-kō nāũ batāy-daō. Tab phiri ui larikawā wahi-sē
the-devotee-even-of name was-told. Then again those children him-to
kahaĩ ki, 'dhā, sasur, tayai-kī saugandh
used-to-say that, 'away, father-in-law, the-devotee-even-of(-on) oath
khāti-hai auru tayai-kā bāpu banāwati-hai, Auru waisē
(thou-)eating-art and the-devotee father (thou-)making-art. And thus
tau tayā-kērō gulāmu hai.' Tab phiri mahaĩ
indeed the-devotee-of slave thou-art.' Then again very-much
sarʰmāy-kari-kai apʰnī maiyā-sē bāpu-kō nāũ pũchhō.
become-ashamed-having his-own mother-from father-of name was-asked.
Tab wahi-kī maiyā-nē bāpu-kō nāũ Bikarʰmā-jīt batāy-daō.
Then his mother-by the-father-of name Vikramāditya was-told.
Dusʰrē dinā Bikarʰmājīt-kī saugandh khāī. Tab ui
The-second on-day Vikramāditya-of oath was-eaten. Then those
larikawan wahi-sē kahō ki, 'sasur-ū, aurau kab-hũ
(by-)children him-to it-was-said that, 'father-in-law, other-also ever
Bikarʰmājīt-kō nāũ sunō-hai, ki ab-hĩ jānat-hau.' Tab phiri
Vikramāditya-of name was-heard, or now knowing-are-you.' Then again
sarmāy-gaō, auru apʰnī maiyā-sē kahō jāy ki, 'ham
he-was-ashamed, and his-own mother-to it-was-said having-gone that, 'I
apʰnē bāp-kē tīrā jaibē,' auru kahi-kai chalō-gaō.
my-own father-of near will-go,' and said-having he-went-away.

Jāy-kai ui dēs-mẽ pahũchō-jāy. Huwẽ yāk kuẽ-mẽ
Gone-having that country-in he-arrived-going. There one well-in
pānī bharʰtī-hatĩ. Un-tē kahō ki, 'ham-kā pānī
water (women-)drawing-were. Them-to it-was-said that, 'me water

piyāy-dēu.' Ui kahan lāgī ki, 'piyāy-dētī-hanu.' Tab
give-to-drink.' They to-say began that, 'giving-to-drink-we-are.' Then
phiri wahi-nē kahō ki, 'ham-kā jaldī piyāy-dēw.' Tau ui
again him-by it-was-said that, 'me-to soon give-to-drink.' Then they
kahan lāgī, 'aisai jaldī hōy, tau kuā̃-mā̃ kūdi parau.'
to-say began, 'such haste (if-)there-be, then well-into jumping fall.'
Tab kūdi parō. Tau wahi-mā̃ dēkhō ki yāk wahi-mā̃
Then jumping he-fell. Then that-in it-was-seen that one that-in
bahutai nīkī larikinī daintur-kērī baiṭhī-hai. Taun daintur bārā
very-indeed beautiful daughter ogre-of seated-is. That ogre twelve
kōs iṅgē auru bārā kōs uṅgē mānus-kērī mahā̃k tak
kōs on-this-side and twelve kōs on-that-side man-of smell even
nāhī rākhati-rahai. Taun mānus-kī mahā̃k pāy-kar apᵃnī larikinī-
not keeping-was. Him(-by) man-of smell finding his-own daughter-
sē pū̃chhō ki, 'hyā̃ mānus-kī mahā̃k jāni-parati-hai.' Lēkin
from it-was-asked that, 'here man-of smell felt-is.' But
wahi-nē bhunᵃgā banāy-kai lukāy rākhō. Jab daintur
her-by a-mosquito made-having having-concealed was-kept. When demon
chalō gaō tab bhēdai-bhēd ui larikā-nē larikinī-tē ui
went away then secret-by-secret that boy-by the-girl-from that
daintur-kērē maribē-kī juguti pū̃chhi-laī. Au ōhī juguti-tē
demon-of the-killing-of scheme was-asked. And that-very scheme-by
wahi-kā māri-ḍārō, auru wahi-kā ōhī konᵃwā̃-sē aīchi-lāō,
him it-was-killed, and her that-very well-from he-dragged-out,
auru wahi-kē sāth biāh kari-laō, auru Bikarᵃmājīt-kō larikā
and her-of with marriage he-did, and Vikramāditya-of son
bani-gaō.
became.

Jā bhaiyā 'aṛhāī mānik-kērī kathā' kahāwati-hai.
This story 'two-and-a-half gem-of story' being-called-is.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time the mighty Vikramāditya was king. He had a queen, and one day they had a dispute about a bird they heard singing. The king said it was a swan, and the queen said that she thought it was probably a crow. While they were discussing the matter, the bird flew off the tree on which it was sitting, and it turned out to be a crow after all. The king was so ashamed at being put in the wrong that he turned the queen out of doors, although she was two and a half months gone with child by him.

She walked on till she came to a hut known as 'the hut of Tayā[1], the devotee.' She went into it and shut the mat door on herself. In a short time the devotee came home and when he found the door shut he said, 'if there's a girl inside, she will be my daughter, and if there's a boy, he will be my son.' Then the queen answered from inside that she was so-and-so, and told him the tale of all her woes, and the devotee took her under his[2] protection as if she were a daughter.

In due course the queen had a son, who grew up and began to play with the other children of the neighbourhood. When he did anything wrong he used, like the other children, to take oath that he had not done it. Then the children would cuff him, and each time he used to swear by the devotee (as the other children swore by their fathers) that he had not done it. At last the children asked what was his father's name. He gave the name of the devotee. 'Away, foul one,[3] you are swearing by the devotee, and making him out to be your father, while you are really his slave.' At this he was much ashamed, and asked his mother who his father was, and she told him that his father's name was Vikramāditya. So next day he swore by Vikramāditya, and, the children said to him, 'foul one, did you ever hear the name of Vikramāditya before, or have you learnt it just now?' At this he was again ashamed and he went to his mother and said, 'I'm going to my father,' and started off.

As he went along he came to his father's country, and found some women drawing water from a well. He asked them to give him to drink, and they said, 'yes, we will.' Then he asked them to give the water quickly, and they replied, 'if you are in such a hurry, you can jump into the well.' So he did jump in, and there he saw a very beautiful ogre's daughter sitting. Now this ogre could not stand the smell of a man if he was even twelve *kōs* off on this side, or twelve *kōs* off on that. So he said to his daughter, 'I smell the smell of a man.' But she turned the boy into a mosquito, and so concealed him. Then the ogre went out and the boy asked the damsel all the secrets by which he could devise some scheme for killing him. So he made his scheme and killed the ogre. Then he hauled the damsel out of the well and married her, and became known as the son of Vikramāditya.

This story is known as the 'Tale of the two and a half gems.'

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[1] *Tayā* is said to be a local form of *tapā*, a devotee. It may possibly be a proper name.
[2] *Wahi-kī rachchhā kīnhenī*, made protection of her.
[3] *Sasur*, father-in-law, is a low term of abuse.

TIRHĀRĪ OF CAWNPORE.

As explained in the introduction to the preceding specimen, the Tirhārī of Cawnpore is spoken on the banks of the Jamna opposite the district of Hamirpur, by some 40,000 people. Its basis is Kanaujī, but it is much mixed with Eastern Hindī, and also with the form of Bundēlī spoken in East Hamirpur, which we may call Banāpharī.

A few sentences from a version of the Parable of the Prodigal Son will show the nature of this dialect. The mixture of speech is purely mechanical. Thus, in one sentence we have the Kanaujī *laṛikā*, and in the next the Eastern Hindī *larikā*, a son. We have the Kanaujī *kahō*, said, and the Bundēlī *dīnhōs*, gave, *līnhōs*, took, *ḍārōs*, threw away. *Paṭhaus*, sent, is a contraction of the Bundēlī *paṭhaōs*. Other Eastern Hindī forms are *oh*, him ; *moh*, me ; and the oblique plurals *janen*, persons, *kāmen*, actions.

[No. 8.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

KANAUJĪ (TIRHĀRĪ). (DISTRICT, CAWNPORE.)

याक मनई-के दुइ लड़िका हते। उन-माँ-ते छोटे लड़िका-ने कहो अपने बाप-तन कि माल-को जौन हीसा मोह-का चहिये वह मोह-का दे-दे। तब बाप-ने उन दूनौं जनेन-का वह मालु अलग-अलग कै दीन। और फिर थोरे दिनन-में जब छोटे लरिका-ने सब मालु इकठौरी कै-लीन्होस तब एक बड़ी दूर-के मुलुक-का चलो और हुन पहुँच-कै सब मालु खराब खराब कामेन-माँ उठाय-डारोस। और फिर जब ओई मुलुक-माँ सूखा परो और वह पिटागेन मरैं लाग तब फिर ओई मुलुक-माँ याक ठिकाने याक तालेबर रहत-रहै। ओ-खी इहाँ चाकरी करैं गा। ओह-ने यह-का सोरियाँ चरावैं अपने खितवा-माँ पठौस॥

TRANSLITERATION AND TRANSLATION.

Yāk manaī-kē dui laṛikā hatē. Un-mā̃-tē chhōṭē laṛikā-nē
One man-of two sons were. Them-in-from the-younger son-by
kahō apʰnē bāp-tan ki, 'māl-kō jaun hīsā moh-kā chahiyē
it-was-said his-own father-to that, 'property-of which share me-to is-proper
wah moh-kā dai-dē.' Tab bāp-nē un dūnaũ janen-kā wah
that me-to give-away.' Then the-father-by those both persons-to that
mālu alag-alag kai-dīn. Aur phir thōrē dinan-mẽ jab chhōṭē
property separate was-made. And again a-few days-in when the-younger
larikā-nē sab mālu ik-ṭhaurī kai-līnhōs, tab ēk baṛī dūr-kē
son-by all property one-place was-made, then one very distant
muluk-kā chalō, aur hun pahũch-kai sab mālu kharāb kharāb
country-to he-started, and there arrived-having all property evil evil
kāmen-mā̃ uṭhāy-ḍārōs. Aur phir jab ōī muluk-mā̃ sūkhā parō
deeds-in was-squandered. And again when that country-in famine fell
aur wah piṭāgen maraī̃ lāg tab phir ōī muluk-mā̃ yāk ṭhikānē
and he by-belly-fire to-die began then again that country-in one in-place
yāk tālēbar rahat-rahai. Ō-khī ihā̃ chākʰrī karaī̃ gā. Oh-nē
one rich-man was-living. Him-of near service to-do he-went. Him-by
yah-kā soriyā̃ charāwaī̃ apʰnē khitʰwā-mā̃ paṭhaus.
him swine to-feed his-own fields-in it-was-sent.

THE MIXED DIALECT OF EAST HARDOI.

The principal dialect of the district of Hardoi is Kanaujī slightly mixed with the Awadhī dialect of Eastern Hindī. Specimens of it will be found on pp. 395 ff. In the eastern portion of the district, *i.e.* in Taḥṣīl Sandila and the neighbourhood, which has on three of its sides the districts of Unao, Lucknow, and Sitapur, all of which are Awadhī speaking. The dialect is, it is true, based on Kanaujī, but is largely mixed with Awadhī. We may estimate that this form of speech is employed by, roughly speaking, 150,000 people.

As an example of this dialect, I give below an abstract of the main story of the Parable of the Prodigal Son, and from this, and from some other materials, I have noted the following peculiarities. In the first place the termination of strong masculine nouns, adjectives, and participles is no longer *ō*, but is the Awadhī *ā*. Thus we have *ghōṛā*, a horse, not *ghōṛō*; *ghōṛē-kā*, not *ghōṛē-kō*, of a horse; *hatā* (this is a Kanaujī form with an Awadhī termination), not *hatō*, he was; *gawā*, *gā*, not *gaō*, he went; *bhawā*, *bhā*, not *bhaō*, he became.

In the conjugation of the past tense, we have both the Kanaujī principle of using the past participle alone (*mārā*, I, thou, he, she, it struck), or else the conjugated form peculiar to Awadhī. Thus, (masculine)—

Sing.	Plur.
1. *mārеũ*	*mārā*.
2. *māris*	*mārеā*.
3. *māris*	*mārin*.

The conjugation of the future in Awadhī differs only from that in Kanaujī in the third person singular. In the dialect under consideration the Awadhī custom is followed. Thus (I shall strike)—

Sing.	Plur.
1. *marihaũ*	*marihaĩ*.
2. *marihai*	*marihau*.
3. *mārī* (not *marihai*)	*marihaĩ*.

In the specimens we may also note the following miscellaneous Awadhī forms,—*kā*, as the sign of the accusative-dative: *dīnh*, the past participle of *dēnā*, to give: the formation of a verbal noun in *aĩ*, as in *kahaĩ lāg*, he began to say.

We may also note the manner in which the letter *i* is added to words ending in a consonant, as in *bādi*, after; *bar*ᵃ*bādi*, ruined. This occurs elsewhere in Hardoi, and has also been pointed out in the case of present participles in Cawnpore.

[No. 9.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

KANAUJĪ (MIXED DIALECT). (TAHSIL SANDILA, DISTRICT HARDOI.)

एक मनईं-के दुई लरिका हते । वहि-माँ-से जौन छोटकवा लरिका हता सो अपने बाप-पर कहैं लाग कि जो हमार हिस्से-का रुपया होई सो हमार बाँटि देव । तब वहि-के बाप-नें बाँटि दीन्ह । रुपया लै-के छोटकवा लरिका कहुँ बिदेस-का चला-गा । हुँआँ अपन सब रुपया बद-चलनी-माँ खरच कइ-डारेसि औ बनाइ-के बरबादि हुइ-गा । थोरे दिन-के बादि हुँआँ सूखा परि-गा । फिरि वहु केहूँ अमीर-के दुवारे गा । तब वहि अमीर-नें अपने खेतन-में सोरी चरावैं-पर करि दीन्ह । जब वहु हुँआँ कायल भवा तब वहु अपने बाप-के तीर आइ-के कहैं लाग कि हमार खता माँफ कै-देउ । तब वहि-के बाप-नें खता माँफ कीन्ह और खुसी भा ॥

TRANSLITERATION AND TRANSLATION.

Ēk manaĩ-kē duī larikā hatē. Wahi-mã̄-sē jaun chhoṭ'kawā larikā
One man-of two sons were. Them-in-from who the-younger son
hatā, sō ap'nē bāp-par kahaĩ lāg ki, 'jō hamār hissē-kā rupayā
was, that his-own father-to to-say began that, 'what my share-of money
hōī sō hamār bã̄ṭi dēw.' Tab wahi-kē bāp-nẽ̄ bã̄ṭi dīnh.
will-be that mine dividing give.'. Then his father-by dividing it-was-given.
Rupayā lai-kē chhoṭ'kawā larikā kahũ bidēs-kā chalā-gā.
Money taken-having younger son somewhere foreign-country-to went-away.
Hũã̄ apan sab rupayā bad-chal'nī-mã̄ kharach kaī-ḍāresi, au
There his-own all money evil-conduct-in expenditure he-made-away, and
banāi-kē bar'bādi hui-gā. Thōrē din-kē bādi hũã̄
made-having (i.e. *extremely*) *ruined he-became. A-few days-of after there*
sūkhā pari-gā. Phiri wahu kehũ̄ amīr-kē duwārē gā. Tab wahi
drought fell. Then he a-certain richman-of on-door went. Then that
amīr-nẽ̄ ap'nē khētan-mẽ̄ sōrī charāwaĩ-par kari-dīnh. Jab wahu
richman-by his-own fields-in swine feeding-on he-was-employed. When he
hũã̄ kāyal bhawā tab wahu ap'nē bāp-kē tīr āi-kē kahaĩ
there convinced became then he his-own father-of near come-having to-say

lāg ki, 'hamār khatā mãph kai-dēu.' Tab wahi-kē bāp-nẽ
he-began that, 'my fault forgiveness make.' Then his father-by
khatā mãph kīnh, aur khusī bhā.
fault forgiveness was-made, and glad he-became.

BUNDELĪ OR BUNDELKHAṆḌĪ.

BUNDELĪ OF JHANSI.

The district of Jhansi is situated in the heart of Bundelkhand, and the dialect there spoken may be taken as the Standard form of Bundēlī. Out of a total population of 683,619 (according to the Census of 1891) 679,700 have been reported as speaking it. I therefore give the two following specimens from that district,—one a version of the Parable of the Prodigal Son, and the other a folktale :—

[No. I.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ. (DISTRICT, JHANSI.)

SPECIMEN I.

एक जने-के दो मोड़ा हते। ओर ता-में-सें लोरे-ने अपने दद्दा-से कई धन-में-सें मेरो हिस्सा मो-खों देइ राखो। ता-के पीछे जँ-ने अपनो धन बरार दओ। बिलात दिना नई भये हते लोरो मोड़ा सब कछू जोर-कें पल्ले मुलक चलो गओ ओर हुना बा-ने कुकर्मन-में अपनो सबरो धन गमा-दओ। जब बा-ने सब कछू उड़ा-दै बैठो तब बा मुलक-में बड़ो काल परो ओर बो माँगनो हो गओ। ता-खों पीछे बा-ने उस मुलक-के रहाइय्यन-में सें एक जने-के ढिगा रन लगो। बा-ने बा-खों अपने खेत-में सुँगरा चराबे-कें-लाने पठै-दओ। ओर बा-ने जो भुस सुँगरा खात-तो ता-सों अपनो पेट भरो चाउत-तो। कोऊ बा-खों कछू नई देत-तो। तब बा-खों होस भओ ओर बा-ने कई मेरे बाप-के कतेक मइँदार-खों खैबे-के लाने बिलात रोटीं होत-हैं ओर बच रतीं हैं ओर मैं भूखन-के मारे मरो-जात। मैं उठ-के अपनो बाप-के ढिँगा जेहों ओर बा-सों केहों दद्दा-ए मैं-ने स्वरग-के उल्टो ओर तेरे आँगें पाप करो। मैं फिर तुमारो छोरा कुआबे-के लाक नइँआ। मो-खों आपनो कमीनन-की बिरोबर लेखो। रात्री का की बो उठो ओर बाप-के हिना चलो। बो अपने दद्दा-सें दूर हतो अतेक-में बा-के बाप-ने बा-खों देख-लओ ओर भागत गओ ओर बा-खों गले-से लगाओ ओर मुँह चूमो। तब मोड़ा-ने बाप-सों कई दद्दा-ए मैं-ने स्वरग-के उल्टो ओर तेरे आँगें पाप

करो। मैं तेरो छोरा कुआबे-के लाक नइयाँ। बा-के बाप-ने चाकरन-सें कई सब से नोने उन्ना लाओ ओर जा-खों पैरा देओ ओर हात-के नुगरिअन-में मुदरिया ओर पाओं-में पनइया पैरा देओ। अब सब जने जुर-के पाँत करें ओर बधाई करें। काये-सें कि बो मोड़ा मरो हतो अब जो उठो। जात रओ तो फिर-के मिल गओ॥

रायी का की बा-को बड़ो भइया खेत-में हतो ओर जब बा आउत-के बेरे घर-के नेरे आ गओ तब बाजो ओर नाच-के बोल सुनो। बा-ने अपने चाकरन-में-सें एक-खों दै-टेरो ओर बा-सें बूझन लगो कि जो सब का होत। बा-ने कई तेरो भैया आओ सो तेरे बाप-ने पाँत करी जा-के लाने कि बा-खों जियत अच्छो पाओ। ता पै बो रिस-में भर गओ ओर भीतर जावे-खों बा-खों मन ना भओ। ता-पै बा-खों बाप-ने आ-के थराई करी। बा-ने अपने बाप-सों जुआब करो के देख-लो मैं तुमारे कतेक दिनन-सें सेवा करत-हों। कभ-ऊँ आप-की कयी-खों नयी टारी। तऊ आप-ने मोए कभऊँ एक बुकरिया भी ना दई के मैं अपने हेतिओं-के संग हँसी खेल करूँ। अब देख-लो अपन-खों जो मोड़ा जो हुरकिनिन-के संग अपनो धन खा-गओ तऊ आप-ने बा-खों आउत-यी पाँत करी। तब बाप-ने बा-से कयी ए बेटा तैं मेरे ढिंगा आठों पहर रउत ओर जो कछू मो-नो है सो सब तेरो है। तऊ बधाई करनो चाउनो हतो काये कि तेरो लोरो भइया मरो हतो उठ जिओ ओर जात रओ तो फिर मिलो॥

[No. I.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BUNDELĪ. (DISTRICT, JHANSI.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk janē-kē dō mōṛā hatē. Ōr tā-mẽ-sẽ lōrē-nē apᵃnē
One man-of two sons were. And them-in-from the-younger-by his-own
daddā-sē kaī, 'dhan-mẽ-sẽ mērō hissā mō-khõ dēi-rākhō.' Tā-kē
father-to it-was-said, 'property-in-from my share me-to give-up.' That-of
pīchhē ũ-nē apᵃnō dhan barār daō. Bilāt dinā naī
after him-by his-own property having-divided was-given. Many days not
bhayē-hatē, lōrō mōṛā sab kachhū jōr-kẽ pallē
become-were, the-younger son all anything having-collected a-far-off
mulak chalō-gaō, ōr hunā bā-nē ku-karman-mẽ apᵃnō sabᵃrō
country(-to) went-away, and there him-by evil-conduct-in his-own all
dhan gamā-daō. Jab bā-nē sab kachhū uṛā-dai baiṭhō, tab bā
fortune was-wasted. When him-by all anything having-wasted it-was-sat, then that
mulak-mẽ baṛō kāl parō, aur bō mãgᵃnō hō-gaō. Tā-khõ pīchhē
country-in great famine fell, and he beggar became. That-to after
bā-nē us mulak-kē rahāiyyan-mẽ-sẽ ēk janē-kē ḍhigā ran lagō.
him-by that country-of inhabitants-in-from one person-of near to-live it-was-begun.
Bā-nē bā-khõ apᵃnē khēt-mẽ sũgᵃrā charābē-kē-lānē paṭhai-daō. Ōr
Him-by him-for his-own fields-in swine feeding-of-for it-was-sent-away. And
bā-nē jō bhus sũgᵃrā khāt-tō tā-sõ apᵃnō pēṭ bharō
him-by what husks the-swine used-to-eat those-with his-own stomach to-fill
chāut-tō. Kōū bā-khõ kachhū naī dēt-tō. Tab bā-khõ hōs
wished. Any-body him-to anything not used-to-give. Then him-to sense
bhaō, ōr bā-nē kaī, 'mērē bāp-kē katēk maĩdār-khõ
became, and by-him it-was-said, 'my father-of how-many labourers-to
khaibē-kē-lānē bilāt rōṭī hōt-haī, ōr bach ratī-haī, ōr maī
eating-of-for much loaves becoming-are, and saved remaining-are, and I
bhūkhan-kē-mārē marō-jāt. Maī uṭh-kē apᵃnō bāp-kē ḍhīgā jēhõ,
hunger-of-from dying-am. I having-arisen my-own father-of near will-go,
ōr bā-sõ kēhõ, "daddā-ē, maī-nē Swarag-kē ulṭō ōr tērē ãgẽ
and him-to I-will-say, "father-O, me-by God-of against and thee before

pāp karō. Maĩ phir tumārō chhōrā kuābē-kē lāk naĩã. Mō-khõ
sin was-done. I again thy son being-called-of worthy not-am. Me
āp'nō kamīnan-kē birōbar lēkhō."' Rāyī kā, kī bō
thy-own servants-of (lit. *menials*) *equal consider."' Remained what, that he*
uṭhō ōr bāp-kē hinā chalō. Bō ap'nē daddā-sē dūr hatō
arose and the-father-of near went. He his-own father-from at-a-distance was
atēk-mẽ bā-kē bāp-nē bā-khõ dēkh-laō, ōr bhāgat
the-meantime-in him-of the-father-by him-to it-happened-to-be-seen, and running
gaō, ōr bā-khõ galē-sē lagāō, ōr mũh chūmō. Tab
went, and him-to neck-by it-was-embraced, and mouth was-kissed. Then
mōṛā-nē bāp-sõ kaī, 'daddā-ē, maĩ-nē swarag-kē ulṭō ōr
the-son-by the-father-to it-was-said, 'father-O, me-by heaven-of against and
tērē ãgẽ pāp karō. Maĩ tērō chhōrā kuābē-kē lāk naĩã.'
thee before sin was-done. I thy son being-called-of worthy not-am.'
Bā-kē bāp-nē chāk'ran-sẽ kaī, 'sab-sē nōnē unnā
Him-of the-father-by the-servants-to it-was-said, 'all-than good wrapper
lāō, ōr jā-khõ pairā-dēō; ōr hāt-kē nugarian-mẽ mudariyā, ōr
bring, and this-one-to put-on; and hand-of fingers-on rings, and
pāõ-mẽ panaïyā pairā-dēō. Ab sab janē jur-kē pãt karẽ ōr
feet-on shoes put. Now (let-us-)all persons assembling feast make and
badhāī karẽ. Kāyē-sẽ ki bō mōṛā marō hatō, ab jī
rejoicings make. Because that that son dead was, now having-become-alive
uṭhō; jāt-raō-tō, phir-kē mil-gaō.'
arose; had-been-lost, again has-been-found.'

Rāyī-kā kī bā-kō baḍḍō bhaïyā khēt-mẽ hatō. Ōr jab bā
Remained-what that his elder brother the-field-in was. And when he
āut-kē bērē ghar-kē nērē ā-gaō, tab bājō ōr nāch-kē
coming-of at-the-time the-house-of near came, then music and dancing-of
bōl sunō. Bā-nē ap'nē chāk'ran-mẽ-sẽ ēk-khõ dai-ṭērō, ōr
sound was-heard. Him-by his-own servants-in-from one-to it-was-summoned, and
bā-sẽ būjhan lagō ki, 'jō sab kā hōt?' Bā-nē kaī, 'tērō
him-from to-ask began that, 'this all what is?' Him-by it-was-said, 'thy
bhaiyā āō, sō tērē bāp-nē pãt karī, jā-kē-lānē ki bā-khõ
brother came, so thy father-by a-feast was-made, this-of-for that him-to
jiyat achchhō pāō.' Tā-pai bō ris-mẽ bhar-gaō, ōr bhītar
alive healthy it-was-found.' That-on he anger-with was-filled, and inside
jābē-khõ bā-khõ man nā bhaō. Tā-pai bā-khõ bāp-nē ā-kē
going-for him-to mind not became. That-on him-to the-father-by having-come
tharāī karī. Bā-nē ap'nē bāp-sõ juāb karō kē, 'dēkh-lō,
entreaty was-made. Him-by his-own father-to answer was-made that, 'see,

maĩ tumārē katēk dinan-sẽ sēwā karat-hõ. Kabha-ũ āp-kī
I thy how-many days-since service doing-am. Ever-even your-honour-of
kayī-khõ naī ṭārī. Taū āp-nē mōē kabha-ũ ēk
saying not was-disobeyed. Even-then your-honour-by me ever-even one
bukariyā bhī nā daī kē maĩ apᵃnē hētiõ-kē saṅg hãsī-khēl
she-goat even not was-given that I my-own friends-of with rejoicings
karũ. Ab dēkh-lō apan-khõ jō mōṛā hurᵃkinin-kē saṅg
may-do. Now see your-honour-to what son harlots-of in-company
apᵃnō dhan khā-gaō, taū āp-nē bā-khõ āuta-yī pãt
his-own fortune ate-up, even-then your-honour-by him-for just-as-he-came a-feast
karī.' Tab bāp-nē bā-sē kayī, 'ē bēṭā, taĩ mērē ḍhĩgā
was-made.' Then the-father-by him-to it-was-said, 'O son, thou me near
āṭhõ-pahar raüt ōr jō-kachhū mō-nō hai sō sab tērō hai.
the-eight-watches livest and what-ever mine is that all thine is.
Taū badhāī karᵃnō chāunō hatō, kāyē ki tērō lōrō bhaĩyā
Therefore rejoicings to-make proper was, because that thy younger brother
marō hatō, uṭh jīyō; ōr jāt-raō-tō, phir milō.'
dead was, having-arisen lived; and had-been-lost, again was-found.'

[No. 2.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ.

BUNDELÎ. (DISTRICT, JHANSI.)

SPECIMEN II.

एक गाँव-के माते-की छीर-के ढिगाँ एक गरीब किसान-की खेती ठाढ़ी-ती। ता-खौं लख-कें माते बोलो कि काये-रे तैं-ने हमारी खेती अपने ढोरन-सें चरा लयी। तो-खौं देख नयी परत कि हम रखवारी करे-हैं। किसान बोलो कि माते कक्का ढोर तो मेरे भुन्सारे-से हारे बरेदी लइ-गओ। माते-ने सुन-के कयी कि काल तेरो बाप हमारी फिराद-के लाने चजतरे जात-तो। किसान-ने जुआब दओ कि बाप मेरो तीन मइना-से परदेस-में है। तब माते-ने कयी के तो तेरी मतायी हुए। किसान बोलो मतायी मेरी बेजारी-से मर-गयी। तब मैं नन्नो हतो। बा-की मो-खौं खबर नइय्या। माते-ने दौर-के बा-खौं तीन चार लातें ओर गतकिन-से भौत मारो। फरेब-से सबरी खेती बा-की काट-के अपने ढोरन-सौं चरा-लयी ओर कयी के जो तैं फिराद-के-लाने राज-में जैहे तो हमारे मारे गाउँ-में बसन ना पेहे। किसान हार-सौं अपने घरे आओ ओर अपने मानसन-सें माते-की सबरी हकीगत कयी। तब सब-की सम्मत भयी के चलो राज-में फिराद करें। हुना हाकिम-के आँगें सबरो ठीक हो-जैहे। ओर जो मौंगे बैठ रैहें तो गाओं-में निब्बो बड़ी दारें हुहे। तब किसान सब-की मुँह की कुदाई हेर-के बोलो कि सुनो भइय्या तला-में रेइ-के मगरा-सौं बैर करबो भलो नइयाँ ओर अब तो हम-ने जा ठान-लयी कि खेती पाती जा गाँव-में ना करें। बनजी-भोरी कर-कें अपनो पेट भरहें ओर अपनी मड़य्या-में डरे तो रेहें॥

बा बेरा हुना सुतके मान्स जुरे ते। किसान-की बातें सुन-के मौंगे हो-गये। उन-में-सें एक जने-ने कयी के सुनो भैय्या जबर फरेबी-के आँगें निबल बे-अपराधी-की बात काम नई आउत। ता-सें भइय्या गम खाओ ओर अपने घरें बैठ-रओ॥

[No. 2.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ. (DISTRICT, JHANSI.)

SPECIMEN II

TRANSLITERATION AND TRANSLATION.

Ēk gãw-kē mātē-kī chhīr-kē ḍhigã ēk garīb kisān-kī
One village-of headman-of sīr-land-of near one poor cultivator-of
khētī ṭhāṛhī-tī. Tā-khõ lakh-kẽ mātē bōlō ki, 'kāyē
fields standing-were. Them having-seen the-headman spoke that, 'why
rē, taĩ-nē hamārī khētī apʰnē ḍhōran-sē charā-layī. Tō-khõ
O, thee-by my crops thy-own cattle-by were-caused-to-be-grazed. Thee-to
dēkh-nayī-parat ki ham rakhʰwārī karē-haĩ ?' Kisān bōlō ki,
the-seeing-not-does-fall that I watch doing-am ?' The-peasant spoke that,
'mātē kakkā, ḍhōr, tō, mērē bhunsārē-sē hārē barēdī
'headman uncle, cattle, verily, my morning-from fields(-to) the-herdsman
laĩ-gaō.' Mātē-nē sun-kē kayī ki, 'kāl tērō
took-away.' The-headman-by having-heard it-was-said that, 'yesterday thy
bāp hamārī phirād-kē-lānē chaūtʰrē jāt-tō.' Kisān-nē juāb
father my complaint-of-for court-to going-was.' The-cultivator-by answer
daō ki, 'bāp mērō tīn maĩnā-sē par-dēs-mẽ hai.' Tab
was-given that, 'father my three months-from foreign-land-in is.' Then
mātē-nē kayī kē, 'tō tērī matāyī huē.' Kisān
the-headman-by it-was-said that, 'then thy mother it-may-be.' The-cultivator
bōlō, 'matāyī mērī bējārī-sē mar-gayī. Tab maĩ nannō hatō.
spoke, 'mother my illness-from died. Then I small was.
Bā-kī mō-khõ khabar naĩyyā.' Mātē-nē daur-kē bā-khõ
Her to-me remembrance is-not.' The-headman-by having-run him-to
tīn chār lātẽ ōr gatʰkin-sē bhaut mārō. Pharēb-sē sabʰrī
three four kicks and thumps-with much it-was-beaten. Deceit-by all
khētī bā-kī kāṭ-kē apʰnē ḍhōran-sõ charā-layī, ōr
crops him-of cut-having his-own cattle-by were-caused-to-be-grazed, and
kayī kē, 'jō taĩ phirād-kē-lānē rāj-mẽ jaihē, tō hamārē-mārē
it-was-said that, 'if thou complaint-of-for the-state-to will-go, then me-of-by
gāū-mẽ basan nā pēhē.' Kisān hār-sõ apʰnē
village-in to-live not thou-wilt-be-allowed.' The-peasant fields-from his-own

gharē āō, ōr ap'nō mān'san-sẽ̃ mātē-kī sab'rī hakīgat
house-to came, and his-own men-to the-headman-of all true-account
kayī. Tab sab-kī sammat bhayī kē, 'chalō, rāj-mẽ̃ phirād karẽ̃.
said. Then all-of opinion became that, 'go, state-in complaint let-us-make.
Hunā hākim-kē ãgẽ̃ sab'rō ṭhīk hō-jēhē. Aur jō mõgē baiṭh-raihẽ̃,
There ruler-of before all right will-become. And if mute we-will-sit,
tō gāõ-mẽ̃ nibbō baṛī dārẽ̃ huhē.' Tab kisān sab-kī
then village-in to-live-safely great time will-be.' Then the-peasant all-of
mũh-kī kudāī hēr-kē bōlō ki, 'sunō, bhaīyyā, "talā-mẽ̃ rēi-kē
face-of leaping having-seen spoke that, 'hear, brother, "tank-in living
mag'rā-sõ bair kar'bō bhalō naīyã̃." Ōr ab, tō, ham-nē jā
crocodile-with enmity to-do good not-is." And now, verily, me-by this
ṭhān layī ki khētī-pātī jā gãw-mẽ̃ nā karẽ̃,
determination has-been-taken that cultivation this village-in not I-may-do,
banjī-bhōrī kar-kẽ̃ ap'nō pēṭ bhar'hẽ̃, ōr ap'nī marayyā-mẽ̃
trade-etcetera having-done my-own stomach I-shall-fill, and my-own cottage-in
ḍarē tō rēhẽ̃.'
I-being verily will-remain.'

Bā bērā hunā mut'kē māns jurē tō. Kisān-kī bātẽ̃
That time there many persons collected were. The-peasant-of words
sun-kē mõgē hō-gayē. Un-mẽ̃-sẽ̃ ēk janē-nē kayī kē,
having-heard silent they-became. Them-in-from one person-by it-was-said that,
'suno, bhaiyyā, jabar pharēbī-ke ãgẽ̃ nibal bē-ap'rādhī-kī bāt
'hear, brother, strong deceiver-of before weak innocent-of words
kām-naī-āut. Tā-sẽ̃, bhaïyyā, gam-khāō ōr ap'nē gharẽ̃ baiṭh-raō.'
do-not-avail. Therefore, brother, endure and thy-own house-at sit.'

FREE TRANSLATION OF THE FOREGOING.

The headman of a village, having seen a poor farmer's harvest standing by his *sīr* land, said to him, 'how, fellow, is that you let loose your cattle in my field? Do you not happen to see that I keep watch on it?' The farmer replied, 'uncle headman, why, at daybreak the herdsman took away my cattle to the pasture.' On hearing this the headman said, 'yesterday your father went to court[1] to complain against me.' Replied the farmer, 'my father has been away from home for the last three months.' Then said the headman, 'it may have been your mother.' Answered the other, 'my mother died of sickness long ago, when I was a boy. I do not even remember her.' Then the headman fell upon him, kicked him three or four times, and gave him a pounding with his fists. After that, he artfully got the farmer's crop cut and grazed down by

[1] The council of village elders. It is not recognised by law but meets in the evening on a mud platform (*chaūt'rā*) somewhere in the centre of the village, and settles petty disputes.

his cattle, and said to him, 'if you go to court[1] about this, I'll take care that you won't be able to stay in the village any longer.' So the farmer went home, and told his people all that had come to pass between him and the headman. Said they all with one voice, 'let us go to the court, and the magistrate will make everything all right. Otherwise it will be long before we shall be able to live at ease in the village.'

But the farmer, seeing that all this was only lip-courage, said, 'look here, brothers, it is not wise to live in water and to make an enemy of the crocodile. I have made up my mind not to till lands in this village any longer. I had rather earn my livelihood by some trade or other which will at least allow me to live at peace in my own hut.'

There were many people present there at the time, and when they heard what he said they became silent, until one of them replied, 'listen, brothers, there is no good in the weak and harmless facing those who are strong and wily. Forbear, therefore, and let us sit quietly at home.'

[1] This time it is the regular court, not the council of village elders.

BUNDELĪ OF JALAUN.

Immediately to the north of the district of Jhansi lies the district of Jalaun. The dialects spoken on the eastern border are Nibhaṭṭā (see p. 529) and Lodhāntī (see p. 465), but over the rest of the district the dialect is the same as that of Jhansi, slightly influenced by the Kanaujī spoken in Cawnpore. It is spoken by 360,129 people. It may be taken as practically pure Standard Bundēlī, although in the north of the district it is more affected by Kanaujī than in the south. To the west of the district it varies slightly.

The following specimen comes from Central Jalaun, and illustrates the form of Bundēlī spoken by the great mass of the Bundēlī-speaking population. The influence of Kanaujī is most evident in the pronunciation. This is not so broad as in Bundelkhand proper. The vowel *ē* is preferred to *ai* and *ō* to *au*. Thus we have *ēsō* instead of *aisō*, of this kind; *pē* for *pai*, on; *jēhai* for *jaihai*, he will go; *ōr* for *aur*, and; *lōṭan* for *lauṭan*, to return; *ōrat* for *aurat*, a woman.

Vowels seem to be interchanged under the influence of a neighbouring *h*. We have *sahir* for *sahar* or *shahr*, a city; *pihᵉrān* for *pahirān*, to clothe; *kihᵉhai* for *kahᵉhai*, he will say; *buhut* for *bahut*, much.

In nouns the oblique form in *an* is often used for the singular, as in *ḍēran-pē*, at the house. This is more common in Hamirpur immediately to the south-east. In the specimen, the Kanaujī form *tumhē̃*, to you, once occurs.

Note how commonly the past tense of the verb meaning 'to say' is put in the feminine (to agree with *bāt* understood) when used impersonally. Thus we have *kahī*, it was said. Very good instances of this idiom are *jā kahī*, he said this, *lit.* this was said. Here *jā*, the feminine of *jō*, this, agrees with *bāt* understood. So *tīsᵉrē din-kī kahī* for *tīsᵉrē din-kī bāt kahī*, the (word) of the third day was said, *i.e.* the third day was fixed.

The following are revised figures for the dialects spoken in Jalaun:—

Bundēlī (Standard)	360,129
„ (Nibhaṭṭā)	10,200
„ (Lodhāntī)	8,000
Hindōstānī	10,244
Other languages	7,788
TOTAL (1891)	396,361

The following specimen is a folktale from Jalaun:—

[No. 3.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ.

BUNDELÎ. (DISTRICT, JALAUN.)

घासी-राम बाबा-नें पूत-बुलाकी नाऊ-सें कही के हमारे संग तीरथन-कौं चलो। तब नाऊ-नें अपनी नाइन-सें सलाह कर-कें जा कही के हमारे बिसानन-कें बुहत आमदनी हुइहै सो मारी जेहै। बाबा-नें कही जो आम-दनी हुइहै सो हम देहैं। तब नाऊ-नें फिर बात बनाई के हम दुनियाँ-दारी-में जो चरित्र देख आयहैं सो तुम्हें बतावने परहै। जभ-ईं नहीं बतायहो तभ-ईं लोट आयहैं। तब दोऊ एसी कह-कें चल-दये।

एक मुकाम-पे नाऊ बाजार-सें सब सामान ले-कें बाहर कढ़ो। तब बा-नें कही के कोन-ऊँ चरित्र हम-नें नहीं देखो-है। तो का देखत-है के एक डाँक चली-जात-है ओर डाँक-कौं सिपाई चला-चल कहत चलो-जात-है। एसो देख-कें बो डेरन-पे आओ ओर जब दो-ऊ जनें रोटी बनाय खाय-कें तय्यार भये तब नाऊ-नें कही के बाबा एक बात हम देख आये हैं सो बताओ। उन-नें कही कहो। तब बा-नें कही के एक डाँक चली जात-है ओर सिपाई चला-चल कहत चलो-जात-है। ता-को मायनो बताओ। उन-नें कही तुम पाँय दाबो हम कहत-हैं। सुनो। जा सहिर-में एक साहूकार-की बहू बड़ी कबूल सूरत है ओर बा-को खामिंद पद्देस-में है। बा एक दिन अपनी बिरादरी-में बुलौआँ गई-हती। जब उतें-सें लोटी तो आँधी पानी आओ। बा एक मुसल्मान-के घर-में अपने घर-के धोखे-सें घुस गई। जब बा-ने जानी के जो हमारो घर नहियाँ तब बिलबिलाय-कें अपने घर-कौं भजी। इत्ते-में मुसल्मान निकरो। बा-नें कही जा कौन-की ओरत हमारे मकान-में घुस आई। देखें चहियें। तब बो बाही-के पीछूँ-पीछूँ चल-कें बा-के घर-पे जाय-कें पता सुराक लगाओ। देखो के जा ओरत-के घर-में कोऊ आदमी नहियाँ। कोऊ एसो उपाय करें चहियें जा-सें जा-कौं अपने घर-में डार-लें। बो सहिर-में जाय-कें एक भटियारी-के मोड़ा-कौं दस पचीस रुपय्या दे-कें बाय सिखओ ओर जनाने उढ़ना पहिराय-कें बाद-

साह-के दरबार-में पीनस-में बैठाय-कें लिवाय-गओ । साहूकार-को बहू-की नाँव-सें अर्जी दई की में साहूकार-सौं राजी नहीं हौं । में मुसल्मान-सौं राजी हौं । बादसाह-नें कही की हिंदू-कौं एसें मुसल्मान न भयें चहियें । जब न मानी तब कही के काल फिर अर्जी दियो । तब फिर दूसरे दिन बा-नें अर्जी दई । बादसाह-नें फिर तीसरे दिन-की कही । अब साहूकार-को बहू-कौं खबर भई की मेरे नाम-सें मेरे लेबे-की अर्जी दई गई-है । बा-नें अपने खामिंद-कें लिवायबे-कौं डाँक रमाने करी-है ।

सो घासी-राम बाबा कहत-हैं के इत्ती बात तो हुइ-गई जो हम-नें कही । अब जो नई हुइहै सो हम कहत-हैं के सबेरें बो साहूकार आय-जेहै ओर बादसाह-के दरबार-में बा ओरत-के नाम-सें अर्जी लगहै सोई साहूकार पुहुँच-जेहै ओर बादसाह-सौं हाँत जोर-कें किहहै के हजूर जा ओरत हमारो माल जो जहाँ धरो-है बताय-दें फिर चली-जाय । जब बा ओरत निकरहै तब साहूकार किहहै के हजूर जा हमारी ओरत नहियाँ । देखें चहियें के कोन है । जब बादसाह देखहैं तो भटियारे-को मोड़ा निकरहै । तब बादसाह बा मुसल्मान ओर मोड़ा-कौं धरती-में गड़ाय देहैं ओर साहूकार अपने घर-कौं चलो-जैहै ॥

[No. 3.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ. (DISTRICT, JALAUN.)

TRANSLITERATION AND TRANSLATION.

Ghāsī-rām bābā-nẽ Pūt-bulākī nāū-sẽ kahī kē, 'hamārē saṅg
Ghāsī-rām saint-by Pūt-bulākī barber-to it-was-said that, 'me-of with
tīrᵃthan-kõ chalō.' Tab nāū-nẽ apᵃnī nāin-sẽ salāh
holy-places-to go.' Then the-barber-by his-own barber's-wife-from counsel
kar-kẽ jā kahī kē, 'hamārē kisānan-kẽ buhut āmᵃdanī huihai,
made-having this was-said that, 'my clients-to great income will-be,
sō mārī jēhai.' Bābā-nẽ kahī, 'jō āmᵃdanī huihai sō
that destroyed will-go.' The-saint-by it-was-said, 'what income will-be that
ham dēhaĩ.' Tab nāū-nẽ phir bāt banāī kē,
we (I) will-give.' Then the-barber-by again word (excuse) was-made that,
'ham duniyãdārī-mẽ jō charitra dēkh-āyᵃhaĩ, sō tumhẽ
'we (I) worldly-affairs-in what actions having-seen-shall-come, that to-you
batāwᵃnē parᵃhai. Jabha-ĩ nahĩ batāyᵃhō, tabha-ĩ lōṭ-āyᵃhaĩ.'
to-explain will-fall. When-even not you-will-explain, then-even I-shall-return.'
Tab dō-ū ēsī kah-kẽ chal-dayē.
Then both such said-having went-off.

Ēk mukām-pē nāū bajār-sẽ sab sāmān lē-kẽ
One place-at the-barber the-market-from all materials taken-having
bāhar kaṛhō. Tab bā-nẽ kahī kē, 'kōna-ũ charitra ham-nẽ nahĩ
out came. Then him-by it-was-said that, 'any action me-by not
dēkhō-hai.' Tō kā dēkhat-hai kē ēk ḍãk chalī-jāt-hai, ōr
been-seen-has.' Then what seeing-he-is that a post going-along-is, and
ḍãk-kõ sipāī 'chalā-chal' kahat chalō-jāt-hai. Ēsō dēkh-kẽ
the-post-to a-peon 'get-on-get-on' saying going-along-is. Such seen-having
bō ḍēran-pē āō, ōr, jab dō-ū janẽ rōṭī banāy-khāy-kẽ tayyār
he lodging-to came, and, when both persons bread made-eaten-having ready
bhayē, tab nāū-nẽ kahī kē, 'bābā, ēk bāt ham
became, then the-barber-by it-was-said that, 'Holy-Sir, one thing I
dēkh āyē-haĩ, sō batāō.' Un-nẽ kahī, 'kahō.' Tab bā-nẽ
having-seen come-am, that explain.' Him-by it-was-said, 'say.' Then him-by
kahī kē, 'ēk ḍãk chalī-jāt-hai, ōr sipāī "chalā-chal"
it-was-said that, 'a post going-along-is, and a-peon "get-on-get-on"

kahat chalō-jāt-hai. Tā-kō māyᵃnō batāō.' Un-nẽ kahī,
saying going-along-is. That-of the-meaning explain.' Him-by it-was-said,
'tum pāy dābō, ham kahat-haĩ. Sunō. Jā sahir-mẽ ēk
'you (my-)feet shampoo, I telling-am. Hear. This city-in a
sāhūkār-kī bahū baṛī kabūl-sūrat hai, ōr bā-kō khāmind paddēs-mẽ
merchant-of wife very beautiful is, and her-of the-husband far-country-in
hai. Bā ēk din apᵃnī birādarī-mẽ bulauã gaī-hatī. Jab utẽ-sẽ
is. She one day her-own relations-in on-invitation gone-had. When there-from
lōṭī, tō ãdhī pānī āō. Bā ēk Musalmān-kē ghar-mẽ apᵃnē
she-returned, then storm rain came. She a Musalmān-of house-in her-own
ghar-kē dhōkhē-sẽ ghus-gaī. Jab bā-nẽ jānī kē jō hamārō
house-of mistake-from entered. When her-by it-was-known that this my
ghar nahiyã, tab bilᵃbilāy-kẽ apᵃnē ghar-kõ bhajī. Ittē-mẽ
house is-not, then horrified-being her-own house-to she-fled. Meanwhile
Musalmān nikᵃrō. Bā-nẽ kahī, "jā kaun-kī ōrat hamārē
the-Musalmān came-out. Him-by it-was-said, "this whom-of wife my
makān-mẽ ghus-āī. Dēkhẽ chahiyẽ." Tab bō bāhī-kē pīchhũ-pīchhũ
house-in entered. To-see is-proper." Then he (by-him) her-of after-after
chal-kẽ bā-kē ghar-pē jāy-kẽ patā surāk lagāō. Dēkhī
gone-having her-of house-on gone-having clue trace was-applied. It-was-seen (-by-him)
kē, "jā ōrat-kē ghar-mẽ kōū ādᵃmī nahiyã. Kōū ēsō upāy karẽ
that, "this woman-of house-in any man is-not. Some such device to-make
chahiyẽ jā-sẽ jā-kõ apᵃnē ghar-mẽ ḍār-lẽ." Bō
is-proper which-from this-one my-own house-in I-may-put." He (by-him)
sahir-mẽ jāy-kẽ ēk bhaṭiyārī-kē mōṛā-kõ das pachīs rupayyā
the-city-in gone-having an innkeeper's lad ten twenty-five rupees
dē-kẽ bāy sikhaō, ōr janānē uṛhᵃnā pihᵃrāy-kẽ bādᵃsāh-kē
given-having him it-was-taught, and woman's clothing put-on-having the-king-of
darᵃbār-mẽ pīnas-mẽ bāīthāy-kẽ libāy-gaō. Sāhūkār-kī
court-in palanquin-in caused-to-sit-having got-him-taken-away. The-merchant-of
bahū-kē nãw-sẽ arjī daī kē, "mẽ sāhūkār-sõ rājī
wife-of name-by a-petition was-given that, "I the-merchant-with content
nahĩ hõ. Mẽ Musalmān-sõ rājī hõ." Bādᵃsāh-nẽ kahī kē,
not am. I the-Musalmān-with content am." The-king-by it-was-said that,
"Hindū-kõ ēsẽ Musalmān na bhayẽ chahiyẽ." Jab na manī,
"a-Hindū-to thus a-Musalmān not to-become is-proper." When not she-heeded,
tab kahī kē, "kāl phir arjī diyō." Tab phir
then it-was-said that, "to-morrow again petition give." Then again
dūsᵃrē din bā-nẽ arjī daī. Bādᵃsāh-nẽ phir tīsᵃrē
(on-)the-second day her-by petition was-given. The-king-by again the-third
din-kī kahī. Ab sāhūkār-kī bahū-kõ khabar bhaī kē, "mērē
day-of it-was-said. Now the-merchant-of wife-to news became that, "my

nām-sẽ̃ mērē lēbē-kī arjī daī-gaī-hai." Bā-nẽ̃ apʿnē khāmind-kẽ̃
name-by my taking-of petition given-been-has." Her-by her-own husband
libāyʿbē-kō ḍāk ramānē karī-hai.'
causing-to-take-for a-post dispatched been-made-has.'

Sō Ghāsī-rām bābā kahat-haĩ kē, 'ittī bāt tō hui-gaī,
So Ghāsī-rām the-saint saying-is that, 'so-much affair indeed been-has,
jō ham-nẽ̃ kahī. Ab jō naī huihai sō ham kahat-haĩ kē,
what me-by was-said. Now what new will-be that I telling-am that,
sabērẽ̃ bō sāhūkār āy-jēhai, ōr bādʿsāh-kē darʿbār-mẽ̃ bā
in-the-morning that merchant will-arrive, and the-king-of court-in that
ōrat-kē nām-sẽ̃ arjī lagʿhai. Sōī sāhūkār pahũch-jēhai, ōr
woman-of name-by petition will-be-brought-up. That merchant will-arrive, and
bādʿsāh-sõ̃ hãt̃ jōr-kẽ̃ kihʿhai kē, "hajūr, jā ōrat
the-king-to hands folded-having will-say that; "Your-Majesty, this woman(-by)
hamārō māl jō jahã̃ dharō-hai, batāy-dē; phir chalī-jāy."
my property which where been-placed-has, let-her-show; again let-her-go-away."
Jab bā ōrat nikarʿhai, tab sahūkār kihʿhai kē, "hajūr,
When that woman will-come-out, then the-merchant will-say that, "Your-Majesty,
jā hamārī ōrat nahiyã̃. Dēkhẽ̃ chahiyẽ̃ kē kōn hai." Jab bādʿsāh
this my wife is-not. To-see is-proper that who she-is." When the-king
dēkhʿhaĩ, tō bhaṭiyārē-kō mōṛā nikarʿhai. Tab bādʿsāh bā
will-see, then the-innkeeper-of lad will-come-out. Then the-king that
Musalmān ōr mōṛā-kõ̃ dharʿtī-mẽ̃ gaṛāy-dēhaĩ, ōr sāhūkār apʿnē
Musalmān and lad the-ground-in will-bury, and the-merchant his-own
ghar-kõ̃ chalō-jēhai.'
house-to will-go.'

FREE TRANSLATION OF THE FOREGOING.

The Saint Bābā Ghāsī-rām once asked his barber, Pūt-bulākī, to accompany him on a pilgrimage. The barber took counsel with his wife, and refused on the ground that he would lose the large income which he got from his other clients. The Saint replied that he would make good any loss on that account. Then the barber tried to get off by saying he would go on condition that the Saint promised to explain every circumstance which he might see on the way, and that if he ever failed to do so, he would immediately let him return. To this the Saint agreed.

At one place at which they stopped, the barber went to market to buy provisions, and saw nothing about which he could ask the holy man, till on the way home he noticed a postman going along, urged by a peon, who kept saying 'hasten, hasten.' So when he had come to their lodging, and both had finished their meal, he said to the Saint, 'Holy Sir, I have seen something which I wish you to explain.' 'What is it,' was the answer. Said the barber, 'I saw a postman going along, and a peon urging him,

saying "hasten, hasten." What is the meaning of that?' The Saint said, 'I will tell you while you shampoo my feet. Now, listen. In this city there is a very beautiful merchant's wife, whose husband is away on a journey. One day she went on invitation to her own people, and on the way home was overtaken by a heavy storm of wind and rain. The consequence was that she mistook her road, and went into a Musalmān's house instead of her own. As soon as she discovered her mistake she was horrified and ran off to her own house. The Musalmān saw her, and wondered who she could be. So he made up his mind to find out, and followed her to her home. There he made enquiries, and found out that there was no man there. So he determined to make up some device by which he could get her into his own house. He went into the city and got hold of an innkeeper's lad, to whom he gave ten or twenty rupees, and instructed him as to how he should act. Then he dressed him in women's clothes and brought him to the court of the king in a palanquin. There the pretended woman put in a petition under the name of the merchant's wife to this effect, "I am tired of the merchant, and want to live with the Musalmān." The king said that it was not right that a Hindū should become a Musalmān, but when the pretended woman would not listen to his remonstrances, he told her to come to-morrow. The next day the lad put in a petition again, and the king told him to come again the next day. In the meantime the news came to the merchant's wife that a false petition had been put in in her name, so she has dispatched a postman to call her husband.'

The Saint continued, 'So much for what has occurred. I have told you what has happened. Now I shall tell you what is going to happen. To-morrow morning the merchant will come, and the petition in his wife's name will again be presented. At the same moment the merchant will arrive, and with folded hands will say, "Your Majesty, if this woman will tell me where she has stowed away my property, she may go her way." Then the false woman will have to get out of the palanquin, and the merchant will say, "Your Majesty, this is not my wife. Justice demands that you should enquire who she is." Then the king will enquire, and she will turn out to be the innkeeper's lad. Then the king will bury alive the Musalmān and the lad, and the merchant will go in peace to his own house.'

BUNDĒLĪ OF WEST JALAUN.

The following folktale comes from western Jalaun, and illustrates the patois of that portion of the district. Out of the 360,129 speakers of Standard Bundēlī in Jalaun, it is estimated that about 20,000 speak this patois. It was incorrectly entered as Bhadaurī in the original Rough List of the Jalaun dialects. It has nothing to do with that dialect, which is a mixture of Bundēlī and Braj.

The principal distinction between the dialect of the west of Jalaun and that of the rest of the district is that the pronunciation is much broader. *Ai* and *au* are preferred to *ē* and *ō* respectively. Thus, we have *pai*, not *pē*, on; *kau* as well as *kō*, of; *kaũ* as well as *kõ*, the sign of the accusative-dative; *kau*, you are; *chalau* and *gaau*, he went; *baiṭhau*, he sat; *karau*, he was made; *baṛau*, great. There is the same fluctuation of vowel sounds that we have noticed in Central Jalaun. Thus, *sib*, all; *bahut*, many; *puhũchan*, to arrive. In the pronouns, 'he, that,' is *ba*, not *bō*, and 'this' is *ja*, not *jō*. The oblique forms are *bā* and *jā*, as in the Standard Dialect. The plural of *ja*, who, is *jāy*.

The specimen is a folktale relating one of the wit-contests between the Emperor Akbar and his famous minister Bīrbal.

[No. 4.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ.

BUNDELÎ. (WEST OF DISTRICT JALAUN.)

एक बेर बाम्हाय और बीरन बैठे-हते। बाम्हाय-ने बीरन-सें पूछो के पट कौन-को बड़ो है। तब बीरन-ने कही के महराज जा-को जैसो डौल ता-को तैसो पेट। तब बाम्हाय-ने फिर कही के नईं बताओ सब-तें बड़ो पेट कौन-को है। तब बीरन-ने कही के सिब-तें बड़ो पेट तो जिमीदारन-को है। अब बाम्हाय-ने कही के बताओ जिमीदार-को पेट कैसें बड़ो है। अच्छो बतायहैं। ज कह-कें बीरन एक दिना काऊ गाँव-के जिमीदारन-के हिंयाँ जाय ढुके। जब बीरन दरबार-में न गये तब बाम्हाय-ने बुलाइबे-कों आदमी पठओ। जब न मिले तब अपने राज-भर-में और और-ऊ देसन-में ढुंड़ौआ पुहुँचाये। जब ढूँड़ ढूँड़-कें हार-गये और न मिले तब बाम्हाय-ने बुहुत-से बुकरा मँगाये और उन-कों तौल-कें गाँवन गाँवन-के जिमीदारन-के हिंयाँ पठये और कही के इन-कों छे महिना-लों खूब चरावें। अकेलों तौल-में न बढ़न पावें। तौल बढ़है तो बड़ो डंड देहैं। सिब जिमीदार अपनो अपनो उपाव सोचन लगे। जा गाँव-में बीरन हते हुँआँ-के जिमीदार उन-के ढिगाँ गये और उन-सों कही के जा-को जतन बताओ। बीरन-ने कही बेहड़ा-में-तें एक भिड़ा मँगाय-कें बुकरा-के आगे बँधाय देव। फिर बाय खूब चराओ। व डर-की मारें कभ-ऊँ न चेतहै न तौल-तें जादाँ बढ़है। उन लोगन-ने ऐसो-ई करो। जब छे महिना-में सिब बुकरा मँगाये और तौले-गये तो सिब तो तौल-तें बढ़े और जा-में बीरन हते बा गाँव-के जिमीदारन-को बुकरा तौलउतें पौआ-भर कम कढ़ो। तब बाम्हाय-ने उन जिमीदारन-सों कही के तुमारे हिंयाँ बीरन हैं। उन-कों लिआओ। उन-ने कही हमारे हिंयाँ नईंया। बाम्हाय-ने बड़ी धुरकी दिखाई तो-ऊ उन-ने न बताये। तब बाम्हाय-ने कही के बुकरा काये कम भओ। उन-ने कही के हमारे हिंयाँ रोगी बुकरा पठओ-हतो। बा-ने चारो-सारो कछू नईं खाओ। अभे नेक चेतो-है। ता-सें कम भओ-है। फिर बाम्हाय-ने ऐसे-ई कइयक उपाव करे अकेलों बीरन-को पतो न लगो। तब कही के जो कोऊ बीरन लिआवे ता-कों एक हजार रुपैया इनाम देहैं। तब वे जिमीदार

बीरन-कौं लिवाय-गये । बाम्हाय बीरन-सौं उठ-कें मिले और पूछो कै तुम कहाँ दुके ते । हम-ने तौ सिब मुलक ढूँड़-डारौ । तब बीरन-ने कहो कै हम तौ हेंहैं कोस-भर-पै इन जिमीदारन-के घर-में दुके-ते । देखो जिमीदार-कौ कितनो बड़ौ पेट है कै हम-कौं दुकायें रहे और तुम-ने मुलक-भर ढूँड़-डारौ तौ-ऊ हमैं न पायो । तब बाम्हाय-ने कहो कै बीरन तुम साँची कहत-हो जिमीदार-कौ पेट सिब-तें बड़ौ है । और उन जिमीदारन-कौं बुहुत इनाम दयो ॥

[No. 4.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ.

BUNDELÎ. (WEST OF DISTRICT JALAUN.)

TRANSLITERATION AND TRANSLATION.

Ēk bēr bāssāy aur Bīran baiṭhē-hatē. Bāssāy-nē
One time the-Emperor and Bīrbal seated-were. The-Emperor-by
Bīran-sē̃ pūchhī kai, 'pēṭ kaun-kō baṛau hai?' Tab Bīran-nē
Bīrbal-to it-was-asked that, 'belly whom-of large is?' Then Bīrbal-by
kahī kai, 'Mahᵃrāj, jā-kau jaisau ḍīl tā-kau taisau pēṭ.'
it-was-said that, 'O-great-king, whom-of as-large form him-of so-large belly.'
Tab bāssāy-nē phir kahī kai, 'naĩ, batāō sab-tē̃ baṛau
Then the-Emperor-by again it-was-said that, 'no, tell all-than large
pēṭ kaun-kau hai?' Tab Bīran-nē kahī kai, 'sib-tē̃ baṛau
belly whom-of is?' Then Bīrbal-by it-was-said that, 'all-than large
pēṭ tau jimīdār-kō hai.' Ab bāssāy-nē kahī kai,
belly then the-landholder-of is.' Now the-Emperor-by it-was-said that,
'batāō, jimīdār-kō pēṭ kaisē̃ baṛau hai.' 'Achchhī, batāyᵃhaĩ,'
'tell-me, the-landholder-of belly how large is.' 'Very-good, I-shall-tell,'
ja kah-kē̃ Bīran ēk dinā kāū gā̃w-kē jimīdāran-kē hīyā̃
this said-having Bīrbal one day a-certain village-of landholders-of near
jāy dukē. Jab Bīran darᵃbār-mē̃ na gayē tab bāssāy-nē
going hid-himself. When Bīrbal court-in not went then the-Emperor-by
bulāibē-kō̃ ādᵃmī paṭhaō. Jab na milē, tab apᵃnē
calling-for men were-sent. When not he-was-found, then his-own
rāj-bhar-mē̃, aur aura-ū dēsan-mē̃ ḍhūṛauā puhūchāyē. Jab
kingdom-entire-in, and other-too countries-in searchers were-despatched. When
ḍhūṛ-ḍhūṛ-kē̃ hār-gayē aur na milē tab bāssāy-nē
searched-searched-having they-were-tired and not he-was-found then the-Emperor-by
buhut-sē bukᵃrā mā̃gāyē, aur, un-kaū taul-kē̃, gā̃wan-gā̃wan-kē
many-very goats were-sent-for, and, them weighed-having, villages-villages-of
jimīdāran-kē hīyā̃ paṭhayē, aur kahī kai, 'in-kō̃ chhē
landholders-of near they-were-sent, and it-was-said that, 'these six
mahinā-lō̃ khūb charābē̃. Akēlō̃ taul-mē̃ na baṛhan pāwē̃.
months-for well feed. But weight-in not to-increase they-may-get.
Taul baṛhᵃhai, tō baṛau ḍaṇḍ daihaĩ.' Sab jimīdār
(If-)weight increase, then great punishment I-will-give.' All landholders

apʰnau apʰnau upāw sōchan lagē. Jā gãw-mẽ Bīran hatē,
their-own their-own device to-think began. What village-in Bīrbal was,

hũã-kē jimīdār un-kē ḍhigã gayē, aur un-sõ kahī kai, 'jā-kau
there-of landholders him-of near went, and him-to it-was-said that, 'this-of

jatan batāō.' Bīran-nē kahī, 'behʰṛā-mẽ-tẽ ēk bhiṛā mãgāy-kẽ
means tell.' Bīrbal-by it-was-said, 'forest-in-from one wolf sent-for-having

bukʰrā-kē āgē bãdhāy-dēw. Phir bāy khūb charāō. Ba ḍar-kē
goat-of before tie-up. Then him well feed. He fear-of

mārẽ kabha-ũ na chetʰhai, na taul-tẽ jādã baṛhʰhai.'
on-account ever-even not will-be-healthy, nor weight-by much will-increase.'

Un lōgan-nē aisō-ī karau. Jab chhē mahinā-mẽ sib bukʰrā
Those people-by so-even it-was-done. When six months-in all goats

mãgāyē aur taulē-gayē, tō sib tau taul-tẽ baṛhē, aur
were-sent-for and weighed-were, then all verily weight-by increased, and

jā-mẽ Bīran hatē, bā gãw-kē jimīdāran-kau bukʰrā taulaūtẽ
which-in Bīrbal was, that village-of landholders-of goat by-weighing

pauā-bhar kam kaṛhau. Tab bāssāy-nē un
one-quarter-of-a-seer-full less came-out. Then the-Emperor-by those

jimīdāran-sõ kahī kai, 'tumārē hĩyã Bīran haĩ; un-kõ liāō.'
landholders-to it-was-said that, 'you-of near Bīrbal is; him bring.'

Un-nē kahī, 'hamārē hĩyã naĩyā.' Bāssāy-nē baṛī
Them-by it-was-said, 'us-of near he-not-is.' The-Emperor-by much

ghurʰkī dikhāī, tau-ū un-nē na batāyē. Tab bāssāy-nē
browbeating was-shown, then-he them-by not was-told. Then the-Emperor-by

kahī kai, 'bukʰrā kāyē kam bhaau?' Un-nē kahī kai,
it-was-said that, 'the-goat why less became?' Them-by it-was-said that,

'hamārē hĩyã rōgī bukʰrā paṭhaō-hatō. Bā-nē chārau-sārau kachhū
'us-of near diseased goat sent-was. Him-by grass, etc. anything

naĩ khāau. Abhai nēk chētau-hai, tā-saĩ kam bhaau-hai.' Phir
not was-eaten. Now well well-it-is, that-from less become-has.' Then

bāssāy-nē aisē-ī kaĩyak upāw karē. Akēlõ
the-Emperor-by of-this-nature-even several devices were-employed. But

Bīran-kau patau na lagau. Tab kahī kai, 'jō kōū
Bīrbal-of clue not was-found. Then it-was-said that, 'if anybody

Bīran liābē tā-kõ ēk hajār rupaiyā inām daihaĩ.' Tab
Bīrbal will-bring him-to one thousand rupees reward I-will-give.' Then

bē jimīdār Bīran-kõ libāy-gayē. Bāssāy Bīran-sõ uṭh-kẽ
those landholders Bīrbal produced. The-Emperor Bīrbal-with arisen-having

milē, aur puchhī kai, 'tum kahã dukē-tē. Ham-nē tau
met, and it-was-asked that, 'you where concealed-were. Me-by verily

sib mulak ḍhūṇ̃-ḍārau.' Tab Bīran-nē kahī kai, 'ham
all countries have-been-searched-out.' Then Bīrbal-by it-was-said that, 'I
tau hēī̃ kōs-bhar-pai in jimīdāran-kē ghar-mẽ dukē-tē. Dēkhō,
verily here a-kōs-full-at these landholders-of house-in hid-was. See,
jimīdār-kau kit'nō baṛau pēṭ hai kai ham-kõ dukāyẽ-rahē;
a-landholder-of how large belly is that me they-concealing-remained;
aur tum-nē mulak bhar ḍhūṇ̃-ḍārau, tau-ū hamaī̃ na pāō.'
and you-by country whole was-searched-out, then-even for-me not it-was-found.'
Tab bāssāy-nē kahī kai, 'Bīran, tum sā̃chī kahat-hau.
Then the-Emperor-by it-was-said that, 'Bīrbal, you truth speaking-are.
Jimīdār-kau pēṭ sib-tẽ baṛau hai.' Aur un jimīdāran-kõ buhut
The-landholder-of belly all-than large is.' And those landholders-to great
inām daō.
reward was-given.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time the Emperor Akbar and Bīrbal were seated together, and the Emperor asked Bīrbal what people had big bellies. Bīrbal replied that it depended on the size of the man. 'But,' said the Emperor, 'who has the biggest belly of all?' 'A landlord,' said Bīrbal. 'Tell me,' said the Emperor, 'why you say that a landlord has the biggest belly.' 'Very well, I shall tell,' and with these words Bīrbal went and hid himself in a village close by owned by some landlords. When he did not appear in court next day, the Emperor sent for him, but he could not be found. Then he had search made throughout his own kingdom, and other countries also, but without avail.

Then the Emperor got a lot of goats, and after having them weighed, had one sent to each village, owned by landlords, in his kingdom with this order, 'Feed this goat well for six months, but take care that it does not increase in weight. If its weight increases, I shall punish you severely.' All the landlords began to think of some device or other for carrying out His Majesty's behest, and those who owned the village in which Bīrbal was hidden came to him, and asked him what they were to do. 'Send,' said he, 'to the jungle and fetch a wolf. Tie it in front of the goat, to whom you must offer plenty of food. His fear of the wolf will prevent his eating, and he will pine away and won't increase in weight.' They followed his advice, and at the end of the six months all the goats were sent for by the Emperor and weighed in his presence. All the other goats had increased in weight, but the one brought by the landlords of the village in which Bīrbal was hidden was a quarter of a seer less than it was before. Then the Emperor felt sure that Bīrbal was hiding with them, and told them to produce him. They denied that he was with them, and, no matter how much the Emperor browbeat them, they stuck to their denial. Then he asked them how it was that their goat had become less in weight. 'Because,' said they, 'it was sick when it was sent to us.'

In the same way the Emperor tried several other tricks but failed to get a clue as to where Bīrbal was. Finally he offered a reward of one thousand rupees to whoever

brought Bīrbal to him, and those very landlords did so. As Bīrbal approached the Emperor rose and embraced him, and asked him where he had been hidden. 'I searched in every land for you, but without result.' 'Sire,' replied Bīrbal, 'I have been the whole time in the house of one of these landlords, a couple of miles from this palace. See, now, how big is the belly of a landlord. These men kept me safely concealed, while Your Majesty searched out the whole country, and could not find me.' Then the Emperor replied, 'Bīrbal, you speak the truth. A landlord's belly is the biggest of all.' He then gave rich rewards to these landlords.

BUNDĒLĪ OF HAMIRPUR.

The language of the central portion of Hamirpur is the same as the standard Bundēlī of Jhansi. This will be evident from a perusal of the first few lines of a local version of the Parable which are given below. We may note the form *mau-kã̃*, to me, which in Jhansi would be *mõ-khõ̃*. The change of *mõ* to *mau* is merely a matter of spelling as explained in the introduction to the dialect. The *kã̃* instead of *khõ̃* is due to the influence of the corrupt Awadhī spoken immediately to the East. So is *mōrō* instead of *mērō*.

The dialects spoken in Hamirpur are as follows :—

Standard Bundēlī spoken by	384,000
Lodhāntī	98,000
Kuṇḍrī	11,000
Banāpharī	5,000
Tirhārī	3,000
Hindōstānī	12,000
Other languages	720
	513,720

Of these Banāpharī and Tirhārī are (in this district) not forms of Bundēlī, but are based on Eastern Hindī mixed with Bundēlī forms. They have been already dealt with under the head of Eastern Hindī (see Vol. VI, pp. 140, 142, and 146). Kuṇḍrī is spoken both in Hamirpur and Banda, on the banks of the Ken, which forms the boundary between the two districts. On the Banda side it is Eastern Hindī mixed with Bundēlī, and has been described under the former language (Vol. VI, pp. 152 ff.). The Kuṇḍrī of Hamirpur is described below on pp. 527 ff. as it has a Bundēlī basis, though mixed with Eastern Hindī.

[No. 5.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ.

BUNDELÎ. (DISTRICT, HAMIRPUR.)

एक जने-के दो कुवँर ते । लौरे-ने मालकान-तें कई कि ऐं जू मो-काँ धन-में-से जो मोरो हीसा होय सो मिलबै आवै । तब उन-ने अपनो धन बाँट दओ । कछू दिनन भये-ते कि लौरे कुवँर बोत धन जोर-के परदेस जात रये । माँ लुचपन-में दिन खोये और अपनो धन वड़ा डारो ॥

TRANSLITERATION AND TRANSLATION.

Ēk janē-kē dō kuwãr tē. Laurē-nē mālᵃkān-tẽ kaī
One man-of two sons were. The-younger-by father-to it-was-said
ki, 'aĩ jū, mau-kã dhan-mẽ-sē jō mōrō hīsā hōy, sō
that, 'O sir, me-to wealth-in-from what my share may-be, that
milᵃbai-āwai. Tab un-nē apᵃnō dhan bãṭ daō.
let-it-be-obtained. Then him-by his-own wealth having-divided was-given.
Kachhū dinan bhayē-tē ki laurē kuwãr bōt dhan jōr-kē
Some days been-had that the-younger son much wealth having-collected
parᵃdēs jāt rayē. Mã luchᵃpan-mẽ dīn khōyē aur apᵃnō
far-country going was. There debauchery-in days were-lost and his-own
dhan waṛā-ḍārō.
wealth was-squandered.

BUNDELĪ OF EAST GWALIOR.

To the west of the District of Jhansi lies the Gwalior Agency of Central India. Along the northern half of the border it is separated from that Agency by the State of Datia which belongs to the Bundelkhand Agency, but towards the south, in what formed the old District of Lalitpur, it marches directly with the Gwalior State.

The Gwalior Agency now includes the old Guna Agency, which lies to its south. We may say, as a broad statement that the main language of the original Gwalior Agency (excluding the old Guna Agency) is the mixed form of Bundēlī known as Bhadaurī, to be described later on, and that of the old Guna Agency is the Mālwī dialect of Rājasthānī. The old Gwalior Agency principally consists of what may be called the home districts of the Gwalior State. The main language of these districts is therefore Bhadaurī.

Where, however, the Gwalior State marches with the District of Jhansi, *i.e.* along the western border of the old District of Lalitpur, and, again, going south along the western border of the Saugor District, the language is the standard Bundēlī of Jhansi. It is spoken in the Gwalior Districts of Chanderi, Mungaoli, and in the eastern half of Bhilsa District, by an estimated number of 200,000 people.

The following folktale comes from the Bhilsa District, and may be taken as a specimen.

[No. 6.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ.

BUNDELÎ. (STATE, GWALIOR.)

एक साहूकार तो। बा-की चार बेटा ते और धन मुतकेरो तो। बा-ने अपने जीयत-में अपनो धन चारो बेटन-को बराबर बाँट दओ। और चार लाल अपनी मौत जिन्दगी-को निआरे रख छोड़े। पनमेसर-की मरजी-से साहूकार मर-गओ। और बे चारों लाल बेटन-ने एक टिपारी-में धर दए।

जब कुछ दिन बीत गए तो बड़े बेटा-ने टिपारी-को देखो। बा-में एक लाल कम हतो। तब आपस-में चारों-ने बिचार करो कि सिवाय हम चारन-के और काहू-को खबर न ती। लाल कौन ले-गयो। ता-पै राजा-के पास निआव-को गए और कही है राजा हमारो निसाफ कर और लाल ऐसे हेर कि लाल मिले और चोर-की लाज रहे। राजा-ने अपने दीवान-से कही कि जा-को निसाफ कर नहीं-तो अन पानी न खाऊँगो।

राजा जा-ही सोंच-में तो कि बा-की मोड़ी-ने कही कि अरे बाप जा निआव मोए सौंप-दे। और मोड़ी-ने उन चारन-के पाछे मुखबर छोड़ दए कि बे बिन-की बात-चीत सुन-के खबर देत-रहें। मुखबरन-ने बिन चारन-के मन-में भर-दई कि राजा-की बेटी अन्तर-गियानी है कोई बात बा-से डोकी नहीं रह-सकत-है। जब मोड़ी-ने अपनो भय उन चारन-के मन-पर खूब जमाए लओ तो चारन-को टिपारी और लालन सुहाँ अपने सामने बुलाय-के कही कि हम आज रात-को लाल हेरेंगे। और रात-के बखत अँधेरे-में लाल निआरे कर-के और कुछ अपने-पास-से मिलाए-के बिन-को दए कि बे टिपारी-में डालत-जाएँ। तब सबन-ने लालन-को टिपारी-में डालो और जब गेने तो एक लाल बढ़ो। जा सुरत-से लाल मिल गओ और चोर-की लाज रही॥

[No. 6.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ. (STATE, GWALIOR.)

TRANSLITERATION AND TRANSLATION.

Ēk sāhūkār tō. Bā-kē chār bēṭā tē, aur dhan mutʰkērō
One banker was. Him-to four sons were, and fortune plenty
tō. Bā-nē apʰnē jīyat-mẽ apʰnō dhan chārau bēṭan-kō barābar
was. Him-by his-own living-in his-own wealth the-four sons-to equally
bãṭ daō; aur chār lāl apʰnī maut jindʰgī-kō
having-been-divided was-given; and four rubies his-own death life-for
niārē rakh-chhōṛē. Panʰmēsar-kī marʰjī-sē sāhūkār mar-gaō.
separately were-kept-apart. God-of will-from the-banker died.
Aur bē chārõ lāl bēṭan-nē ēk ṭipārī-mai dhar-daē.
And those four rubies sons-by one basket-in were-kept.

Jab kuchh din bīt-gaē tō baṛē bēṭā-nē ṭipārī-kō
When some days had-passed then the-elder son-by the-basket
dēkhō. Bā-mẽ ēk lāl kam hatō. Tab āpas-mẽ
was-seen. That-in one ruby less was. Then themselves-among
chārõ-nē bichār karō ki, 'sibāy ham chāran-kē aur
the-four-by consideration was-made that, 'except us four other
kāhū-kō khabar na tī. Lāl kaun lē-gayō?' Tā-pai
anyone-to information not was. The-ruby who took-away?' There-upon
Rājā-kē pās niāw-kō gaē, aur kahī, 'hē Rājā, hamārō
the-king-of near justice-for they-went, and it-was-said, 'O King, our
nisāph kar, aur lāl aisē hēr ki lāl milē aur
justice do, and ruby so search that the-ruby may-be-found and
chōr-kī lāj rahē.' Rājā-nē apʰnē dīwān-sē kahī
the-thief-of honor may-endure.' The-king-by his-own minister-to it-was-said
ki, 'jā-kō nisāph kar, nahĩ-tō an pānī na khāũgō.'
that, 'this-of decision do, otherwise food water not I-will-eat.'

Rājā jā-hī sõch-mẽ tō ki bā-kī mōṛī-nē kahī
The-king this-very anxiety-in was that his daughter-by it-was-said
ki, 'arē bāp, jā niāw mōē saũp-dē.' Aur mōrī-nē
that, 'O father, this decision to-me entrust.' And the-daughter-by
un chāran-kē pāchhē mukhʰbar chhōṛ-daē ki bē bin-kī bāt-chīt
those four-of after spies were-set that they their conversation

sun-kē khabar dēt-rahẽ. Mukhᵃbaran-nē bin chāran-kē man-mẽ
hearing information might-be-giving. The-spies-by those four-of mind-in
bhar-daī ki, 'Rājā-kī bēṭī antar-giyānī hai; kōī bāt
it-was-filled that, 'the-king-of daughter internal-knower is; any thing
bā-sē ḍōkī nahĩ rah-sakat-hai.' Jab mōṛī-nē apᵃnō
her-from concealed not remain-can.' When the-daughter-by her-own
bhay un chāran-kē man-par khūb jamāe-laō, tau chāran-kō
fear those four-of mind-on well had-been-impressed, then the-four-to
ṭipārī aur lālan suddhã apᵃnē sāmᵃnē bulāy-kē kahī ki, 'ham
basket and rubies along-with herself before calling it-was-said that, 'I
āj rāt-kō lāl hērẽgē.' Aur rāt-kē bakhat ãdhērē-mẽ
to-day night-at rubies will-search.' And night-of time darkness-in
lāl nīārē kar-kē, aur kuchh apᵃnē-pās-sē milāy-kē
rubies separate made-having, and some her-own-near-from mixed-having
bin-kō daē ki bē ṭipārī-mẽ ḍālat-jāẽ. Tab
them-to they-were-given that they basket-in dropping-may-continue. Then
saban-nē lālan-kō ṭipārī-mẽ ḍālō aur jab
all-by rubies-with-reference-to basket-into it-was-dropped and when
genē tō ēk lāl baṛhō. Jā sūrat-sē lāl
they-counted then one ruby increased. This manner-from rubies
mil-gaō; aur chōr-kī lāj rahī.
were-found; and the-thief-of honor remained.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a banker, with four sons and great wealth. While he was yet alive he divided his property equally amongst his four children, except four rubies which he kept for himself as long as he lived. At God's appointed time the banker died, and his sons put the four rubies by in a basket. After some time had elapsed, the eldest son looked into the basket and found one ruby missing. So he and his brothers discussed who could be the thief, and came to the conclusion that he must have been one of the four, as no one else had been aware where the jewels had been put. So they agreed to go to the king, and they made the following petition to him: 'Your Majesty, do justice among us and have the ruby found; but in such a manner that the face of the thief may be saved.' The king told his minister to comply with the request, and added that he would neither eat nor drink till the matter was settled.

Seeing His Majesty troubled over the affair his daughter addressed him, and said, 'O father, make over the settlement of this to me.' She then set spies to watch the brothers, and to report to her what they might be saying amongst themselves. The spies were moreover instructed to fill the minds of the four with the idea that the princess could read a man's inmost thoughts. When the princess had thoroughly filled their hearts with the fear of her supernatural power, she sent for them and directed

them to bring along the basket and the three remaining gems. When they came she told them that she intended to look for the missing stone that night. Accordingly, when night fell and it was quite dark, she took the three rubies out of the basket, and mixed them up with some of her own. She then gave them all to the four brothers, and told them to drop the whole lot into the basket. They did so, and after they had finished, the rubies were counted, and one more was found than the princess had given. In this way the stolen ruby was recovered, and at the same time the face of the thief was saved.

BUNDĒLĪ OF ORCHHA.

The Bundēlī of the western portion of the Bundelkhand Agency, which lies to the east of the former British District of Lalitpur, and consists of the State of Orchha, and the Jagirs of Tori Fatehpur, Bijna, Banka Paḥari, and Dhurwai, is the standard form of the dialect. It has a few local peculiarities, of which we may note the following. The oblique plural of strong adjectives sometimes ends in *aĩ* or *ẽ*, as in *apᵉnaĩ* or *apᵉnẽ*, own; *dharẽ*, placed, agreeing in each case with a noun in the oblique plural. The usual sign of the accusative-dative is *kaĩ*, *kaũ*, or *khã* (not *khõ*); of the agent, *naĩ*; and of the instrumental-ablative *saĩ*. *Unaĩ* is used to mean 'to them', or (respectfully) 'to him.' The nominative of the reflexive pronoun is *apun*, he himself, or they themselves. The sign of the conjunctive participle is *kaĩ*, as in *uṭh-kaĩ*, having arisen. Note the contracted form *rāt*, remaining. Note also that like *kahī*, he said, *pũchhī*, he asked, is always in the feminine, agreeing with *bāt*, understood. These peculiarities are illustrated in the accompanying folktale, which has been prepared by Rai Sahib Kashi Pershad, Vakīl, Charkhari.

[No. 7.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ. (STATE, ORCHHA.)

एक बेरै एक हाँथी मर गवो तो। जब ऊ-कौ जी जमराज-कै गवो तौ उन-नैं पूँछी कै तैं इतनौ बड़ौ है और आदमी जो इतनौ हलकौ है ऊ-कै बस-मैं काये रात। हाँथी-कौ जी बोलो कि तुमैं मुरदन-सैं काम परत-है। अबै जिंदन-सैं काम नहीं परो। जम-राज सोचे कि जिंदा कैसे होत हैं। अपने जमदूतन-खाँ हुकम दवो कि जाव सिंसार-सैं एक जिंदा लै आवो। वे गये और एक मुसद्दी-कौं लै आये जो अपनी खाट-में सब अपनें कागद आगद धरें सोवत-तो। जब जमपुरी-में पहुँचे तौ मुसद्दी-खाँ एक जागाँ उतार दवो। और अपुन जमराज-कैं गये। इतनैं बीच-मैं मुसद्दी-नैं उठ-कैं अपनें सब कपड़ा पहिने और एक परवानौ बिसनु-की कचहरी-को लिखो कि जमराज खारज व सिवराज बहाल। और त्यार हो-कैं बैठ रहे। जब जमराज के सामनै गये तब झट परवानौ उनैं दवो। जमराज-नै परवानौ देखतनइँ सब अपनी जागाँ-कौ काम सिवराज-खाँ सौंपो और अपुन बिसनु-कैं गये। और बिंतवारी करी कि मो-सैं का काम बिगरो कि मैं बरखास कर दवो गवो। इतनैं बीच-मैं सिवराज-नैं अपनैं हेती ब्यवहारी मिरत-लोक-सैं बुला-कैं खूब सुख करो और फिर उतइँ पठुवा दवो। बिसनु जमराज-खाँ संगे लै-कैं सिवराज-कै पास आये और बोले सिवराज-सैं कि तुम-नैं अब खूब काम कर लवो-है। और फिर सिवराज-खाँ मिरत-लोक-मैं पठुवा दवो। और जमराज-सैं कही कि देखौ जिंदा कैसे होत-हैं और फिर जमराज-खाँ उन-कौ काम सौंप-कैं अपनैं लोक-खाँ चले गये॥

[No. 7.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BUNDELĪ. (STATE, ORCHHA.)

TRANSLITERATION AND TRANSLATION.

Ēk bērai ēk hãthī mar-gawō-tō. Jab ū-kau jī Jam-rāj-kai
One time one elephant died-had. When his soul Jamrāj-to

gawō, tau un-naĩ pũchhī kai, 'taĩ it^{h}nau baṛau hai aur ād^{h}mī
went, then him-by it-was-asked that, 'thou so large art and man

jō it^{h}nau hal^{h}kau hai, ū-kē bas-maĩ kāyē rāt.' Hãthī-kau
who so small is, his subjection-in why livest.' The-elephant-of

jī bōlō ki, 'tumaĩ mur^{h}dan-saĩ kām parat-hai; abai
soul spoke that, 'to-thee dead-bodies-with business falls; now-even

jindan-saĩ 'kām nahĩ parō.' Jam-rāj sōchē ki, 'jindā kaisē
living-beings-with business not fell.' Jamrāj thought that, 'living how

hōt hūhaĩ?' Ap^{h}nē Jam-dūtan-khã hukam dawō ki, 'jāw,
being will-be?' His-own death-angels-to order was-given that, 'go,

sinsār-saĩ ēk jindā lai-āwō.' Bē gayē aur ēk musaddī-kaũ
world-from one living-being bring.' They went and one writer

lai-āyē jō ap^{h}nī khāṭ-mẽ sab ap^{h}nẽ kāgad āgad dharẽ sōwat-tō.
brought who his-own cot-on all his-own papers etc. putting sleeping-was.

Jab Jam-purī-mẽ pahũchai tau musaddī-khã ēk jāgã
When Jampurī-in he-reaches then the-writer-as-for one place(-in)

utār-dawō; aur apun Jam-rāj-kaĩ gayē. It^{h}naĩ-bīch-maĩ
it-was-put-down; and themselves Jamrāj-to went. In-the-meantime

musaddī-naĩ uṭh-kaĩ ap^{h}nẽ sab kap^{h}ṛā pahinē aur ēk
the-writer-by arisen-having his-own all dress was-put-on and one

par^{h}wānau Bis^{h}nu-kī kachah^{h}rī-kō likhō ki 'Jam-rāj khāraj wa
letter Vishṇu-of court-of was-written that 'Jamrāj dismissed and

Siv-rāj bahāl,' aur tyār hō-kaĩ baiṭh-rahē. Jab Jam-rāj-kē
Sivrāj appointed,' and ready become-having sat-down. When Jamrāj-of

sām^{h}nai gayē tab jhaṭ par^{h}wānau unaĩ dawō. Jam-rāj-nai
before he-went then suddenly the-letter to-him was-given. Jamrāj-by

par^{h}wānau dēkh^{h}tana-ĩ sab ap^{h}nī jāgã-kau kām Siv-rāj-khã
the-letter seeing-on-even all his-own office-of work Sivrāj-to

saũpō aur apun Bis^{h}nu-kaĩ gayē. Aur bint^{h}wārī karī
was-made-over and himself Vishṇu-to he-went. And petition was-made

ki, 'mō-saĩ kā kām big'rō ki maĩ bar'khās-kar-dawō-gawō.'
that, 'me-by what work was-spoiled that I dismissed-made-was.'

It'naĩ-bīch-maĩ Siv-rāj-naĩ ap'naĩ hētī byaw'hārī mir't-lōk-saĩ
In-the-meantime Sivrāj-by his-own friends companions the-mortal-world-from

bulā-kaĩ khūb sukh karō aur phir utaĩ̃ paṭhuwā-dawō.
called-having well merriment was-done and again thither were-sent-away.

Bis'nu Jam-rāj-khã̄ saṅgai lai-kaĩ Siv-rāj-kē pās āyē aur
Vishṇu Jamrāj with(-him) taken-having Sivrāj-of near came and

bōlē Siv-rāj-saĩ ki, 'tum-naĩ ab khūb kām kar-lawō-hai.' Aur
spoke Sivrāj-to that, 'you-by now well work been-done-has.' And

phir Siv-rāj-khã̄ mir't-lōk-mẽ̄ paṭhuwā-dawō. Aur Jam-rāj-saĩ kahī
again Sivrāj-to mortal-world-in was-sent-away. And Jamrāj-to it-was-said

ki, 'dēkhau, jindā kaisē hōt-haĩ,' aur phir Jam-rāj-khã̄ un-kau
that, 'see, living-beings how are,' and again Jamrāj-to his

kām saũp-kaĩ ap'naĩ lōk-khã̄ chalē-gayē.
office entrusted-having his-own world-to went-away.

FREE TRANSLATION OF THE FOREGOING.

HOW THE WRITER CHEATED THE GOD OF DEATH.

Once upon a time an elephant died. When he appeared before Jamrāj, the God of Death,[1] the latter asked him how it came to pass that a huge creature like him lived in subjection to a puny creature like man. The elephant replied, 'All you have to do is with dead bodies. You have nothing yet to do with living beings (and what can you know about them).' Jamrāj thought to himself that he would like to see what sort of thing a living being was, so he sent his angels to bring one down for his inspection from the World Above. They went off and brought down a writer as he was sleeping on his bed surrounded by his papers and his writing materials. When they reached Jampurī, they set him down and went off to report their arrival to His Majesty. In the meantime the Writer (whose name was Seorāj) got up and put on his clothes. He then wrote a forged order from Vishṇu to this effect, 'Jamrāj is dismissed, and Seorāj is appointed in his place,' and when he had made it ready sat down to await his summons. As soon as he was brought before Jamrāj, he presented his forged order, and the King of the Dead on seeing it made over his office to Seorāj, and hurried off to Vishṇu's Court, where he humbly made a representation asking what fault he had committed to earn his dismissal.

In the meantime Seorāj sent for his friends and companions from the World Above, gave them a great feast, and sent them home rejoicing. On the other hand,

[1] Jamrāj, or Yama, is the king of the Land of Shades. His realm is called Jampurī, something like the Hebrew Sheol. His messengers or Angels are called Jamdūt. According to the story, Jamrāj is a subordinate of Vishṇu. He is outwitted by a man of the writer caste. This caste plays in stories such as this much the same part that a lawyer does in European folklore.

Vishṇu took Jamrāj with him, and came down to Seorāj, whom he congratulated on his cleverness and sent back to the Land of Mortals. Then said he to Jamrāj, 'now you have seen what sort of thing a living being is,' and after reappointing him to his former duties, went off to his own heaven.

BUNDELĪ OF SAUGOR.

South of Jhansi and Orchha lies the Central Provinces District of Saugor. Here also the language is standard Bundēlī. This will be evident from the following specimen, which consists of the first few lines of the Parable of the Prodigal Son.

[No. 8.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BUNDELĪ. (DISTRICT, SAUGOR.)

एक जने-के दो लरका हते । और उन-में-सें लुहरे-नें अपनें बाप-सें कही, दद्दा, जाजात-को हेंसा जो कछू मोरो कड़े मो-खों दे देउ । और ऊ-ने अपनी गिरस्ती उन-खों बाँट दई । और भौत दिना ने बीते नंने लरका-ने सबरो दुखट्टो समेटो और अपनी गैल आन मुलक-खों धरी । और उते अपनो धन गुडोईं-में गमा दयो । और जब ऊ सब उड़ा चुको, तबईं-कें ऊ देस-में एक बड़ो भारी काल परो और ऊ तंग होन लगो ॥

TRANSLITERATION AND TRANSLATION.

Ēk janē-kē dō larᵃkā hatē. Aur un-mẽ-sē luhᵃrē-nẽ
One man-of two sons were. And them-in-from the-younger-by
apᵃnẽ bāp-sẽ kahī, 'daddā, jājāt-kō hẽsā jō kachhū
his-own father-to it-was-said, 'father, property-of share what anything
mōrō kaṛē, mō-khõ dē-dēū.' Aur ū-nē apᵃnī girastī
mine may-come-out, me-to give-away.' And him-by his-own property
un-khõ bãṭ daī. Aur bhaut dinā nē bītē nannē
them-to having-divided was-given. And many days not passed the-younger
larᵃkā-nē sabᵃrō ikhaṭṭō samēṭō aur apᵃnī gail ān mulak-khõ
son-by all together was-gathered and his-own way another country-to
dharī, aur utē apᵃnō dhan guṇḍōĩ-mẽ gamā-daō. Aur
was-taken, and there his-own fortune debauchery-in was-wasted. And
jab ū sab uṛā-chukō tabaĩ-kẽ ū dēs-mẽ ēk baṛō bhārī kāl
when he all had-wasted then that country-in one very heavy famine
parō, aur ū taṅg hōn lagō.
fell, and he poor to-be began.

BUNDĒLĪ OF NARSINGHPUR.

To the East of Saugor lies the District of Damoh in which Bundēlī is also spoken. There it is an Eastern variety of the dialect similar to the Khaṭōlā spoken in Panna (see pp. 457 and 464). South-East of Damoh, and separated from it by the Bhānrēr range of Hills, lies the District of Jabalpur. The Dialect of Jabalpur is a mixed one, and has been described under the head of Baghēlī (see Vol. VI, pp. 172 ff.). In the South-Western part of this last-named District, the dialect may be classed as Bundēlī with equal propriety, and shades off into pure Baghēlī in the North-East.

To the West of the Saugor District lie the States of Gwalior and Bhopal. The main language of Bhopal is the Mālwī dialect of Rājasthānī but along the Saugor border standard Bundēlī is spoken by about 67,000 people. It gradually fades off into Mālwī. In Gwalior the main language is the Bhadaurī form of Bundēlī, but along the Eastern frontier, we have, to the north, where it marches with the state of Datiā, Pāwārī Bundēlī, and further south, on the borders of Jhansi and Saugor, standard Bundēlī spoken by about 200,000 people.

South of Saugor lies the district of Narsinghpur, which is separated from it by the Vindhya range, and consists of the upper half of the Narbada valley proper. Here also, as in Saugor, the language is ordinary Bundēlī. As in the case of that district, I give a few lines of the Parable as a specimen.

[No. 9.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ. (DISTRICT, NARSINGHPUR.)

कोई आदमी-के दो मोड़ा हते। तिन-में-से नन्हे-ने अपने बाप-से कही के ए दादा घर-के धन-में-से जो मेरो हींसा हो सो मो-खों दे-दो। तब बाप-ने उन-खों अपनो धन बाँट दयो। कछू दिनों-के पीछें नन्हो मोड़ा अपनो धन-दौलत ले-कें दूर देस-खों चलो गयो और भाँ गवाँरी चाल-से सब खो दयो। जब सब धन बढ़ा-गयो तब वा देस-में बड़ो काल परो और वो भूखों मरन लगो॥

TRANSLITERATION AND TRANSLATION.

Kōī ād'mī-kē dō mōṛā hatē. Tin-mẽ-sē nanhē-nē
A-certain man-of two sons were. Them-in-from the-younger-by
ap'nē bāp-sē kahī ke, 'ē dādā, ghar-kē dhan-mẽ-sē jō
his-own father-to it-was-said that, 'O father, house-of property-in-from which
mērō hĩsā hō sō mō-khõ dē-dō.' Tab bāp-nē un-khõ
my share may-be that me-to give.' Then the-father-by them-to
ap'nō dhan bãṭ daō. Kachhū dinõ-kē pīchhẽ
his-own fortune having-divided was-given-away. Some days-of after
nanhō mōṛā ap'nī dhan-daulat lē-kẽ dūr dēs-khõ chalō-gaō,
the-younger son his-own property taking distant country-to went-away,
aur bhã gawãrī chāl-sē sab khō-daō. Jab sab dhan
and there bad conduct-by all was-wasted-away. When all fortune
baṛhā-gaō tab bā dēs-mẽ baṛō kāl parō aur bō bhūkhõ
was-spent then that country-in great famine fell and he from-hunger
maran lagō.
to-die began.

BUNDĒLĪ OF HOSHANGABAD.

Immediately to the west of Narsinghpur lies the district of Hoshangabad, which lies between the Narbada valley and the Mahadeo Hills. In the Rough List of Languages of the District, its main dialect was shown as Mālwī. This was an error. The language of the Western, or Harda Tahsīl is, it is true, Mālwī, but that of the rest of the district is good Bundēlī. This will be evident from the following extract from a version of the Parable of the Prodigal Son, for which I am indebted to Mr. L. N. Chowdhri. A few traces of foreign influence appear, such as the occasional use of the Hindōstānī *wah* for 'that' and of the Mālwī *thō* (as well as the Bundēlī *hatō*) for 'was.' The sign of the accusative-dative is *khõ* or *khã*. It is worth noting that here, as in the broken Bundēlī of Chhindwārā, there is a tendency to use the past tense of an intransitive verb impersonally, with the subject in the agent case, as in *mõṛā-nē chalō-gaō*, by-the-son it-was-gone-away, for the son went away. So, in Sanskrit we should have *putrēṇa gatam*. We may estimate the number of Bundēlī speakers in Hoshangabad as 300,000.

[No. 10.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ.

BUNDELÎ. (DISTRICT, HOSHANGABAD.)

(Assistant Surgeon L. N. Chowdhri, 1899.)

कोई आदमी-के दो मोंड़ा हते । उन-में-से नेंनें-ने बाप-से कई दादा धन-में-से मेरो बाँटो होय सो मोय दे-दो । तब बा-ने अपनो धन बाँट दओ । मुतके दिन नईं भए कि नेंनें मोंड़ा-ने अपनो बाँटो सबरो समेट कर-के दूर देस चलो-गओ और व्हाँ गँमारी-में दिन काटते अपनो धन उड़ा-दओ । जब सबरो धन उड़ा दओ तब वा देस-में बड़ो काल पड़ो और वह गरीब हो-गओ । और वो जा-के व्हाँ-के रैनबारों-में-से एक-खाँ रैन लगो जे-ने बा-के खेत-में सूअर चरान-खों भेजो । और वो उन छीमियों-में-से जिनें वे सुंगर खात-थे अपनो पेट भरन चाहत-थो । और बाय कोई कछू नहीं देत-थो ॥

TRANSLITERATION AND TRANSLATION.

Kōī ād^amī-kē dō mõṛā hatē. Un-mẽ-sē nẽnẽ-nē
A-certain man-of two sons were. Them-in-from the-younger-by

bāp-sẽ kaī, 'dādā, dhan-mẽ-sē mērō bãṭō hōy sō
the-father-to it-was-said, 'father, property-in-from my share may-be that

mōy dē-dō.' Tab bā-nē ap^anō dhan bãṭ daō.
to-me give.' Then him-by his-own fortune having-divided was-given.

Mut^akē din naī bhaē ki nẽnẽ mõṛā-nē ap^anō bãṭō sab^arō
Many days not became that the-younger son-by his-own share all

samēṭ-kar-kē dūr dēs chalō-gaō, aur whã gāmārī-mẽ
having-been-collected foreign land-to it-was-gone-away, and there profligacy-in

din kāṭ^atē ap^anō dhan uṛā-daō. Jab sab^arō dhan
days passing his-own property was-wasted-away. When all property

uṛā-daō tab bā dēs-mẽ baṛō kāl paṛō aur wah garīb
was-spent then that country-in great famine fell and he indigent

hō-gaō. Aur bō jā-kē whã-kē rain-wārõ-mẽ-sē ēk-khã rain lagō,
became. And he going there-of inhabitants-in-from one-with to-live began,

jē-nē bā-kē khēt-mẽ sūar charān-khõ bhējō. Aur bō un
whom-by he fields-in swine to-feed was-sent. And he those

chhĩmiyõ-mẽ-sẽ	jinẽ	bẽ	suṅgar	khât-thẽ	apʰnõ	pẽṭ	bharan-	
husks-in-from	*which*	*those*	*swine*	*eating-were*	*his-own*	*stomach*	*to-fill*	
chāhat-thõ,	aur	bāy	kōī	kachhū	nahĩ	dẽt-thõ.		
wished,	*and*	*to-him*	*anybody*	*anything*	*not*	*giving-was.*		

BUNDĒLĪ OF SEONI.

South-east of Narsinghpur lies the district of Seoni. Bundēlī is spoken in the northern two-thirds of this district. South of this the language is Marāthī. At the same time it must be noted that in the part of the district immediately round the town of Seoni there are some 8,000 people, mainly Musalmāns, whose vernacular is Urdū.

The number of Bundēlī-speakers in Seoni district is estimated at 195,000. Immediately to the East lie the districts of Mandla and Balaghat in which the vernacular is a form of Baghēlī, so that Seoni District is the extreme south-eastern limit of Bundēlī. As will be seen from the few lines of the Parable of the Prodigal Son given below, the language is quite ordinary Bundēlī. The only sign of Baghēlī influence is the use of *kõ* instead of *khõ* as the sign of the accusative-dative.

In the Rough List of Languages originally compiled for Seoni, the vernacular was wrongly shown as Baghēlī, not Bundēlī.

[No. II.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BUNDELĪ. (DISTRICT, SEONI.)

कोई आदमी-के दो लरका हते । ऊ-में-से नन्हें-ने अपने दद्दा-से कही, अरे दद्दा धन-में-से जो मोरे हींसा बाँटा-को हो सो मोरो मों-कों दे-दे । तब ऊ-ने ऊ-कों अपनो धन बाँट दओ । बहुत दिना नहीं भये-हते के नन्हों लरका सब हींसा बाँटा-को धन ले-के दूर मुलक-कों चलो गओ और हुँआँ खोटे कामों-में सबरो हींसा-बाँटा-को धन खो दओ ।

TRANSLITERATION AND TRANSLATION.

Kōī ad^{h}mī-kē dō lar^{h}kā hatē. Ū-mẽ-sē nanhẽ-nē
A-certain man-of two sons were. Them-in-from the-younger-by

ap^{h}nē daddā-sē kahī, 'arē daddā, dhan-mẽ-sē jō mōrē
his-own father-to it-was-said, 'O father, property-in-from which my

hĩsā-bãṭā-kō hō sō mōrō mõ-kõ dē-dē.' Tab ū-nē ū-kõ
share-divided-of may-be that mine me-to give-away.' Then him-by him-to

ap^{h}nō dhan bãṭ daō. Bahut dinā nahĩ bhayē-hatē
his-own fortune having-divided was-given. Many days not had-become

kē nanhõ lar^{h}kā sab hĩsā-bãṭā-kō dhan lai-kē dūr
that the-younger son all share-lot-of property taking distant

mulak-kõ chalō-gaō aur hũã khōṭē kamõ-mẽ sab^{h}rō hĩsā-bãṭā-kō
country-to went-away and there evil deeds-in all share-lot-of

dhan khō-daō.
property wasted-away.

KHAṬŌLĀ BUNDĒLĪ OF BUNDELKHAND.

Leaving the Central Provinces, we now return to Bundelkhand proper. The Bundēlī spoken in the South-centre and West-centre of the Bundelkhand Agency, *i.e.* in the Bijawar and Panna States, and in the Parganas of Rampur and Maharajnagar belonging to the State of Charkhari, in the Chhattarpur, Man, Deora, and Rajnagar Parganas of the Chhattarpur State, and in the Jagirs of Lugasi, Garauli, Alipura, Bihat, and Bilahri, is locally called Khaṭōlā. It is practically the same as that spoken round Orchha in the western part of the Agency, as will be evident from the following folktale, for which I am indebted to Rai Sahib Kashi Pershad of Charkhari. The number of speakers of Khaṭōlā is said to be 569,200.

We may note the following local peculiarities,—*nahiyā̃*, are not; *daihau*, you will give; and *jaihai*, he will go. *Jō*, this, has a nominative feminine *jā*.

[No. 12.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (KHAṬŌLĀ). (STATE, PANNA.)

(Rai Sahib Kashi Pershad.)

एक राजा-कैँ एक बेटी हती । राजा पूजा-के लाने एक बाबा राखे-हते । और बाबा-को कही बहुत मानत-हते । राजा-की बेटी बहुत सुन्दर हती । जब हुस्यार भई तब राजा-नैँ ऊ-के ब्याह-को बिचार करो । बेटी-की नुनाई-पै बाबा जो राजा पूजा-के लाने राखे-हते मोहत-हतो । बाबा-नैँ राजा-सैँ कही कै ई बेटी-के लछिन अच्छे नहियाँ और जो ई-कौँ अपने इते रहन देहो तो राज छूट जैहै । सो आप-कौँ चाहिये कै ई-कौँ अपने राज-सैँ निकार देव । राजा-नैँ कही अच्छी और पूँछी कै कैसैँ निकारैँ । बाबा बोलो एक कठारा बनवा-कैँ ऊ-मैँ खैबे-खाँ धर देव और बेटी-कौँ ऊ-मैँ बैठार देव और नदी-मैँ बहा देव । बाबा-नैँ इते तौ राजा-सैँ जा कही और माँइ नदी-के नीचैँ दो चार कोस-के फासले-पर जो चेला रहत-हते उनैँ इसारो लगा-राखो कै नदी-मैँ जो कौनउँ कठारा कड़े तौ रोक-राखिऔ और बिना हमारे आए ना खोलिऔ । राजा-नैँ बेटी-कौँ कठारा-मैँ बंद कर-कैँ और खैबे-खाँ धर-कैँ नदी-मैँ बहा दओ । कठारा बहत बहत एक दूसरे राजा-के गाँउ हो-कर जो नदी-के किनारैँ थोड़ी दूर-पै हतो निकरो । राजा-नैँ जो कठारा बहत देखो मँगवा लओ और जो खोलो तौ ऊ-मैँ-सैँ बेटी निकर आई । राजा-नैँ पूँछी तुम को हौ । बेटी-नैँ बतायो कै हम फलाने राजा-की बेटी आँय । राजा-नैँ कही कै जैसी उन-की बेटी तैसी हमारी । जाव रनवास-मैँ रहौ और राजा-नैँ एक घुर-मूँआ बाँदर मँगा-कैँ ऊ कठारा-मैँ बंद कर-कैँ छुड़ा दओ । कठारा बहत बहत जब चेलन-के ऐँगर हो-कर कड़ो तौ उन-नैँ पकर लओ और बाबा-खाँ खबर दई कै कठारा रोक राखो-है । बाबा राजा-सैँ कौनउँ मिस-सैँ छुटी लै-कर चेलन-कैँ गओ और कठारा धरो देख-कैँ बहुत खुसी भओ । बाबा चेलन-सैँ बोलो कै आज रात भर खूब भजन गाव और जो कोई टेरै बा चिल्लाइ तौ काऊ-की ना सुनिऔ । चेला खूब भजन गाउन लगे और बाबा कठारा उठा-कैँ एक घर-मैँ लै गओ और घर-के

किवारे खूब बंद कर-कैं जो कठारा खोलो तौ ऊ-मैं-सैं बाँदर निकर आओ। बाबा जानत-तो कै बेटी हूहै और बाबा-खाँ चींथन लगो। रात भर चींथो और बाबा खूब चिल्लात रहो अकेलैं काऊ-नैं ना सुनी। जब अँधयारी भई और बाबा बड़ी देर-लौं ना निकरो तब चेलन-नैं जो किवारे टारे तौ एक बड़ा बाँदर निकर-कैं भग्ग गओ और बाबा एक कौने-मैं मरो डरो मिलो॥

कहावत

जो जा-कौं जैसी करै सो तैसो फल पाइ।
सुंदर बैठी राज-घर बाबै बन्दर खाइ॥

[No. 12.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (KHAṬŌLĀ). (STATE, PANNA.)

(Rai Sahib Kashi Pershad.)

TRANSLITERATION AND TRANSLATION.

Ēk rājā-kaĩ ēk bēṭī hatī. Rājā pūjā-kē lānai ēk
One king-to one daughter was. The-king worship-of for one
bābā rākhē-hatē. Aur bābā-kī kahī bahut
mendicant-priest keeping-was. And the-mendicant-of saying much
mānat-hatē. Rājā-kī bēṭī bahut sũndar hatī. Jab husyār
heeding-was. The-king-of daughter much beautiful was. When of-age
bhaī, tab Rājā-naĩ ū-kē byāh-kau bichār karō.
she-became, then the-king-by her marriage-of consideration was-made.
Bēṭī-kī nunāī-pai bābā, jō rājā pūjā-kē lānai
The-daughter-of beauty-on the-mendicant, whom the-king worship-of for
rākhē-hatē, mōhat-hatō. Bābā-naĩ rājā-saĩ kahī kai,
keeping-was, enamoured-was. The-mendicant-by the-king-to it-was-said that,
'ī bēṭī-kē lachhin achchhē nahiyã aur jō ī-kaũ apʷnai itai
'this daughter-of signs good not-are and if this-one yourself near
rahan daihau, tau rāj chhūṭ-jaihai. Sō āp-kaũ
to-remain you-will-allow, then the-kingdom will-be-lost. Therefore you-to
chāhiyē kai ī-kaũ apʷnai rāj-saĩ nikār-dēo.' Rājā-naĩ
it-is-proper that this-one your-own kingdom-from you-turn-out.' The-king-by
kahī, 'achchhī,' aur pũchhī kai, 'kaisaĩ
it-was-said, 'good (word),' and it-was-inquired that, 'how
nikāraĩ?' Bābā bōlō, 'ēk kaṭhārā banʷwā-kaĩ
may-we-turn(-her)-out?' The-mendicant spoke, 'one wooden-chest got-made-having
ū-maĩ khaibē-khã dhar-dēo, aur bēṭī-kaũ ū-maĩ baiṭhār-dēo, aur
that-in eating-for put, and daughter it-in to-set-cause, and
nadī-maĩ bahā-dēo.' Bābā-naĩ itai tau rājā-saĩ
river-in to-float-away-allow.' The-mendicant-by here on-the-one-hand king-to
jā kahī, aur mãi nadī-kē nīchaĩ dō chār kōs-kē
this was-said, and on-the-other-hand river-of downwards two four kōs-of
phāsʷlē-pai jō chēlā rahat-hatē unaĩ isārau lagā-rākhō kai,
distance-on what disciples living-were to-them hint was-arranged that,

'nadī-maĩ jō kaunaũ kaṭhārā kaṛē tau rōk-rākhiau, aur binā
'river-in if any wooden-chest pass then stop(-it), and without
hamārē āē nā khōliau.'
my coming not open(-it).'

Rājā-naĩ bēṭī-kaũ kaṭhārā-maĩ band kar-kaĩ, aur
'The-king-by daughter wooden-chest-in shut-up made-having, and
khaibē-khā̃ dhar-kaĩ, nadī-maĩ bahā-daō. Kaṭhārā
eating-for put-having, river-in to-flow-away-it-was-given. The-wooden-chest
bahat-bahat ēk-dūsᵃrē rājā-kē gā̃u hō-kar jō
floating-floating another king-of village been-having (i.e. *through*) *which*
nadī-kē kināraĩ thōṛī dūr-pai hatō nikᵃrō. Rājā-naĩ jō
river-of side little distance-at was came-out. The-king-by when
kaṭhārā bahat dēkhō māgᵃwā-laō aur jō khōlō tau
wooden-chest floating was-seen it-was-sent-for and when it-was-opened then
ū-maĩ-sai bēṭī nikar-āī. Rājā-naĩ pū̃chhī, 'tum kō
that-in-from the-daughter came-out. The-king-by it-was-asked, 'you who
hau?' Bēṭī-naĩ batāyō kai, 'ham phalānai rājā-kī
are?' The-daughter-by it-was-explained that, 'I such-and-such king-of
bēṭī ā̃y.' Rājā-naĩ kahī kai, 'jaisī un-kī bēṭī taisī
daughter am.' The-king-by it-was-said that, 'as his daughter so
hamārī. Jāo ranᵃwās-maĩ rahō,' aur rājā-naĩ ēk ghur-mū̃ā
mine. Go seraglio-in live,' and the-king-by one horse-faced
bā̃dar māgā-kaĩ ū kaṭhārā-maĩ band kar-kaĩ
monkey having-sent-for that wooden-chest-in shut-up made-having
chhuṛā-daō. Kaṭhārā bahat-bahat jab chēlan-kē
was-let-loose(-into-the-river). The-wooden-chest floating-floating when disciples-of
aĩgar hō-kar kaṛō, tau un-naĩ pakar-laō, aur bābā-khā̃
near become-having passed, then them-by it-was-caught, and the-mendicant-to
khabar daī kai, 'kaṭhārā rōk-rākhō-hai.' Bābā
information was-given that, 'the-wooden-chest stopped-been-has.' The-mendicant
Rājā-saĩ kaunaũ mis-saĩ chhuṭī lai-kar chēlan-kaĩ gaō
the-king-from some pretence-from leave taken-having disciples-to went
aur kaṭhārā dharō dēkh-kaĩ bahut khusī bhaō.
and the-wooden-box put seen-having much pleased became.
Bābā chēlan-saĩ bōlō kai, 'āj rāt-bhar khūb
The-mendicant the-disciples-to spoke that, 'to-day the-whole-night well
bhajan gāo aur jō kōī ṭērai wā chillāi tau kāū-kī
hymns sing and if anybody call or cry-out then anybody-of(-words)
nā suniau.' Chēlā khūb bhajan gāun lagē aur bābā
not listen.' The-disciples well hymns to-sing began and the-mendicant

kaṭhārā uṭhā-kaĩ ēk ghar-maĩ lai-gaō aur ghar-kē
the-wooden-chest lifted-up-having one room-into took-away and room-of
kibārē khūb band kar-kaĩ jō kaṭhārā khōlō tau
shutters well shut made-having when the-wooden-chest was-opened then
ū-maĩ-saĩ bãdar nikar-āō, (bābā jānat-tō kai,
that-in-from a-monkey came-out, (the-mendicant thinking-was that,
'bēṭī hūhai,') aur bābā-khã chĩthan lagō. Rāt-bhar
'the-daughter will-be,') and the-mendicant to-rend began. The-whole-night
chĩthō aur bābā khūb chillāt rahō, akēlaĩ kāū-naĩ
he-was-rent and the-mendicant much screaming remained, but anybody-by
nā sunī. Jab ādhᵃyārī bhaī aur bābā baṛī
not he-was-listened-to. When morning became and the-mendicant a-long
dēr-lañ nā nikᵃrō, tab chēlan-naĩ jō kibārē ṭārē
time-for not came-out, then the-disciples-by as the-shutters were-opened
tau ēk baṛā bãdar nikar-kaĩ bhagg-gaō, aur bābā
then one large monkey come-out-having ran-away, and the-mendicant
ēk kaunai-maĩ marō ḍarō milō.
a corner-in dead thrown-down was-found.

KAHĀWAT.
SAYING.

Jō jā-kaū jaisī karai sō taisō phala pāi;
Who whom-to as he-does he such fruit obtains;

Sundara baiṭhī rāja-ghara bābai bãdara khāi.
The-beautiful-one sat (in-)a-king's-house the-mendicant-indeed a-monkey eats.

FREE TRANSLATION OF THE FOREGOING.

THE PRINCESS AND THE CHEST.

Once upon a time there was a king who had one daughter. His family chaplain was a mendicant devotee who had great influence over him. The princess was very beautiful, and when she came to years of discretion her father began to think about getting her married. But the wicked chaplain himself became enamoured of her loveliness, and so, in order to keep her for himself, he persuaded the king that her birth marks were unlucky, and that the only way to save his kingdom from ruin, was to turn her out of it. The king was quite taken in by his evil counsel, and asked how he was to get rid of her. 'Shut her up,' said the devotee, 'in a wooden chest with some food, and set her floating off down the river.' Now he had some disciples living some five or six miles down the stream, and he sent word to them to look out for any wooden chest they might see floating on the river, and to bring it ashore, but not to open it till he came.

So the king shut the princess up in a wooden chest with some food, and sent her floating away. It chanced to float by the capital of another king which was also on the river bank. This king saw the chest and had it brought ashore and opened. What was his surprise to see a beautiful young princess come out of it. He asked her who she was, and she explained to him her sad fate, and that she was the daughter of such-and-such a king. 'Never mind, my dear,' said the other king. 'As you were his daughter, now you have become mine. You must live in my palace with the other women of my family.' He then got hold of a horse-faced monkey, shut it up in the chest, and sent it floating away down the river. By and bye it passed the place where the mendicant's disciples were watching, and they saw it and brought it ashore, and sent word to him that it had been successfully stopped. So he took leave from the king on some pretext or other, and hastened to his disciples. He was filled with joy when he saw the chest, and said to his disciples, 'now, you must sing hymns throughout the whole night, and if you hear any screams or calls for help, you must not pay any attention.' So they began to sing hymns at the tops of their voices, and the mendicant took up the chest and carried it into a room, where he shut the doors and windows tight, and hastened to open his box. He, of course, expected to find the princess inside, but instead there came out a monkey who at once savagely attacked him and began to tear him to pieces. The mendicant screamed out loudly for help, but the disciples remembered his instructions, and no one paid any heed to him. In the morning,[1] as there was no sign of their preceptor, the disciples at length broke open the door of the room. As they did so, a huge monkey rushed out, and, thrown in a corner, they found the mangled corpse of the mendicant.

So the Saying runs—

As a man deals with others, so will he reap himself;
The fair one sat in a king's house, but the monkey ate the chaplain.

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[1] *Adhēyōrī* is so translated, and this meaning is required; but the word usually means 'darkness.'

KHAṬŌLĀ BUNDELĪ OF DAMOH.

In the Central Provinces District of Damoh, the vernacular is a form of Bundēlī closely agreeing with the Khaṭōlā spoken immediately to its north in the State of Panna. This will be evident from the following short extract from the Parable of the Prodigal Son.

[No. 13.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (KHAṬŌLĀ). (DISTRICT, DAMOH.)

कोई मनखे-के दो लरका हते । ऊ-में-से लुहरे-ने अपने दद्दा-से कई कै ए दद्दा धन-में-से जो मोरो हीसा होय सो मो-खाँ बाँट दवै । तब ऊ-नें ऊ-खाँ अपनो धन बाँट दवो । भौत दिन नईं भये कै लुहरो लरका सबरो धन समेट-के दूर मुलक-में कड़ गयौ और उतै बदमासी-में अपनो धन बढ़ा-डारो । जब ऊ-नें सबरो धन बढ़ा-डारो तब उतै काल परो और ऊ गरीब हो-गयो ॥

TRANSLITERATION AND TRANSLATION.

Kōī man^akhē-kē dō lar^akā hatē. Ū-mẽ-sē luh^arē-nē
A-certain man-of two sons were. Them-in-from the-younger-by
ap^anō daddā-sē kaī kai, 'ō daddā, dhan-mẽ-sē jō mōrō
his-own father-to it-was-said that, 'O father, property-in-from which my
hĩsā hōy sō mō-khã̄ bãṭ dawai.' Tab ū-nẽ ū-khã̄ ap^anō
share may-be that me-to dividing give.' Then him-by him-to his-own
dhan bãṭ-dawō. Bhaut din naĩ bhayē kai luh^arō
fortune having-divided-was-given. Many days not became that the-younger
lar^akā sab^arō dhan samēṭ-kē dūr mulak-mẽ kar-gayau aur
son all property having-collected distant country-into went-out and
utai badmāsī-mẽ ap^anō dhan baṛhā-ḍārō. Jab ū-nẽ sab^arō
there bad-conduct-in his-own fortune wasted-away. When him-by all
dhan baṛhā-ḍārō, tab utai kāl parō, aur ū garīb hō-gaō.
property had-been-spent, then there famine fell, and he poor became.

LODHĀNTĪ OR RĀṬHŌRĀ BUNDĒLĪ OF HAMIRPUR AND JALAUN.

The north-western portion of the district of Hamirpur and the neighbouring country of Pargana Urai in Jalaun, across the river Betwa, have a population consisting largely of the Lōdhā caste. The tract is accordingly known as Lodhānt. The most important fiscal division in it is Pargana Rāṭh of Hamirpur, and the form of Bundēlī here spoken is known as Lodhāntī or Rāṭhōrā. In the heart of the Hamirpur district there are portions of the native states of the Bundelkhand Agency, *viz.* Pargana Bawan Chaurasi of the Charkhari State, the Sarila State, and the Jigni Jagir. Here also the language is Rāṭhōrā.

We thus get the following figures for the number of people speaking Lodhāntī or Rāṭhōrā. They are not the same as those originally published in the Rough Lists of languages of these districts.

Jalaun	8,000
Hamirpur	98,000
Bundelkhand Agency	39,500
TOTAL	145,500

The Lodhāntī dialect is nearly pure Bundēlī. It has all the peculiarities of the Bundēlī of Orchha described above, such as *kaũ* or *khã̃*, the sign of the accusative-dative; *saĩ*, the sign of the instrumental-ablative; and *kaĩ*, the sign of the conjunctive participle. The vocabulary is peculiar. The following words occurring in the specimen (a folktale provided by Rai Sahib Kashi Pershad of Charkhari) and elsewhere are worth taking as examples:—

anuā, a false accusation, a calumny. In ordinary Hindōstānī this is considered a woman's word.

upadrai, a quarrel. Cf. Hindōstānī *upadrav*, a calamity.

baiyar, a woman, a wife.

chunāṭū, a box for holding lime, Hindōstānī *chunauṭī*.

khālaĩ, below.

baĩṛan, to imprison; *bĩṛan*, to be imprisoned. Cf. Hindōstānī *bẽṛā*, a bolt.

nibēran, to decide, discriminate. Cf. Hindōstānī *nibēṛ^enā*, to divide.

khuwāhand (= *khāwand*), a husband.

suānau, gold.

luāhau, iron.

akēlaĩ, but.

Generally speaking the pronunciation of Lodhāntī is more broad than elsewhere in Hamirpur. The sound of *au* is often preferred to that of *ō*. Thus, we have *kau* instead of *kō* to mean 'of', and *mautī* instead of *mōtī*, a pearl. 'My' is sometimes even *muārau*, cf. *suānau*, *luāhau* above. Strong adjectives, also, such as *baṛau*, great, end in *au* instead of *ō*. Similarly, we have *ap^enai* for *ap^enē*, and *byāṭā*, a son, for *bēṭā*. Most strong nouns end in *ō* or *au*, but some, especially nouns of relationship like *byāṭā*, end in *ā*. The oblique form of such nouns in *ā* also ends in *ā*. Thus, accusative *lar^ekā-khã̃*, a boy. So *supēt ghurā-kau palaĩchā*, the saddle of the white horse.

Nouns are declined as usual. As in many other dialects there are instances of locatives or instrumentals ending in *ē*. Thus, *gharē*, in a house; *bhūkhē*, in or by hunger. *Janaĩ*, persons, is a nominative plural.

Among the pronouns we may note *bau*, he; *bā*, she; oblique *bā* for both genders. *Jau* is 'this.' *Ūē* is 'him,' and *una-ī*, 'them also.' 'Anyone' is *kōū*, obl. *kāū*. *Āp* or *apun* is 'Your Honour.'

In the case of verbs, again note the use of the feminine, agreeing with *bāt* understood in forms like *bichārī*, it was considered; *kahī*, it was said; *pũchhī*, it was asked. Other forms worth noting are *ān*, having come; *khabā*, having caused to eat; *khāaĩ*, the act of eating, a feminine verbal noun as in Banāpharī; and *pahinai* for *pahinī*, worn, a feminine in *ai*, again as in Banāpharī.

[No. 14.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BUNDELĪ (LODHĀNTĪ OR RĀṬHŌRĀ). (DISTRICT, HAMIRPUR.)

(Rai Sahib Kashi Pershad.)

एक कोज साहूकार रहै । वा चार जनैं घर-मैं हते । साहूकार वा साहूकारिन वा साहूकार-का बहू वा ब्याटा । जौन गाँव-मैं साहूकार रहत-तो वा गाँव-के राजा-नैं बिचारी कै साहूकार-सैं हजार दो हजार रुपैया कौनउ अनुआ उपट्रे-सैं लै लयो चाहिये । रात-कैं राजा ऊ-की घर-की पछीत आन लगो कि साहूकार-की बहू वा ब्याटा रात-कैं जो निकरहैं तौ एही-मैं ऊखाँ डाँड़ लैहौं । अकेलैं साहूकार-के घर-मैं-सैं कोऊ ना गयो आयो । और जहाँ तहाँ पर रहे ॥

साहूकार-की बहू वा ब्याटा जो भीतर परे-ते बहू-नैं अपने खामिया-सैं कही कि सोयो बहुत रात जात-रही-है । ऊ-नैं कही कि पान लगा-देव । खा-कैं सो रहैं । बिगर पान खाऐं मोरी आँखी ना लगहै । बहूयर-नैं कही कि चुनाटू-मैं चूना नही आय । वौ बोलो खालैं डुकर-की थैलिया-मैं-सैं चूना लै-आयो । वा खालैं आई । उतईं चूना ना मिलो । सो जा-कैं ऊ-नैं खामिया-सैं कही कि ओई थैलिया-मैं चूना नहियाय । वौ बोलो कि बिगर पान मोरी आँखी ना लगहै सो अपनी नथुनिया-मैं जो नौ लाख-की मौती पहिने-है सो ई-खाँ दिया-की जोत-सैं जरा-देव कि चूना हो-जाय । ऊ-नैं मौती-की चूना बना-कैं पान लगायो और ऊए खवा-दयो और फिर वे सो-रहे ॥

राजा-नैं जो पछीतै लगो हते सब सुनो और मन-मैं बोलो कि जब एक बिरी पान-के लाने नौ लाख-की मौती जरा-दयो-है तौ जा-के धन-की कौन मित है ॥

राजा अपने महलन-कौं आवत-रहे और जब सकारौ भयो तब साहूकार-कौं पकर बुलायो वा पूँछी कि तुम बड़े कि हम बड़े । साहूकार-नैं कही कि मैं नही जानत कै को बड़ौ आय । आप-ई जानै । राजा-नैं साहूकार-कौं

हवालात-मैं बैंड़ दयो और फिर राजा-नैं साहूकारिन वा ऊ-के लरका-कौं बुलायो वा पूँछी कै हम बड़े हैं कै तुम। उन-ई-नैं निबेरी ना करो। तब उन-ई-कौं हवालात-मैं बिंड़ा-दयो। फिर साहूकार-की बहू-कौं बुला-कैं पूँछो कि हम बड़े कि साहूकार बड़ो है। ऊ-नैं कही कि गरी-परवर जो मैं जान माफ-कर पाऊँ तो कहौं। राजा-नैं कही कि तोरी जान माफ है कहू। ऊ-नैं कही कै ना-तो अपुन बड़े आँय ना मोरो ससुर बड़ो आय। दिन बड़ो है। राजा-नैं पूँछी कि कैसैं दिन बड़ो है। ऊ-नैं कही देखो काल मोरे ससुर-को दिन बड़ो हतो कि मोरे खुवाहंद-नैं नौ लाख-को चूना एक बिरी पान-मैं खा-लयो। और आज अपुन-को दिन बड़ो है कि अपुन-के हुकम-सैं मोरे सास ससुर वा खुवाहंद भूखे हवालात-मैं बिंड़े-हैं। सो दिन बड़ो है। कोऊ काऊ-सैं बड़ो नहीं आय। राजा जा सुन-कैं खुसी भए और ऊ-के सास ससुर वा खुवाहंद-कौं हवालात-सैं छोड़-दयो वा ऊ-खाँ इनाम दई और ऊ-कौं ऊ-के घरे पठवा-दयो॥

[No. 14.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (LODHĀNTĪ OR RĀṬHŌRĀ). (DISTRICT, HAMIRPUR.)

(Rai Sahib Kashi Pershad.)

TRANSLITERATION AND TRANSLATION.

Ēk kōū sāhūkār rahai. Wā chār janaĩ ghar-maĩ hatē.
A certain merchant was. And four persons house-in were.

Sāhūkār, wā sāhūkārin, wā sāhūkār-kā bahū
The-merchant, and the-merchant's-wife, and the-merchant's daughter-in-law

wā byāṭā. Jaun gãw-maĩ sāhūkār rahat-tō, bā gãw-kē
and son. What village-in the-merchant living-was, that village-of

rājā-naĩ bichārī kai, 'sāhūkār-saĩ hajār dō hajār
the-king-by it-was-thought that, 'the-merchant-from thousand two thousand

rupaiyā kaunaū anuā upadrai-saĩ lai laō chāhiyē.'
rupees some pretended quarrel-by having-taken to-take is-proper.'

Rāt-kaĩ rājā ū-kē ghar-kī pachhīt ān lagō ki,
Night-at the-king his house-of rear having-come stayed that,

'sāhūkār-kī bahū wā byāṭā rāt-kaĩ jō nikar'haĩ,
'the-merchant-of daughter-in-law and son night-by if they-will-come-out,

tau ēhī-maĩ ū-khã ḍãṛ laihaū.' Akēlaĩ sāhūkār-kē ghar-maĩ-saĩ
then this-in him-to fine I-will-take.' But the-merchant's house-in-from

kōū nā 'gaō āō, aur jahã-tahã par-rahē.
anyone not went came, and where-there they-lay-down.

Sāhūkār-kī bahū wā byāṭā jō bhītar parē-tē,
The-merchant-of daughter-in-law and son who inside lying-down-were,

bahū-naĩ ap'nai swāmiyā-saĩ kahī ki, 'sōō, bahut rāt
the-daughter-in-law-by her-own husband-to it-was-said that, 'sleep, much night

jāt-rahī-hai.' Ū-naĩ kahī ki, 'pān lagā-dēo, khā-kaĩ
going-been-has.' Him-by it-was-said that, 'betel prepare, eaten-having

sō-rahaĩ. Bigar pān khāaĩ mōrī ãkhī nā lag'hai.'
let-us-go-to-sleep. Without betel eating my eye not will-close.'

Baĩyar-naĩ kahī ki, 'chunāṭū-maĩ chūnā nahī āy.' Bau
The-woman-by it-was-said that, 'the-limebox-in lime not is.' He

bōlō, 'khālaĩ ḍukar-kī thāĩliyā-maĩ-saĩ chūnā lai-āō.' Bā khālaĩ āī.
spoke, 'below old-man-of bag-in-from lime bring.' She below came.

Uta-ī chūnā nā milō. Sō jā-kaī ū-naī swāmiyā-saī
There-even lime not was-got. Therefore gone-having her-by the-husband-to
kahī ki, 'ō-ī thăliyā-maī chūnā nahiyāy.' Bau bōlō ki,
it-was-said that, 'that-even bag-in lime is-not.' He spoke that,
'bigar pān mōrī ā̃khī nā lag^a^hai, sō ap^a^nī nathuniyā-maī
'without betel my eye not will-close, therefore your-own nosering-in
jō nau lākh-kau mautī pahinai-hai, sō ī-khā̃ diyā-kī jōt-saī
what nine lakhs-of pearl worn-is, that this-for lamp-of flame-in
jarā-dēo, ki chūnā hō-jāy.' Ū-naī mautī-kau chūnā banā-kaī
burn, that lime may-become.' Her-by pearl-of lime made-having
pān lagāō, aur ūē khabā-daō, aur phir bē sō-rahē.
betel was-prepared, and to-him to-eat-was-given, and again they went-to-sleep.

Rājā-naī, jō pachhītai lagō-hatē, sab sunau, aur man-maī
The-king-by, who in-the-rear stayed-had, all was-heard, and mind-in
bōlō ki, 'jab ēk birī pān-kē lānai nau lākh-kau mautī
he-spoke that, 'when one roll (of) betel-of for-the-sake nine lakhs-of pearl
jarā-daō-hai, tau jā-kē dhan-kau kaun mit hai?'
burnt-been-has, then this(-person)-of wealth-of what limit is?'

Rājā ap^a^nai mah^a^lan-kaū āwat-rahē, aur jab sakārau bhaō,
The-king his-own palace-to coming-was, and when morning became,
tab sāhūkār-kaū pakar bulāō, wā pū̃chhī ki, 'tum
then the-merchant having-seized was-summoned, and it-was-asked that, 'you
baṛē ki ham baṛē?' Sāhūkār-naī kahī ki, 'maī nahī
great or we (I) great?' The-merchant-by it-was-said that, 'I not
jānat kai kō baṛau āy. Āp-ī jānai.' Rājā-naī
knowing that who great is. Your-Honour-alone knows.' The-king-by
sāhūkār-kaū hawālāt-maī baīṛ daō, aur phir rājā-naī
the-merchant-to jail-in imprisoning was-given, and again the-king-by
sāhūkārin wā ū-kē lar^a^kā-kaū bulāō wā pū̃chhī
the-merchant's-wife and his son-to it-was-summoned and it-was-asked
kai, 'ham baṛē haī kai tum?' Una-ī-naī nibērau nā
that, 'we (I) great are or you?' Them-also-by distinguishing not
karō. Tab una-ī-kaū hawālāt-maī bīṛā-daō. Phir
was-made. Then them-also-to jail-in it-was-imprisoned. Again
sāhūkār-kī bahū-kaū bulā-kaī pū̃chhī ki, 'ham
the-merchant-of daughter-in-law summoned-having it-was-asked that, 'we (I)
baṛē ki sāhūkār baṛau hai?' Ū-naī kahī ki, 'garī-par^a^war,
great or the-merchant great is?' Her-by it-was-said that, 'poor-cherisher,
jō maī jān māph-kar pāū̃, tau kahaū̃.' Rājā-naī kahī
if I life pardon-making get, then I-may-say.' The-king-by it-was-said

ki, 'tōrī jān māph hai, kahū.' Ū-naĩ kahī kai, 'nā-tau
that, 'thy life pardon is, say.' Her-by it-was-said that, 'neither
apun baṛē ãy, nā mōrau sasur baṛau ãy. Din
Your-Honour great is, nor my father-in-law great is. The-day
baṛau hai.' Rājā-naĩ pũchhī ki, 'kaisaĩ din baṛau hai?'
great is.' The-king-by it-was-asked that, 'how the-day great is?'
Ū-naĩ kahī, 'dēkhau, kāl mōrē sasur-kau din baṛau
Her-by it-was-said, 'behold, yesterday my father-in-law-of the-day great
hatō, ki mōrē khuwāhand-naĩ nau lākh-kau chūnā ēk birī pān-maĩ
was, that my husband-by nine lakhs-of lime one roll (of) betel-in
khā-laō. Aur āj apun-kau din baṛau hai, ki
was-eaten. And today Your-Honour-of the-day great is, that
apun-kē hukam-saĩ mōrē sās, sasur, wā khuwāhand
Your-Honour-of the-order-by my mother-in-law, father-in-law, and husband
bhūkhē hawālāt-maĩ bīṛē-haĩ. Sō din baṛau hai. Kōū
in-hunger jail-in imprisoned-are. Therefore the-day great is. Anyone
kāū-saĩ baṛau nahī ãy.' Rājā jā sun-kaĩ khusī bhaē,
anyone-than great not is.' The-king this heard-having pleased became,
aur ū-kē sās, sasur, wā khuwāhand-kaũ hawālāt-saĩ
and her mother-in-law, father-in-law, and husband-to jail-from
chhōṛ-daō, wā ū-khã ū-kē gharē paṭhᵃwā-daō.
it-was-released, and her-to her in-house it-was-sent.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a merchant, whose family consisted of four persons, himself, his wife, his son's wife, and his son. Now the king of the town in which the merchant dwelt thought to himself, 'I must get up some fictitious quarrel with this merchant, and get one or two thousand rupees out of him.' So one night he went and hid himself in the rear of the merchant's house, expecting to catch his son and daughter-in-law going out, and to be able to get a fine out of him on that account. But no one came in or went out. The good folks went quietly to bed.

After a time, the daughter-in-law said to her husband, the merchant's son, 'it's getting very late, why don't you go to sleep?' Said he, 'first prepare a roll of betel for me,[1] and after I have had a chew we can go to sleep. I'll never close my eyes unless I first have a chew of betel.' She answered, 'there is no lime in the lime-box.' Then said he, 'go downstairs, and get some lime from the Old Man's (his father's) bag.' She did so, but neither was there any lime there. So she came back and told her husband. Said he, 'if I don't get some betel, I won't close my eyes. There's a pearl worth nine lakhs of rupees in your nose-ring. Make some lime by burning it in the lamp-flame.'

[1] A roll of betel is prepared with betel leaf, arecanut, and spices, of which the most important is lime.

So she made some lime out of the pearl, and prepared some betel, which he chewed, and the two went off to sleep.

Now the king, who had been hiding in the rear of the house, heard all this, and he said to himself, 'they've burnt a nine-lakh pearl for the sake of one roll of betel. This man's wealth must be limitless.'

So he went home to his palace, and as soon as morning came he had the merchant arrested and brought before him. As soon as he appeared, the king asked him, 'who is the greater, you or I?' The merchant replied, 'I do not know. Your Majesty alone knows.' Then the king put him in jail, and sent for the merchant's wife and son. 'Who,' asked he, 'is greater, I or you?' They also were unable to reply, so he put them, too, in jail, and sent for the merchant's daughter-in-law, and asked her, 'who is the greater, I or the merchant?' She replied, 'Cherisher of the Poor, if you will promise me my life I will tell.' Said the king, 'you have the promise of your life, tell.' Said she, 'neither is Your Majesty great, nor is my father-in-law. It is the day which is great.' The king asked her what she meant. Said she, 'behold, yesterday my father-in-law's day was great, so that my husband was able to eat nine lakhs worth of lime in a single betel roll; but to-day Your Majesty's day is great, for by Your Majesty's order my father-in-law, my mother-in-law, and my husband have been cast into jail, and are now lying there in hunger. Therefore, it is the day which is great. No one person is greater than anyone else.' When the king heard this reply he was much pleased, and released her father-in-law, her mother-in-law, and her husband from jail, and sent her home to her house.

PÃWĀRĪ BUNDĒLĪ OF DATIA AND THE NEIGHBOURHOOD.

Pãwārī is the name for the variety of Bundēlī which is spoken in those parts of the Gwalior and Bundelkhand Agencies of Central India, in which the Paramāra or Pãwār Rājpūts are one of the principal clans. In the Bundelkhand Agency it is spoken in the tract lying to the west of the Jhansi District, which includes the State of Datia, and the Alampur Pargana of the State of Indore. In Gwalior it is spoken in the tract adjoining Datia, *i.e.* in the east of the Gird Gwalior, and in the Bhander Districts of that State.

The number of its speakers is reported as follows:—

Bundelkhand Agency	203,500
Gwalior	150,000
TOTAL	353,500

Pãwārī hardly differs at all from ordinary Bundēlī. It has a few local peculiarities, most of which it shares with the Lodhāntī just described. This will be evident from the following folktale, which, like so many of these Bundēlī specimens, has been prepared by Rai Sahib Kashi Pershad of Charkhari. We may note the following words which do not occur in ordinary dictionaries:—

hāi-pĩgᵉlā, lamentation.
lĩraiyā, a fox.
kōl-kadaiyã, carrying on the shoulders.
sĩkā, a swing-shelf.

We see very strongly in force the Bundēlī tendency to omit a medial *h* and to contract. Thus, we have *kai* for *kahi*, having said; *rauãgau*, I shall remain; *raõ*, remained; similarly *rahat-tō*, he was remaining, becomes *ratō*. Other verbal forms worth noting are *lagᵉhai*, he will reach, and *lakhaĩ-ratō*, he was remaining gazing. The following causal verbs occur in the specimen, *kuān*, to cause to say; *dikhāban* (neuter in sense, really a potential passive), to be visible; *dibān*, to cause to give.

[No. 15.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ.

BUNDELÎ (PÂWÂRÎ). (STATE, DATIA.)

(Rai Sahib Kashi Pershad.)

एक साहूकार एक तलाव-के किनारे रतो। एक दिन एक कंगाल साहूकार-के इतै माँगबे-कौं आयो। साहूकार बोलो कि जो तलाव-मैं सब रात ठाड़ो-रहै बाए मैं बीस रुपैया देंव। कंगाल बोलो मैं ठाड़ो रहौंगो और साहूकार-सैं तीन बेर कुवा-कैं रुपैयन-की पक्की कर लई। और कंगाल तलाव-मैं रात-के समैयाँ जाय-कैं ठाड़ो भयो। और इन-बीचाँ बाए कोऊ ना दिखावे अकेलैं एक दिया दूर गाँव-के दिवाले-मैं उजरत दिखावे। सो बाए अपनी नजर-सैं लखैं रतो। सकारैं तलाव-मैं-सैं कढ़-कैं साहूकार-के ढिकाँ गयो और साहूकार-सैं बोलो कि रुपैया देव। साहूकार बोलो ला तौ बता रात भर तो-कौं काऊ-की आसरो तौ नाईं रयो। कंगाल बोलो मोए काऊ-की आसरो नाईं रयो। अकेलैं दिवाले-मैं एक दिया उजरत दिखात-रयो। साहूकार-नैं कही कि तैं-नैं सब रात दिया-सैं तापो और बाए कछू ना दयो।

वौ हाड़-पिंगला करत चलो गयो। गैल-मैं बाए एक लिंरैया मिलो और पूँछी कि हाड़-पिंगला कैसो करत-जात-है। वा-नैं सब हाल कहि सुनायो। लिंरैया बोलो कि मैं रुपैया तोए दिवा देहौं। अकेलैं तैं मोए कोल-कदैयाँ धर लै-चल और इत-ई-की-इत-ई उतार जाइये। और पैलाँ गाँव-मैं कै आ कि वन-को राजा आउत-है सो अपने अपने कुत्ता बाँध लेव। कंगाल गाँव-मैं कै आयो और लिंरैया-कौं लिवा-गयो। लिंरैया-नैं जा-कैं पँचाइत जोरी और कही कि दो खम्भ गार-देव जा-सैं सींका बाँध-देव और जा-मैं चावरन-की हंडी धर-देव और तरैं आग बार-देव कि चावर चुर-जावैं। पंच बोले कैं हंडी दूर टंगी-है। आँच ना लगहै। चावर कैसैं चुरहैं। लिंरैया बोलो कि दिया-सैं तापत कैसैं हैं। ऐसैं चावर चुरहैं।

पंच कछू ना बोले । लिँरैया बोलो कि ना दिया-सैँ कंगाल-नैँ तापो-है ना चावर चुरहैँ । बाए रुपैया गिन-देव । और साहूकार-सैँ बाए रुपैया गिना-दए । कंगाल-नैँ रुपैया ले-कैँ लिँरैया-कौँ कोल-कदैयाँ धरो और बन-मैँ बाए उतार-आओ और फिर अपने घरे गओ ॥

[No. 15.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (PĀWĀRĪ). (STATE, DATIA.)

(Rai Sahib Kashi Pershad.)

TRANSLITERATION AND TRANSLATION.

Ēk sāhūkār ēk talāw-kē kinārai ratō. Ēk din ēk
One merchant one tank-of on-bank living-was. One day one
kaṅgāl sāhūkār-kē itai mãg^{a}bē-kaũ āō. Sāhūkār bōlō ki,
poor-man the-merchant-of near begging-for came. The-merchant said that,
'jō talāw-maĩ sab rāt ṭhāṛō-rahai bāē maĩ bīs rupaiyā
'who the-tank-in all night standing-may-remain to-him I twenty rupees
dẽw.' Kaṅgāl bōlō, 'maĩ ṭhāṛō raaũgau,' aur
may-give.' The-poor-man said, 'I standing-up will-remain,' and
sāhūkār-saĩ tīn bēr kuwā-kaĩ rupaiyan kī pakkī
the-merchant-from three times caused-to-say-having rupees of assurance
kar laī. Aur kaṅgāl talāw-maĩ rāt-kē samaiyã
having-made was-taken. And the-poor-man the-tank-in night-of at-time
jāy-kaĩ ṭhāṛō bhaō. Aur hun-bīchã bāē kōū nā
gone-having standing-up became. And there to-him anyone not
dikhābai, akēlaĩ ēk diyā dūr gãw-kē dibālē-maĩ uj^{a}rat dikhābai.
is-visible, but one light distant village-of temple-in shining is-visible.
Sō bāē ap^{a}nī najar-saĩ lakhaĩ ratō. Sakāraĩ
Therefore to-it his-own gaze-with looking-at (he-)remaining-was. At-dawn
talāw-maĩ-saĩ kaṛh-kaĩ sāhūkār-kē ḍhikã gaō aur
tank-in-from come-out-having the-merchant-of near (he-)went and
sāhūkār-saĩ bōlō ki, 'rupaiyā dēw.' Sāhūkār bōlō, 'jā tau
the-merchant-to said that, 'rupees give.' The-merchant said, 'this indeed
batā, rāt bhar tō-kaũ kāū-kau ās^{a}rau tau nāī raō.' Kaṅgāl
tell, night whole thee-to anyone-of help verily not was.' The-poor-man
bōlō, 'mōē kāū-kau ās^{a}rau nāī raō. Akēlaĩ dibālē-maĩ ēk diyā
said, 'to-me anyone-of help not was. But the-temple-in a light
uj^{a}rat dikhāt-raō.' Sāhūkār-naĩ kahī ki, 'taĩ-naĩ sab
shining being-visible-was.' The-rich-man-by it-was-said that, 'thee-by all
rāt diyā-saĩ tāpō,' aur bāē kachhū nā daō.
night lamp-from warming-was-done,' and to-him anything not was-given.

Bau hāi-pĩgʰlā karat chalō-gaō. Gail-maĩ bāē ēk lĩraiyā
He lamentation making departed. The-road-in to-him a fox
milō, aur pũchhī ki, 'hāi-pĩgʰlā kaisau karat-jāt-hai?'
was-met, and it-was-asked that, 'lamentation why making-going-thou-art?'
Bā-naĩ sab hāl kahi sunāō. Lĩraiyā bōlō ki,
Him-by all affair having-told was-caused-to-be-heard. The-fox said that,
'maĩ rupaiyā tōē dibā dēhaũ. Akēlaĩ taĩ mōē
'I rupees to-thee having-caused-to-give will-give. But thou me
kōl-kadaiyã dhar lai-chal, aur ita-ī-kau-ita-ī utār
on-shoulders having-placed take-away, and here-even-of-here-even having-deposited
jāiyē; aur pailã gãw-maĩ kai ā ki, "ban-kau rājā
go; and first the-village-in having-said come that, "the-forest-of the-king
āut-hai, sō apʰnai apʰnai kuttā bãdh-lēw." ' Kaṅgāl
coming-is, therefore your-own your-own dogs tie-up." ' The-poor-man
gãw-maĩ kai āō aur lĩraiyā-kaũ liwā-gaō. Lĩraiyā-naĩ
the-village-in having-said came and the-fox took-away. The-fox-by
jā-kaĩ pāchāit jōrī aur kahī ki,
gone-having an-assembly-of-arbitrators was-brought-together and it-was-said that,
'dō khamm gār-dēw; jā-saĩ sĩkā bãdh-dēw; aur jā-maĩ
'two poles bury; these-from a-swinging-frame tie; and this-in
chāwʰran-kī haṇḍī dhar-dēw; aur taraĩ āg bār-dēw ki chāwar
rice-of cooking-pot place; and below fire alight-set that the-rice
chur-jāwaĩ.' Pañch bōlē kaĩ, 'haṇḍī dūr ṭaṅgī-hai;
may-be-cooked.' The-arbitrators said that, 'cooking-pot distant hung-is;
ãch nā lagʰhai; chāwar kaisaĩ churʰhaĩ?' Lĩraiyā bōlō ki,
heat not will-reach; rice how will-be-cooked?' The-fox said that,
'diyā-saĩ tāpat kaisaĩ haĩ? Aisaĩ chāwar churʰhaĩ.'
'lamp-from warm-making how is? So the-rice will-be-cooked.'
Pañch kachhū nā bōlē. Lĩraiyā bōlō ki, 'nā diyā-saĩ
The-arbitrators anything not said. The-fox said that, 'not lamp-from
kaṅgāl-naĩ tāpō-hai, nā chāwar churʰhaĩ. Bāē
the-poor-man-by warming-been-done-has, not rice will-be-cooked. To-him
rupaiyā gin-dēw.' Aur sāhūkār-saĩ bāē rupaiyā
the-rupees count-and-give.' And the-merchant-from to-him rupees
ginā-daē. Kaṅgāl-naĩ rupaiyā lai-kaĩ
were-caused-to-be-counted-over-and-given. The-poor-man-by the-rupees taken-having
lĩraiyā-kaũ kōl-kadaiyã dharō aur ban-maĩ bāē utār-āō,
the-fox on-his-shoulders was-placed and the-forest-in him he-deposited,
aur phir apʰnai gharē gaō.
and again his-own in-the-house (he-)went.

FREE TRANSLATION OF THE FOREGOING.

A certain merchant used to dwell on the banks of a tank. One day a poor man came to him to beg. The merchant said, 'I will give twenty rupees to whoever will stand in the tank all night.' The poor man said he would do so, and made the merchant promise to keep his words by a threefold promise. At night the poor man went to the tank and stood up in it. While he was there no one was seen by him. The only thing that was visible was a lamp shining in a temple of a village far away, and on it he kept gazing. At dawn he got out of the tank and went to the merchant and asked for his money. 'During the whole night,' said the merchant, 'did anyone give you any help?' 'No one,' replied the beggar, 'the only thing I saw was the lamp shining in the temple.' 'O then,' said the merchant, 'you were warming yourself at that lamp, were you?' and he refused to give him anything.

The beggar went away lamenting. On the road he met a fox, who asked him why he did so. He told the fox the whole affair, and the latter said, 'never mind, I'll get you your money; but after I have done so, you must lift me on to your shoulders and bring me back, and set me down in this very place. But first go and tell the villagers that the King of the Woods is coming, and that they must tie up all their dogs.' The beggar took the message, and then conducted his friend to the village. The fox called a meeting of the village arbitrators, and told them to set up two high poles, and between the two to hang high up a swinging tray,[1] and to set a cooking pot in the tray, and to light a fire on the ground below, so that some rice might be cooked in the pot. The arbitrators said, 'the cooking-pot is hung too high up. The flames won't reach it, and how on earth will the rice be cooked?' Replied the fox, 'it will be cooked, just as a person can warm himself from a distant lamp.' When they heard this the arbitrators had nothing to say, and the fox went on, 'neither could this poor man have warmed himself at that lamp, nor can the rice be cooked. Pay him the rupees he has earned.' So they made the merchant count out and give his twenty rupees to the poor man, who, as soon as he had got them, took the fox on his shoulder, and carried him to the forest, where he deposited him in the place where he had found him, and went home rejoicing.

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[1] A *sīkā* is a hanging frame on which pots and the like are placed for cooking or to be out of the way.

THE MIXED DIALECTS OF THE NORTH.

To the north, Bundēlī has on its west the closely related Braj Bhākhā dialect of Western Hindī and on its east the Baghēlī dialect of Eastern Hindī. In the District of Hamirpur it extends nearly up to the Jamna, being separated from it only by a narrow strip of land, in which Tirhārī is spoken, along the south bank of that river. As already shown good Bundēlī is spoken over nearly the whole of Hamirpur. To the east of that district lies the district of Banda.

Tirhārī and the dialects of Banda have been dealt with under the head of Eastern Hindī (Vol. VI, pp. 132 ff.). These are all mixtures of Baghēlī and Bundēlī, and as the former language is the most prominent element in all of them they have been described under it. So also has the language spoken by some 8,000 Banāphars (Banāpharī) in Hamirpur, although Banāpharī elsewhere is distinctly a form of Bundēlī.

Between Hamirpur and Banda (on both sides of the river Ken, which forms the boundary between the two districts) is a dialect called Kuṇḍrī. The Kuṇḍrī on the Banda side is a form of Jūṛar-Baghēlī and has been described under that head (Vol. VI, pp. 152 ff.). That on the Hamirpur side of the stream is also a mixed language, but is mostly Bundēlī and is described on p. 527.

South-east of Hamirpur, *i.e.* in the north-east of the Bundelkhand Agency of Central India and the neighbouring portions of the Baghelkhand Agency, the true Banāpharī is spoken. It also is a mixed dialect, but here, although containing many peculiarities which are distinctively those of Eastern Hindī, it is in the main Bundēlī.

Finally, so far as these mixtures with Eastern Hindī are concerned, we have seen that Tirhārī (which we have classed as a form of Baghēlī) runs along the south bank of the Jamna in the Hamirpur district. At the border of the district immediately to the north-west of Hamirpur, *i.e.* Jalaun, it stops; but here we find, in Jalaun, a small tract in which Tirhārī is fading off into the general Bundēlī of that district. This form of speech is called Nibhaṭṭā (p. 529). It is based on Bundēlī, but has many of the peculiarities of Eastern Hindī. Elsewhere in Jalaun the language is good Bundēlī.

On the north-west, Bundēlī shades off into Braj Bhākhā through what is known as Bhadaurī (p. 531), which is spoken along the river Chambal in the districts of Agra, Mainpuri and Etawah, and also over nearly the whole of the home districts of the Gwalior State.

The following are the estimated numbers of people who speak these mixed dialects :—

Name of Dialect.	Where spoken.	Number of speakers.	
Banāpharī	Bundelkhand	245,400	
	Baghelkhand	90,000	335,400
Kuṇḍrī	Hamirpur	.....	11,000
Nibhaṭṭā	Jalaun	.....	10,200
Bhadaurī	Gwalior	1,000,000	
	Agra	250,000	
	Mainpuri	8,000	
	Etawah	55,000	1,313,000
	TOTAL	.....	1,669,600

It must be remembered that, besides these, 5,000 speakers of Banāpharī in Hamirpur, and a few speakers of Kuṇḍrī in Banda have been classed under Baghēlī.

Of these dialects Banāpharī is by far the most important on account of its possessing a literature. Bhadaurī, on account of the number of its speakers, comes next.

BANĀPHARĪ.

Banāpharī is the form of Bundēlī spoken by members of the Banāphar tribe of Rājpūts, and in the country inhabited by them. This tract consists mainly of the north-centre and east of the Bundelkhand Agency of Central India, *i.e.* the Chandla Pargana of the State of Charkhari, the Lauri Pargana of Chhatarpur, the Dharampur Pargana of Panna, the Jāgīrs of Naigawan Rebai, Gaurihar, and Beri, and the States of Ajaigarh and Baoni. It also extends into the south-east corner of the District of Hamirpur, and (to the east) into the western parts of the Nagode and Maihar States of the Baghelkhand Agency. Although a mixed dialect, Banāpharī is one of the most important forms of Bundēlī, as in it are preserved the many bardic songs regarding the famous heroes Ālhā and Ūdal, which together form a large cycle of epic poetry. This feature of the dialect will be illustrated at length in the following pages.

The number of speakers of Banāpharī is estimated as follows :—

Bundelkhand Agency	245,400
Hamirpur	5,000
Baghelkhand Agency	90,000
TOTAL	340,400

Leech in his account of the language quoted in the list of authorities of Bundēlī remarks that Banāpharī differs from Standard Bundēlī in having a larger mixture of Urdū. He probably means by this that its vocabulary contains more Arabic and Persian words than are usually found in dialects of this part of India, and in this he is perfectly right. A perusal of the specimens, especially of those belonging to the Ālhā-Ūdal cycle, will show that quite a large number of these foreign words have been adopted. Indeed such complete citizenship have some of them obtained, that they are even treated as verbal roots, and conjugated as if they were genuine Indian words. This method of dealing with foreign words is very rare in all Indian languages. Such borrowed terms are generally employed without any change of form, and, if used as verbs, it must be done by means of a periphrasis. Yet here we have words like *najarat* a present participle, meaning 'looking at,' which in Hindī would be *najar karᵉtā*, from the Arabic *naẓar ;* and *tajawījai*, he intends, from the Arabic *tajwīz*. Leech further describes Banāpharī as a 'kind of slurred and slovenly Urdū.' This account cannot be called accurate, for the foreign element found in its *grammar* is Baghēlī, not Urdū. Banāpharī is a mixture of Bundēlī and Baghēlī in proportions varying according to locality and to the personality or caste of the speakers. In the version of the Parable received from Hamirpur the Baghēlī influence predominates and I have given it in the volume dealing with Eastern Hindī (Vol. VI, pp. 155 and ff.). Further south, in Bundelkhand proper, the Bundēlī element certainly predominates everywhere, as will be evident from the specimens received from the State of Charkhari. These are (1) the first few sentences of the Parable of the Prodigal Son, and (2) a folktale (both prepared by Rai Sahib Kashi Pershad of Charkhari). After these I give, with a special introduction, two more specimens from Eastern Hamirpur. These are parts of the cycle of poems about Ālhā and Ūdal. It will be seen that the version of the Parable agrees with

Standard Bundēlī in nearly all particulars, but that the other three specimens show numerous examples of the influence of Eastern Hindī.

The following account of the main peculiarities of Banāpharī is based on the specimens and on Mr. Vincent Smith's notes.

PRONUNCIATION.—This closely follows ordinary Bundēlī. The diphthongs *ai* and *au* are commonly used for *ē* and *ō* respectively. Thus *sai* instead of *sē*, from. Far more common is the change of *ō* to *wā* and of *ē* to *yā*. This is quite optional, so much so that we often find the same word spelt in both ways. Thus, we have *yāṛ* for *ēṛ*, a support; both *khēt* and *khyāt*, a field; *kēr* and *kyār*, of; *ghōṛ* and *ghwāṛ*, a horse.

As regards consonants, *n* often becomes *l*; thus, *jalam*, for *janam*, birth; *jalanī*, for *jananī*, a mother. *L*, on the other hand, often becomes *r*, as in *tar*ʷ*wār* or *tal*ʷ*wār*, a sword. The letter *ph* regularly becomes *p* in the word *banāpar*. We often find the letter *r* where we should not expect it; thus, *sar*ᵉ*mān*, for *sanmān*, respect; *sar*ᵉ*mūch*, for *samūch*, entire; and *asarār*, ? for *bē-shumār*, countless.

A long vowel is regularly shortened in the antepenultimate; thus, the root *mān*, heed, makes its first person singular future *manihaũ*, and *khēl*, sport, makes its respectful imperative *khiliyaī*. We occasionally meet short *e* and short *o*, in words like *mohi*, me (but *mō-hī*, even I), and *jeh*, whom.

DECLENSION.—Many feminine nouns end in the termination *aī* (corresponding to Hindōstānī *ī*), which is not changed in the oblique case. Thus, *ēk juhāraī*, one salute; *śikāraī*, hunting; *khabaraī*, news, used both as a singular and as a plural; *salāmaī*, respects, used as a plural in III, 58. Strong Tadbhava nouns usually end in *ō*, as in Bundēlī, but sometimes the Eastern Hindī form in *ā* is employed. These nouns form their oblique bases in *ē*. Thus, *ghōṛō*, or *ghōṛā*, a horse, oblique form, *ghōṛē*. Sometimes we have, as in *bhaũrā*, a bee (IV, 1), the oblique form ending in *ā*, which is probably an instance of borrowing from Rājasthānī; similarly *chēlā-nai kahus*, the disciple said.

A very common oblique form both in the singular and in the plural ends in *an* or *en*. Thus, *khētan-mā*, in the field (III, 77; cf. 78, and IV, 193); *chaukan-kā*, to the palace square; *āhũ̃ saudāgar maī̃ ghōṛen-kā, ghōṛan-kā bēchaī̃ jā̃w*, I am a merchant of horses, I am going to sell the horses (IV, 122).

The use of the case of the Agent is rather capricious, as the termination *nē* or *nai* is often omitted. The case is used before all forms of the past tenses of transitive verbs, whether the simple past participle is used, as in Western Hindī, or whether a conjugated form of the tense is used, as in Eastern Hindī. Hence, even in the latter case, the verb agrees in gender with the object. Thus we have *bā̃nī-nai lāg taul-daī*, the shopman weighed out the ration; *yā bāt brāhman sunī*, the Brāhman heard this thing; *bābā pūchhis*, the recluse asked; *chēlā-nai kahus*, the disciple said; *nā sīkhyũ̃* (fem.) *barāraī sā̃g*, I have not learnt the warding off of arrows (IV, 183). In the last example, *sīkhyũ̃* is in the feminine to agree with *barāraī*. The masculine would be *sīkhõy*.

The following are the usual forms which the case terminations take :—

Agent, *nē*, *nai*.
Accusative-Dative, *khā̃* (not *khõ*), *kā̃*, *kā*, *kaũ*, *kai*.
Dative, *lānē*, *khitir*, *kājē*, for.

Instrumental-Ablative, *sai, saĩ, khaĩ, tai, saũ, sō, san, pai.*

Genitive, *kēr, kyār.* Common gender, direct and oblique.

kērau, kyārau, kau, kā. Masculine, direct.

kērē, kyārē, kē. Masculine, oblique.

kērī, kyārī, kai, kī. Feminine, direct and oblique.

Locative, *mai, mãĩ, mā, māhĩ, mahanī.*

The Personal **Pronouns** are *mai, maĩ,* I; *ma-hũ,* I also; *ma-hĩ,* even I; obl. form, *mohi, moh, mwah, mō; mōhĩ,* to me; *mōr, mōrau, mwār, mwārau,* my; *ham,* we; *ham-hũ,* we also; *ham-hĩ,* even we; obl. form, *ham; hamaĩ,* to us; *hamār, hamārau, hamᵉrau,* our.

tuĩ, taĩ, tai, thou; *ta-hũ, tō-hũ,* thou also; *ta-hĩ, tō-hĩ,* even thou; obl. form, *tohi, toh, twah, tō; tōhĩ,* to thee; *tōr, tōrau, twār, twārau,* thy; *tum,* you; *tum-hũ,* you also; *tum-hĩ,* even you; obl. form, *tum; tumaĩ,* to you; *tumār, tumārau, tumᵉrau,* your.

ū, wā, he, that; *wa-hũ,* he also; *wa-hai,* even he; obl. form, *wah, wā; wahĩ,* to him; *ũy, ũy,* they; *wō-ū, wa-ū,* they also; obl. form, *un; unᵉhaĩ,* to them; *unᵉhun,* them also; *unᵉhin,* even them.

Similarly *ī, yā,* this; obl. form, *eh, yā;* Plur. *ĩ;* obl. *in,* etc.

The Relative Pronoun is *jē* or *jyā;* obl. *jeh, jē, jyā.*

In all the above, the plural is frequently used instead of the singular.

Kāhū or *kōū* is 'anyone,' obl. *kāhū.* *Kō* or *kaun* (obl. *kyā*) is 'who?'; *kā* (obl. *kāhē*), what?

CONJUGATION.—The important point to note is that in all the tenses formed from participles without auxiliary verbs there are two forms, one, the participle alone as in Western Hindī, and the other, the participle with suffixes indicating the number and person, as in Eastern Hindī. It is also to be noted that in the latter case, the suffixes are added to the strong form of the participle in *ō,* and not to the simple base. Thus *mārō-s,* not *māra-s,* he struck.

The Verb Substantive is —

Present, I am, etc.

	Sing.	Plur.
1	*āhũ, haũ.*	*āhaĩ, āhen, āhyan, han.*
2	*āhī, hī.*	*āhū, āhā, hā.*
3	*āhī, āhai, hai, āi.*	*āhaĩ, āhĩ, haĩ, ãi.*

Hawaũ may be substituted for *haũ,* and so throughout.

Past, I was, etc.

Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.
hatō or *tō.*	*hatī* or *tī.*	*hatē* or *tē.*	*hatĩ* or *tĩ.*

For all persons, exactly like the Hindōstānī *thā.* Or,—

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	*hatõy* or *tõy*.	*hatyẽ* or *tyẽ*.	*hatyan* or *tyan*.	*hatin* or *tin*.
2	*hatōy* or *tōy*.	*hatī* or *tī*.	*hatyō* or *tyō*.	*hatyū* or *tyū*.
3	*hatō* or *tō*.	*hatī* or *tī*.	*hatē* or *tē*.	*hatī̃* or *tī̃*.

Or else,—

	Sing. (com. gen.).	Plur. (com. gen.).
1	*rahaũ*.	*rahan*, *rahaĩ*.
2	*rahas*.	*rahā*.
3	*rahai*.	*rahaĩ*.

The Negative Verb Substantive, 'I am not,' is thus conjugated :—

	Sing.	Plur.
1	*niyāhẽ*.	*niyāhan*.
2	*niyāhī*.	*niyāhā*.
3	*nihāi*	*nihẽi*.

The Active Verb is thus conjugated in its principal parts :—

Present Conjunctive, (If) I strike, etc.—

	Sing.	Plur.
1	*māraũ*.	*māran*.
2	*māras*.	*mārā*.
3	*mārai*.	*māraĩ*.

As usual this is often employed in the sense of the Simple Present. As examples of the tense we may quote *mānas*, if you do not heed (IV, 29) ; *bwālas*, thou speakest (IV, 42) ; *mãgas*, (what) thou mayest ask for (IV, 101) ; *jās*, thou art going (IV, 119) ; *khãy*, they eat (III, 44).

The following are examples of the **Imperative** :—*Mār*, strike thou ; *mārā*, strike ; *pukārā*, summon ; *kāṭau*, cut ; *karāyas*, cause thou to make ; *khiliyaĩ*, be good enough to play.

Future.—I shall strike, etc. This has two forms, *viz.*—1. *Mārab*, used for all genders, numbers, and persons, as in old Eastern Hindī;—2.

	Sing.	Plur.
1	*marihaũ* or *mar^{a}haũ.*	*mar^{a}bē, marihē* or *mar^{a}hē.*
2	*marihai* or *mar^{a}hai.*	*marihā, marihau, mar^{a}hā,* or *mar^{a}hau.*
3	*mārī.*	*marihaĩ* or *mar^{a}haĩ.*

Note that when the first syllable is long, and falls in the antepenultimate, it is shortened. So we have *manihaũ*, I will heed, in IV, 133. *Kaihai* (IV, 133), thou wilt say, is slightly irregular as in Bundēlī.

Tenses formed from the Present Participle.

The **Present Participle** is *mārat* (com. gen.); or *mar^{a}tō* (masc.), *mar^{a}tī* (fem.). From it are formed the usual tenses. Thus,—

Present.—*Mārat-haũ* (often written *mārathaũ*), I am striking. Any other form of the Auxiliary may be used.

Imperfect.—*Mārat-hatõy*, I was striking. Any other form of the Auxiliary may be used. As an isolated form, I may quote *karai rahai*, he was doing.

Past Conditional.—This may be formed in two ways. Either the present participle alone is used (exactly as in Hindōstānī), or else we have a tense conjugated on the model of Eastern Hindī. For the first form we have *mar^{a}tō* (masc.), *mar^{a}tī* (fem.), (if) I, thou, he, or she had struck; *mar^{a}tē* (masc.), *mar^{a}tĩ* (fem.), (if) we, you, or they had struck. For the second form we have the following:—

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	*mar^{a}tõy.*	*mar^{a}tyũ.*	*mar^{a}tyan.*	*mar^{a}tin.*
2	*mar^{a}tōy.*	*mar^{a}tī.*	*mar^{a}tyō.*	*mar^{a}tyū.*
3	*mar^{a}tō.*	*mar^{a}tī.*	*mar^{a}tē.*	*mar^{a}tĩ.*

Tenses formed from the Past Participle.

The **Past Participle** is *mār* (com. gen.); or *mārō* (masc.), *mārī* (fem.). From it are formed the usual tenses. Thus—

Past.—Like the Past Conditional, this may be formed in two ways. Either the Past Participle alone is used (exactly as in Hindōstānī), or else we have a tense

conjugated on the model of Eastern Hindī. In both cases, if the verb is a transitive one, the construction is passive. The subject is put into the Agent case, and the verb agrees in gender with the object. In the second conjugated form, it agrees with the subject in person. Thus, *maĩ-nai mārõy* means 'I struck something masculine,' but *maĩ-nai māryũ* means 'I struck something feminine.' The following is the ordinary method of conjugating the past tense of a transitive verb. The conjugation of an intransitive verb differs in the third person.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	*mārõy.*	*māryũ.*	*māryan.*	*mārin.*
2	*mārōy.*	*mārī.*	*māryō.*	*māryā.*
3	*mārōs.*	*māris.*	*mārōn.*	Not given.

These may be taken as the standard forms, but other forms for the third person singular are met. These are *māras*, *māris*, and *mārus*.

In the case of an intransitive verb, the third person singular, as noted above, is not used. Only the past participle alone is employed. Thus, *baiṭh* or *baiṭhō*, he sat down; *baiṭh* or *baiṭhī*, she sat down; *baiṭh* or *baiṭhē*, they (masc.) sat down; *baiṭh* or *baiṭhĩ*, they (fem.) sat down.

Perfect.—*Mār-haũ* or *mārō-haũ*, I have struck. Any other form of the Auxiliary can be used.

Pluperfect.—*Mār-hatõy* or *mārō-hatõy*, I had struck. Any other form of the Auxiliary can be used. In both tenses the construction is that of ordinary Hindōstānī.

The **Infinitive** is *māran*, *māraĩ*, *mārab*, or *mar^abō*. *Māraĩ* is feminine in gender when used as a verbal noun. The others are masculine. The oblique form of the first three is the same as the nominative. That of *mar^abō* is *mar^abē*.

Irregular Verbs.—

The following irregular past participles have been noted:—

Infinitive.	Past Participle.
āub, *āwab*, or *aibō*, to come	*āwō*, fem. *āī*.
jāib, to go	*gawō*, *gā*, or *gau*; fem. *gai* or *gaī*.
dēb, to give	*dawō*, *dau*, *dīnh*, or *dīn*; fem. of *dawō* or *dau*, *dī*. From *dīnh*, we have *dīnhō*, fem. *dīnhī*.
lēb, to take	The same as for *dēb*, substituting *l* for *d*.
karab, to do	*kar*, *karō*, or *kīnh*, *kīnhō*.

The verbs *āub*, and *jāib*, are quite irregular in the past tense. That of *āub* is conjugated as follows:—

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	*āwaĩ.*	*āyũ.*	*āyan.*	*āin.*
2	*āwai.*	*āyī.*	*āyō.*	*āyū.*
3	*āwō.*	*āī.*	*āyē.*	*āĩ.*

Any other form of the past participle may be used for the third person. The past tense of *jāib* is similar. Thus, *gawaĩ*, I went, and so on.

The future of *āub* is *aihaũ*, I shall come; *aibē*, etc., we shall come; *aī*, he shall come. Similarly, *jaihaũ*, I shall go.

[No. 16.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BUNDELĪ (BANĀPHARĪ) DIALECT. (STATE, CHARKHARI.)

SPECIMEN I.

(Rai Sahib Kashi Pershad.)

काहू-कै दुइ लरका हते । लहुरे लरका अपनै बाप-सै कहो कै बाप मोर हौंसा बाँट द्या । और वह-नै सब द्यारा बाँट दयो । और वह-नै सब थोरे दिनन-मै इकट्ठा कर लयो और बहुत दूरी देस-खाँ चलो गयो और वहाँ आपन सब द्यारा वाहीयाद-मै बहाइ दयो ॥

TRANSLITERATION AND TRANSLATION.

Kāhū-kai dui larᵃkā hatai. Lahurē larᵃkā apᵃnai
A-certain-one-to two sons were. (By-)the-younger son his-own

bāp-sai kahō kai, 'bāp, mōr hĩsā bãṭ dyā.' Aur
father-to it-was-said that, 'father, my share having-divided give.' And

wah-nai sab ḍyārā bãṭ daō. Aur wah-nai sab
him-by all property having-divided was-given. And him-by everything

thōrē dinan-mai ikaṭṭhā kar-laō, aur bahut dūrī dēs-khã chalō-
a-few days-in collected was-made, and very far country-to he-went-

gaō, aur wahã āpan sab ḍyārā wāhīyād-mai bahāi-daō.
away, and there his-own all property absurdities-in was-caused-to-flow-away.

[No. 17.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (BANĀPHARĪ) DIALECT. (STATE, CHARKHARI.)

SPECIMEN II.

(Rai Sahib Kashi Pershad.)

एक ब्राह्मन वा एक ब्राह्मनी रहै। दोऊ मिहरिया भुँसवा आँइ। कुछ दिन बीतै धुवक परो। तब ब्राह्मन आपन मिहरिया छोड़ दखिन भाग गा। और एक साहूकार-कै चाकर रहो। पाँच सौ रुपैया कमाइस। जब दो बरसै हो चुकी तब ब्राह्मनी-की खबर आई। और साहूकार-सै बिदा माँग-कर आपन घर-को रैंगो। जब कुछ दूर घर रह-गा तब मन-मै सोधिस कै ब्राह्मनी करजदार हुइ गई हूहै सो मै काऊ बड़े आदमी-के इहाँ रुपैया धर दैंव। गाँउ-मै एक बाँनी रहै। तिया-सन कहुस कै भाई मोर रुपैया धरोहर धर राख। इतनै बीच-मै एक बैरागी-का चेला लाग लैन आयो। बाँनी-नै जल्दी-मै चेला-को लाग तौल दई और चेला लाग लै-गा। बाबा पूछिस आज लाग सिवाइ काहे है। चेला-नै कहुस कै एक राहगीर बाँनी-के इहाँ पाँच सौ रुपैया-की धरोहर-की बात-चीत करे रहै। सो मो-खाँ लाग जल्दी-मै तौल दिहस-है। बाबा मन-मै सोधो कै वा राहगीर-को कौनउ जुगत-सै बुलाव। सो अधकारी कनक वा घी ऐचस वा चेला-सै कहिस कै या जिंस फेराव और बाँनी-सै कहब कै हमार बाबा काहू-का हराम नहीं खात आँइ। चेला गा और जिंस फेर दिहस। या बात जब वा ब्राह्मन सुनी तब कहिस कै या बाबा ईमान्दार है। यह-के इहाँ रुपैया मै धरब। ब्राह्मन बाबा ढिंग गा वा कहस कै महाराज मोर रुपैया धर राखौ। बाबा-नै रुपैया लै-कर एक कोठा-मै ब्राह्मन-के साम्हनै गाड़ दिहस और ब्राह्मन आपन घर चलो गा। अपनी ब्राह्मनी सै पूछिस कि काहू-की करजदार तौ नाही हा। ब्राह्मनी कहुस कि नियाहूँ। तब कुछ दिन बीतै ब्राह्मन आपन रुपैया लैन बाबा ढिंग गा। बाबा कहिस हमार ढिंग कब धर गा। ब्राह्मन मन-माँ गिल्याँद मानी और एक जिमीदार-सै आपन सब हाल जा कहिस। जिमीदार

कहुस कै हमार जोर निहाँइ । तुम फलाने मौजा-की बीबी-की सुनाव । ब्राह्मन बीबी-के गा और आपन हाल कहुस । बीबी कहो कै मै फलाने दिन बाबा-के ढिंग जाब सो तुहीं आइ-जाइस । बीबी सब आपन जमाँ ले-कर बाबा ढिंग गई और कहिस कै मोर मियाँ साहब मदारन गे ते सो नहीं आये आँइ । मै उन-के ढूढ़ै-ख जात-हौं । मोर धरोहर धर राखौ । इतने बीच-मै ब्राह्मन आइ-गा वा कहुस कै बाबा मोर रुपैया दे राख । बाबा-ने रुपैया उखार-कर-कै दे दीन । या सोच-कर-कै कै जो मै या-से झगड़हौं तौ बीबी आपन रुपैया ना धरहै । बीबी देखिस कै ब्राह्मन आपन रुपैया पाइ-गा । तब बाबा-से कहिस कै मोर भाई कहत आवा-है कै मियाँ साहब मदारन-से आइ-गे सो अब मै धरोहर ना धरहौं । और फिर बीबी हसन लाग वा ब्राह्मन हसन लाग और बाबऊ हसै लाग ॥

॥ कहावत ॥

बीबी हसी मियाँ घर आये । हसे मुसाफर गठरी पाये ॥
तुम का हसे मियाँ भीखे । एक तमासा ये भी सीखे ॥

[No. 17.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (BANĀPHARĪ) DIALECT. (STATE, CHARKHARI.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk brāhman wā ēk brāhmanī rahai. Dōū mihariyā mũs'wā
One brāhman and one brāhman's-wife were. Both wife husband
ãi. Kuchh din bītai dhubak parō. Tab brāhman
are (i.e. *were*). *Some days passed famine fell. Then the-brāhman*
āpan mihariyā chhōṛ dakhin bhāg-gā. Aur ēk sāhūkār-kai chākar
his-own wife leaving south ran-away. And one banker-to servant
rahō. Pãch sau rupaiyā kamāis. Jab dō bar'sai
remained. Five hundred rupees he-earned. When two years
hō-chukī tab brāhmanī-kī khabar āī. Aur sāhūkār-
had-passed then the-brāhman's-wife-of remembrance came. And the-banker-
sai bidā mãg-kar āpan ghar-kau raĩgō. Jab kuchh
from leave begged-having his-own house-to he-started. When some
dūr ghar rah-gā tab man-mai sōdhis kai, brāhmanī
distance house remained then mind-in he-thought that, brāhman's-wife
karaj-dār hui-gaī hūhai sō mai kāū baṛē ād'mī-kē ihã rupaiyā
indebted become will-be therefore I some great man-of near rupees
dhar-daĩw. Gãu-mai ēk bãnī rahai. Tiyā-san kahus kai,
deposit-may. The-village-in one shopman was. Him-to he-said that,
'bhāī, mōr rupaiyā dharōhar dhar-rākh.' It'nai-bīch-mai ēk
'brother, my rupees deposit keep.' The-meantime-in one
bairāgī-kā chēlā lāg lain āyō. Bãnī-nai jaldī-mai
religious-mendicant's disciple rations to-take came. The-shopman haste-in
chēlā-kau lāg taul-daī, aur chēlā lāg lai-gā.
disciple-to rations weighed-out, and the-disciple rations took-away.
Bābā pūchhis, 'āj lāg siwāi kāhē-hai?' Chēlā-nai
The-recluse asked, 'today rations much why-is?' The-disciple-by
kahus kai, 'ēk rāh-gīr bãnī-kē ihã pãch sau
it-was-said-by-him that, 'one way-farer the-shopman-of near five hundred
rupaiyā-kī dharōhar-kī bāt-chīt karai-rahai, sō mō-khã lāg
rupees-of deposit-of conversation doing-was, therefore me-to rations

jaldī-mai taul-dihas-hai.' Bābā man-mai sōdhō kai wā rāh-gīr-kau
haste-in weighed-has.' The-recluse mind-in thought that that way-farer-to
kaunaŭ jugat-sai bulāw. Sō adh^a^kārī kanak wā ghī
some means-by call. So superfluous wheat-flour and clarified-butter
aichas, wā chēlā-sai kahis kai, 'yā jins pherāw, aur
he-drew-forth, and disciple-to he-said that, 'this stuff return, and
bāñī-sai kahab kai, "hamār bābā kāhū-kā harām
the-shopman-to you-will-say that, "my recluse anybody-of ill-gotten(-things)
nahĩ khāt-ãi."' Chēlā gā aur jins phēr-dihas. Yā bāt
not eats."' The-disciple went and the-stuff returned. This thing
jab wā brāhman sunī tab kahis kai, 'yā bābā imāndār
when by-that brāhman was-heard then he-said that, 'this recluse honest
hai. Yah-kē ihã rupaiyā mai dharab.' Brāhman bābā
is. This-one-of near money I shall-deposit.' The-brāhman the-recluse
ḍhiṅg gā, wā kahas kai, 'Mahārāj, mōr rupaiyā dhar-rākhau.'
near went, and said that, 'Sir, my rupees keep-in-deposit.'
Bābā-nai rupaiyā lai-kar ēk kōṭhā-mai brāhman-kē sāmh^a^nai
The-recluse-by money taken-having one room-in brāhman-of before
gāṛ-dihas, aur brāhman āpan ghar chalō-gā. Ap'nī
was-buried-by-him, and the-brāhman his-own house went-away. His-own
brāh^a^manī-sai pūchhis kai, 'kāhū-kī karaj-dār tau nāhī
brāhman's-wife-from he-asked that, 'any-body-of debtor indeed not
hā ?' Brāhmanī kahus, 'niyāhũ.' Tab kuchh din bītai
thou-art ?' The-brāhman's-wife said, 'I-am-not.' Then some days passed
brāhman āpan rupaiyā lain bābā ḍhiṅg gā. Bābā
the-brāhman his-own money to-take the-recluse near went. The-recluse
kahis, 'hamār dhiṅg kab dhar-gā ?' Brāhman man-mã gilyãd
said, 'me-of near when did-you-keep ?' (By-)the-brāhman mind-in shame
mānī aur ēk jimīdār-sai āpan sab hāl jā kahis.
was-felt and one landholder-to his-own all account going said.
Jimidār kahus kai, 'hamār jōr nihãi. Tum phalānai
The-landholder said that, 'my power is-not. You such-and-such
maujā-kī bībī-kau sunāw.' Brāhman bībī-kai gā aur
a-village-of dancing-girl-to relate.' The-brāhman the-dancing-girl-to went and
āpan hāl kahus. Bībī kahō kai, 'mai
his-own account said. (By-)the-dancing-girl it-was-said that, 'I
phalānai din bābā-kē ḍhiṅg jāb, sō tuhĩ ãi-jāis.'
such-and-such a-day the-recluse-of near will-go, therefore you-also come.'
Bībī sab āpan jamã lai-kar bābā ḍhiṅg gaī
The-dancing-girl all her-own substance taking the-recluse near went

aur kahis kai, 'mōr miyā̃-sāhab Madāran gē-tē, sō nahī̃ āyē-ā̃i.
and said that, 'my master Madāran gone-was, but not returned-is.
Mai un-kē ḍhūṛai-khā̃ jāt-haũ. Mōr dharōhar dhar-rākhō.' Itʿnai-bīch-mai
I him to-look-for am-going. My deposit keep.' The-mean-time-in
brāhman āi-gā, wā kahus kai, 'bābā, mōr rupaiyā dai-rākh.'
the-brāhman arrived, and said that, 'father, my money give-up.'
Bābā-nai rupaiyā ukhār-kar-kai dē-dīn. Yā sōch-kar-kai kai,
The-recluse-by money taking-out was-given-up. This thinking that,
'jō mai yā-sai jhagaṛʿhaũ tau bībī āpan rupaiyā nā
'if I this-one-with shall-quarrel then the-dancing-girl her-own money not
dharʿhai.' Bībī dēkhis kai brāhman āpan rupaiyā
will-deposit.' The-dancing-girl saw that the-brāhman his-own money
pāi-gā, tab bābā-sai kahis kai, 'mōr bhāī kahat āwā-hai
got, then the-recluse-to she-said that, 'my brother saying come-is
kai, "miyā̃-sāhab Madāran-sai āi-gē." Sō ab mai dharōhar
that, "the-master Madāran-from arrived." Therefore now I deposit
nā dharʿhaũ.' Aur phir bībī hasan lāg, wā brāhman
not will-place.' And again the-dancing-girl to-laugh began, and brāhman
hasan lāg aur bāba-ū hasai lāg.
to-laugh began and the-recluse-also to-laugh began.

Kahāwat,—
(*Hence-the-*)*saying,—*

Bībī hasī miyā̃ ghara āyē; hasē musāphara gaṭharī
The-dancer laughed her-master home came; laughed the-traveller purse
pāyē.
he-got.

Tuma kā hasē, miyā̃ bhīkhē? Ēka tamāsā yē bhī sīkhē.
You why laughed, master mendicant? A trick this-one also learnt.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a Brahman and his wife. A famine occurred, so the Brahman deserted his wife, and ran away to the Deccan, where he took service with a banker, and earned five hundred rupees. When two years had passed, he remembered his wife, and, taking leave of the banker, set out for his home. While he was on the way, it struck him that his wife would probably be in debt, so he decided to deposit his savings with some well-to-do person to protect them from her creditors. He accordingly went to a shopkeeper in his village, and asked him to take the money on deposit.

While he was speaking to him the disciple of a certain mendicant devotee came up to beg from the shopman, and the latter, being busy with the Brahman, weighed out the alms in a hurry. The disciple brought what he had got to his master the recluse, who

asked him why he had brought more than usual that day. Replied the disciple, 'there was a traveller talking to the shopkeeper about depositing five hundred rupees, and owing to his being busy with him, he weighed out my alms in a hurry.' The recluse thought to himself that he must get hold of that traveller some way or other, so he gave the flour and clarified butter which was over and above the regular amount to the disciple, and told him to take it to the shopkeeper with this message, 'my master will not eat anything wrongly taken from anybody.' The disciple did what he was told, and when the Brahman heard what he said, he thought to himself, 'this recluse must be a very honest man. I will deposit my money with him.' So he went off to the recluse and addressed him as follows,—'Holy Sir, will you deign to keep my money in deposit?' The recluse took the money into an inner room, and there buried it in the presence of its owner, who then went on in happiness to his home. When he got there he asked his wife if she owed any debts, and she replied that she did not. After a few days the Brahman returned to the recluse and asked for his money, but the latter said, 'when did you ever leave any money with me?' Filled with shame at the recluse's duplicity, the Brahman went off to his landlord and complained of how he had been treated. Said the landlord, 'it is beyond my power to help you; but go and tell your story to the dancing girl of such and such a village.' He did so, and she told him to meet her on such and such a day at the recluse's. On the day fixed the dancing girl brought her savings to the recluse, and said to him, 'my master went some time ago to the fair of Madāran[1] and has not come back. I am going to look for him, and want you to keep my money in deposit for me while I am away.' Just then the Brahman entered and again asked for his deposit. The recluse at once gave it to him, for he thought that if this fellow quarrelled with him the dancing girl would not trust him with *her* money. As soon, however, as she saw that the Brahman had safely got his rupees, she said to the recluse, 'my brother has just come, and he says that my master has returned from the Madāran, so now I won't have to trouble you with the deposit.' Then the dancing girl began to laugh, and so did the Brahman, and so did the recluse. As the saying goes:—

The dancer laughed, for her master had come;
The traveller laughed, for he got his purse.
Master mendicant, why did *you* laugh?
'Because I have learnt this new trick.'

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[1] This is the fair held at Makanpur in Kanauj in honour of the famous saint Shāh Madār, who is buried there.

THE SONGS OF ĀLHĀ AND ŪDAL.

I do not suppose that any epic poem is at the present day so popular as that of Ālhā and Ūdal, which is sung by itinerant bards all over northern India. The entire cycle has never been collected, but portions of it and even translations of portions have often been published. The earliest version of the epic with which we are acquainted is contained in the *Mahōbā Khaṇḍ* of the Prithīrāj Rāsau, attributed to Chand Bardāi (Fl. 1190 A.D.). Chand Bardāi was the court bard of Prithīrāj Chauhān, King of Delhi. The Mahōbā Khaṇḍ deals mainly with the war between that Monarch and Parmāl, the Chandēl of Mahōbā, and according to another, and more probable, tradition was the work of Jagnāik, the bard of Parmāl. A translation of a part of it will be found in Tod's *Rajasthan*, i. 614 and ff. There are two or three native editions of the modern cycle, none of which is complete. Portions of one of them were translated by Mr. Waterfield into vigorous English ballad metre, and appeared in vols. lxi, lxii, and lxiii of the *Calcutta Review*, under the title of the 'Nine-Lākh Chain, or the Mārō feud.' A full account of the contents of these editions, from the pen of the present writer, will be found in vol. xiv of the *Indian Antiquary*, pp. 255 and ff. An edition of the text and a translation of the chapter relating to Ālhā's marriage, as current in Bihār, also by the present writer, will be found on pp. 209 and ff. of the same volume.

Some years ago Mr. Vincent Smith was kind enough to present me with a collection of notes on the Bundēlī dialect of Hamirpur, which he had made when he was employed in the settlement of that district. These contained the following two extracts from the cycle, which are given just as they were taken down under his supervision from the lips of rustic singers. Both are fragments, but they are valuable not only as specimens of the Banāpharī sub-dialect of Bundēlī, but also as being genuine specimens of a class of poetry which is very popular over a large part of our Indian possessions. In Hamirpur the whole series of songs dealing with Ālhā and Ūdal is known as the '*Sairā*' or '*Ālhā*.' Separate fragments which are recited at one time are called '*Pāwārā*,' '*Samay*' or '*Mār*.'

The text given below is that of Mr. Vincent Smith, unaltered. The translation is also based on a rough version prepared by him to accompany the texts. I am responsible for the notes.

It is unnecessary to give here a full account of the contents of the Ālhā cycle. Those interested in the subject will find what they require (so far as is known) in the article in the Indian Antiquary quoted above. I propose to give here so much of the legend as is necessary for understanding the specimens now printed. It is to be understood that what is narrated is legend (and not the only legend,—they are often contradictory) and not history. The main characters are historical, but their adventures, as here recorded, are not.

The three royal personages dealt with are—(1) Prithīrāj or Pithaurā, the Chauhān King of Delhi; (2) Jaichand, the Rāṭhōr King of Kanauj; and (3) Parmāl or Paramardī, the Chandēl King of Mahōbā in Bundelkhand.[1] The two first were cousins.

[1] Once for all, I warn the reader that I do not transcribe these and other names in the cycle with absolute accuracy. I only give the popular spelling. For instance 'Parmāl' should properly be 'Par'māl.'

Both were grand-nephews of Anang Pāl Tōmar of Delhi, and, when he died, Prithīrāj, although the younger, was proclaimed King to the exclusion of Jaichand. The result was a lifelong enmity between the two princes, which eventually facilitated the conquering of India by the Tartar hordes of Central Asia. Prithīrāj and his bard Chand were killed in battle fighting against the Muhammadans in the year 1193 A.D. Kanauj was overwhelmed, and Jaichand slain in the following year by Shihābu'd-dīn, the 'Meteor of the Faith,' and his son fled to Marwar, where he established the principality now known as Jodhpur. Parmāl reigned from about 1165 to 1202 A.D. He was defeated and expelled from Mahōbā by Prithīrāj in the year 1182. Here legend departs from history. According to the former Parmāl was so crushed with this defeat that he abandoned his kingdom and fled to Gayā where he ultimately died, being the last of the Chandēl Kings of Mahōbā. As a matter of history twenty years later we still find him fighting bravely against the Musalmān Kutbu'd-dīn at Kālinjar. He was not the last of his race, but had several obscure successors on the throne.

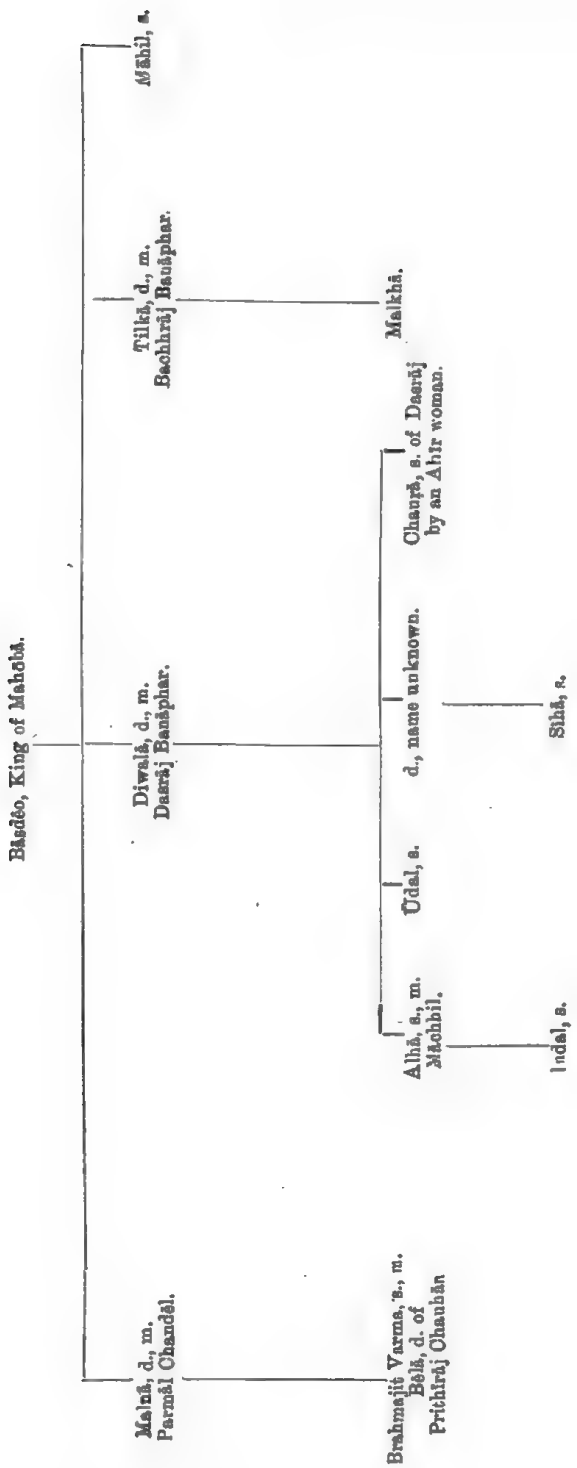
The historical Parmāl was probably the son of his predecessor Madana-Varmā Chandēl, but the legendary account is quite different. It runs as follows :—

Parmāl conquered the whole of India. The first city he conquered was Mahōbā in Bundelkhand, of which Bāsdēo Parihār was the prince. Bāsdēo had one son Māhil and three daughters, Malnā (also called Padminī), Diwalā, and Tilkā. Parmāl married Malnā and treated Māhil with consideration, but the latter never forgave his father's conqueror and was the cause of his ultimate downfall. He is throughout the villain of the cycle.

Parmāl, according to Chandēl custom, had two faithful attendants belonging to the Banāphar tribe of Rājpūts. They were named Dasrāj and Bachhrāj. To Dasrāj he gave his sister-in-law Diwalā in marriage, and to Bachhrāj, Tilkā. By these marriages, Dasrāj had two sons Ālhā and (much younger) Ūdal, and Bachhrāj had one, Malkhā. Dasrāj had another son by an Ahīr woman, who was named Chauṛā or Chaũṛā.[1] On his birth he was exposed in the river, and was picked up and taken to Prithīrāj Chauhān of Delhi, who adopted him as a son, and when he grew up, appointed him to a command in his army. We thus find him, in the final catastrophe, fighting against his half-brothers Ālhā and Ūdal. Dasrāj also had a daughter, who bore a son called Sīhā.

Finally, Parmāl had a son by Malnā, named Brahmajit Varmā. Much against his father's will he married Bēlā, the daughter of Prithīrāj, but was killed while yet a boy on the fatal field of Uraī. He never brought his bride home, and, in the specimens now given, we find Bēlā still in her father's house, but, like a true Rājpūt wife, a strong partisan on her husband's side of the quarrel. We thus get the following legendary genealogical table :—

[1] Some versions call him Dhāndō.


Bāsūēo, King of Mahōbā.
Mālhā, d., m.
Parmāl Chandēl.
Brahmajīt Varma, s., m.
Bēlā, d. of
Prithīrāj Chauhān
Diwalā, d., m.
Dasrāj Bansphar.
Ālhā, s., m.
Māchhil.
Indal, s.
Ūdal, s.
d., name unknown.
Sihā, s.
Chaurā, s. of Dasrāj
by an Ahīr woman.
Tilkā, d., m.
Bachhrāj Bansphar.
Malkhā.
Māhil, s.

The other prominent figures in the poem (besides Prithīrāj and Jaichand) are :—

Jagnāik, bard of Parmāl.
Lākhan, nephew of Jaichand.
Rāypāl, elder son of Jaichand.
Gulālan, younger son of Jaichand.
Rāybhān, Rājā of Kurhaṭ, a fief of Kanauj, under Jaichand.
Miyān Tālhan of Benares (see below).
Alī Alāwar, Kālē Khān, Jaṛī Bēg, Sultān, Bahubalī — Sons of Tālhan.
Hīrsing Dēo, Bīrsing Dēo, Pūran Dēo — Chiefs of Gānjar. Conquered by Ālhā, but subsequently his allies.
Matauwā Ahīr, in the service of Brahmajit.
Ḍiriyā, Ūdal's henchman. He was groom of the horse Bendulā.
Rāmāpati of Gwalior, one of Prithīrāj's commanders.
Ranjit, another son of Parmāl.
Alkhā, another son of Bachhrāj.
Kariliyā, the name of Ālhā's horse, Bendulā or Benduliyā, Ūdal's horse — These were magic horses and could fly.
Siṅghin, Miyān Tālhan's horse.
Manōrath, Jaichand's horse.

Of the above Miyān (or Mīrā) Tālhan is the most important figure. He was a Musalmān of Benares, who took service under Parmāl. He and Dasrāj (Ālhā and Ūdal's father) were intimate friends, and had exchanged turbans. After the latter's death he attached himself to Ālhā and Ūdal, and followed their fortunes to Kanauj. Ālhā looked upon him as his father, and he appears throughout as the Nestor of the story. He was killed in the final struggle at Uraī and was buried at Mahōbā, where his tomb near the Kīrat Sāgar is still shown. He rode a horse called 'the lioness' (Siṅghin) and had nine sons and eighteen grandsons.

Parmāl gave Ālhā the district of Kālinjar, to the south-east of Mahōbā (in the present district of Banda) as his fief. To Malkhā he gave the fief of Sirsā.[1] We pass over the many and glorious exploits of Ālhā, Ūdal, and Malkhā in their early years and hasten to the final catastrophe. Māhil, Parmāl's brother-in-law and evil counsellor, saw that there was no hope of compassing the latter's ruin so long as he was protected by these valiant champions. He persuaded Parmāl to demand from Ālhā his famous mare, Kariliyā, and, on the request being refused, so far to forget their services as to expel the brothers ignominiously from his territory. With their mother and families, and accompanied by Tālhan of Benares, they repaired to Kanauj, where Jaichand received them,

[1] Sirsā is in the present Gwalior State, on the river Pating, not far from Amāhā. See Gwalior Gazetteer (1906), Vol. I, p. 194.

but, being himself in dread of Ālhā, despatched him on an expedition against the rebellious chiefs of Gāṇjar (traditionally identified with Gujerat), who had hitherto successfully defied all the forces sent against them. Accompanied by Lākhan, the nephew of Jaichand, Ālhā and Ūdal successfully accomplished their task, and were received into great favour, Ālhā having the fief of Rāykōṭ (near Kanauj) assigned to him.

In the meantime a quarrel had arisen between Prithīrāj Chauhān of Ḍelhi and Parmāl regarding some troops of the former who had been cut up while passing through the latter's territory. Māhil diligently fanned the flame, and persuaded Prithīrāj to bide his time for vengeance. After the lapse of eight years Māhil contrived in his capacity as minister to send Parmāl's army to the south, and then sent word to Prithīrāj that the way was now open to Mahōbā. Prithīrāj at once advanced and attacked Sirsā, where Malkhā was governor. The latter sent pressing appeals for help to Parmāl, who, under the traitorous persuasion of Māhil, replied that it was Malkhā's business to drive out Prithīrāj. Deeply hurt at this supercilious reply, Malkhā nevertheless made a brave resistance, but was in the end overwhelmed by superior numbers, and himself met a glorious death in the midst of his foes.

Parmāl, now seriously alarmed for the safety of his kingdom, called a council, and on the advice of Malnā, his queen, demanded a truce from his adversary on the plea of the absence of his champions Ālhā and Ūdal. Prithīrāj, with Rājpūt chivalry, granted the request, on condition that, at the end of a year, during which each party was to prepare for the final battle, it should be fought on open ground, which should give no advantage to either party, and the vast plain round Uraī (in the present district of Jalaun) was fixed upon as the deciding scene of the contest.

Parmāl then despatched his bard Jagnāik to Kanauj to recall Ālhā and Ūdal. On the way Jagnāik halted at Kurhaṭ on the bank of the Jamna, where the local Rājā, Rāybhān, hospitably entertained him, but in the morning refused to return to his guest the splendid armour with which his horse was decked. Jagnāik accordingly went on to Kanauj vowing vengeance against Rāybhān.

He was cordially received by Ālhā who, however, refused to assist Parmāl till his mother Diwalā pressed upon him his duty as a Rājpūt. 'Let us fly to Mahōbā,' exclaimed Diwalā.[1] But Ālhā was silent, while Ūdal said aloud, 'May evil spirits seize Mahōbā! Can we forget the day when, in distress, he drove us forth. Return to Mahōbā—let it stand or fall, it is the same to me; Kanauj is henceforth my home.'

'Would that the Gods had made me barren,' said Diwalā, 'that I had never borne sons, who thus abandon the paths of the Rājpūts, and refuse to succour their prince in danger!' Her heart bursting with grief, and her eyes raised to heaven, she continued; 'Was it for this, O Universal Lord, thou mad'st me feel a mother's pangs for these destroyers of Banāphar's fame? Unworthy offspring! the heart of the true Rājpūt dances with joy at the mere name of strife—but ye, degenerate, cannot be the sons of Dasrāj—some carl must have stolen to my embrace, and from such ye must be sprung.' The young chiefs arose, their faces withered in sadness. 'When we perish in defence of Mahōbā, and, covered with wounds, perform deeds that will leave a deathless name; when our heads roll in the field—when we embrace the valiant in fight, and, treading in

[1] This extract from the poem is taken from Tod.

the footsteps of the brave, make resplendent the blood of both lines, even in the presence of the heroes of the Chauhān, then will our mother rejoice.'

At length roused to indignation Ālhā rushed impetuously to Jaichand, and demanded leave to depart. This was at first refused, but ultimately granted after an angry scene; and the king of Kanauj not only gave the required permission, but sent a powerful army, headed by his own sons Rāypāl and Gulālan, and his nephew Lākhan, with Ālhā to assist the Chandēl against the Chauhān of Delhi.

The army marched. On the way they passed Kurhaṭ where Jagnāik demanded vengeance for his stolen horse-armour. A battle ensued in which Rāybhān was defeated and compelled to restore his booty. In admiration of the Banāphars' valour, he, too, joined the advancing host. As the troops went on, the worst omens appeared on all sides. The countenance of Lākhan fell; these portents filled his soul with dismay; but Ālhā said, 'though these omens bode death, yet death to the valiant, to the pure in faith, is an object of desire, not of sorrow. The path of the Rājpūt is beset with difficulties, rugged, and filled with thorns; but he regards it not, so it but conducts to battle.' To carry joy to Parmāl alone occupied their thoughts; the steeds bounded over the plain like the swift-footed deer.

On the way, in spite of the truce, they were suddenly and unexpectedly attacked at a river crossing by the Chauhān army, led by Chauṛā. All but Lākhan fled. He made a gallant stand with his handful of troops, but was nearly overpowered. Diwalā, after vainly trying to stop Ālhā and Ūdal in their flight, ordered her dooly to be set down, and getting out desired Ūdal to enter it and give her his sword and shield; for though *he* fled, *she* disdained to fly. Her reproaches, as contained in Chand's verses, form one of the most famous passages in the whole cycle. They will be found in verses 98 and following of the first of the following extracts. Stung by her reproaches Ālhā and Ūdal returned and repulsed Chauṛā.

The brothers, ere they reached Mahōbā, halted to put on the saffron robe, the sign of 'no quarter' to the Rājpūt warrior. The intelligence of their approach filled the Chandēl prince with joy, who advanced to embrace his defenders, and conduct them into the city; while the queen Malnā came to greet Diwalā, who with the herald bard paid homage and returned with the queen into the palace.

On the arrival of the brothers in the citadel, a council of war was held. Parmāl, always a coward,[1] at first resolved to abandon Mahōbā, but, urged by the Banāphars and their mother, he at length consented to march his host towards Uraī. In the preliminary fights, which lasted several days, the boy Brahmajit Varmā, his son, died gallantly fighting against superior numbers, and Chauṛā hastened to convey the news to Delhi, where the youthful hero's wedded, but yet unmated, bride Bēlā was still dwelling in the citadel of her father Prithīrāj. Overjoyed at the terrible blow with which his foe was smitten the Chauhān ordered his commander to complete the victory by carrying off from Mahōbā Parmāl's queen, the lovely Padminī or Malnā, and conveying her to the royal seraglio at Delhi; but Chauṛā himself had a fair young wife, and stayed to dally with her, while he despatched his lieutenant, Rāmāpati of Gwalior, to carry out his lord's behest. The widowed Bēlā, true to the fortunes of the house into which she had been

[1] This is his legendary character, but it is not borne out by history.

married, sent private word of this design to Ūdal, who intercepted Rāmāpati at Kālpi and there, after a fierce conflict, slew him.

At length the fatal day arrived, and the camps of the two kings stood face to face on the plain of Uraī. Parmāl, on seeing the enemy's preparations, feared, like the poltroon he was, for his own safety. He determined to abandon his army, and, notwithstanding all Ālhā's and the other chief's entreaties to remain and animate his troops, he not only refused to stay, but insisted on Ālhā himself escorting him to Kālinjar. Before Ālhā could return to command his forces, the battle had been fought, and Parmāl's troops had been annihilated. Ālhā's son Indal, Ūdal, and the faithful Tālhan had all been slain. Seeing this, furious with rage, Ālhā drew his magic sword to destroy Prithīrāj's army; but his arm was arrested by the goddess Dēvī Śāradā,[1] and at her entreaty he consented to sheathe his sword, if Prithīrāj would turn and fly seven paces. Prithīrāj did so, and, satisfied by this concession to his invincibleness, Ālhā disappeared from mortal view, and now dwells in that mysterious land of darkness, the Kajrī-ban, which is so famed in all the legends of the east. On the last day of each moon he visits Dēvī Śāradā's temple on the hill at Mahiyār and adorns her image with fresh flowers. He has repeatedly been seen, but, each time at a stern command to desist from following him, no one has ever ventured to advance, and he has disappeared.

After the defeat at Uraī, according to the legend,[2] Parmāl fled to Gayā, where he died.

So ends this tale of Rājpūt chivalry. If I have drawn sufficient attention to it to induce some resident in Bundelkhand to collect its scattered remnants from the only books in which it is preserved,—the mouths of the bardic reciters,—I shall be amply satisfied. It is a noble story, replete with incident, and with characters well contrasted. It appeals far more closely to English sympathies than do the comparatively artificial epics of Sanskrit literature.

Of the following two extracts, the first (marked Specimen III) is a fragment. It describes the summons of Ālhā and Ūdal from Kanauj to Mahōbā, the march from Kanauj and the fight with the Chauhān forces on the way. It breaks off abruptly in the middle of the combat. The second (marked Specimen IV) commences in Delhi, where Chauṛā brings the news of the death of Brahmajit at Uraī. It then describes Rāmāpati's mission to abduct Malnā, and how he was defeated on the way by Ūdal, who had been forewarned by Bēlā.

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[1] Now worshipped at Mahiyār on the Tons.

[2] But not according to history. Most of the foregoing narrative is based on Tod, with additions from the seventh volume of the reports of the Archæological Survey of India.

[No. 18.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ.

BUNDELÎ (BANÂPHARÎ) DIALECT. (DISTRICT, HAMIRPUR.)

SPECIMEN III.

प्रश्न जयचंद का।

की कुछ गिर गा जमुना मा की दह मा कगार।
मैं तो से पूछौं लाखन राने काहे मा उठै झनकार॥

उत्तर लाखन का।

ना कुछ गिर गा जमुना मा ना दह मा गिरी कगार।
सूर महोबे का आवत है जेह के लोहे उठै झनकार॥

जयचंद ने कहा।

जँघिया ड्वालैं औ धर काँपै हिलैं बत्तीसौ दाँत। ५।
गरभै आय जाय जो महुवे का कनउज देइ मोर उजार॥

लाखन ने कहा।

ऐसी न कहिये महराजा झूँठी ना मोहीं मुहाय।
जैसे थापे है चन्देले पहिले तोही थापे समान॥

जयचंद के दरबार की तारीफ़।

गज-कोस लौ जाजम पर गड़ैं तकिया कोई डेढ़ हजार।
पलथी से पलथी जहाँ अरझी तो भालन भुँइँ हरियाय। १०।
किररा माचो तो लोहे का अरझो तो खेरो सार।
कुरी निबारा जहाँ बैठे ते रजपूत टिकौना लाग॥
खाये अफीमन के सनका ते बिन मारे न बदलैं बात।
देवी भगवती धरी पलथी पै जैसे ल्वाटै कालिया नाग॥

आल्हा का हरकारा जयचंद के पास गया।

गिरो साँड़िया जाय दरबार मा राजा सुन बात हमार। १५।
सूर महोबे का आवत है राजा खबरदार हुइ जाँव॥

जयचंद के दरबार में आल्हा का पहुँचना।

आवत देखो आल्हा का सभा उठी भहराय।
भईं सलामैं गन डीलन औ बड़े भये सरमान।
दहिनो बाजू आल्हा का खाली कर दी तंबू माँझ॥

जयचंद ने आल्हा से कहा।

एक जुहारैं तोरी सकरहियाँ एक तो साँझी बार। २०।
कौन साँकरो तोही पर गो जो तैं आवे दुपहरी माँझ॥

आल्हा ने जयचंद को जवाब दिया।

एक जुहारैं मोरी सकरैयाँ एक तो साँझी बार।
आये मनौवा हैं महुबे से सो राजा तोह को करौं सलाम॥

जयचंद ने कहा।

टूटी घुड़ा-घर से तैं आवे घोड़ा तैं चलोय मताय।
जब मैं चाहौं तोही जूझैं का सौंरोय नगर महोब। २५।
हँस कै राजा बोलन लागो आल्हा सुन बात हमार।
एक एक गोहूँ के दुइ दुइ लेहौं घी के काटौं चौगुने दाम।
दूध के मोलन पानी कटिहौं आल्हा सुन बात हमार।
खाय मतानोय तैं गाँजर मा मोहरा मा देहौं झुकाय।
मार निकारो तोही चंदेले ने घर डोम के छोलन डार। ३०।
याद बिसर गै तोही वा दिन के जब आवे दुपहरी माँझ॥

ऊदल ने जयचंद को जवाब दिया।

हँस कै ऊदल बोलन लागो राजा सुन बात हमार।
को है निकरैया मोही दुनिया मा कोह के मुँह मा दाँत।
जोह की कारन मैं भागो तोंय सो गाँजर मा दीन्ह गँवाँय।
बाप न पाई तोरे गढ़ गाँजर बंगाला दीन्होंय दिवाय। ३५।
बेरी मारिंव तोरी छेरी अस कान धरे मिमियाय।
मारोंय बिजहटा दिन दुपहर बंगाले आगी लगाय।
नौ दा भगाय दी जे ने लाखन का बाप मारो कनौजी क्यार।
तौन दिवाय दी तोही राजा मैं सुख सोवो कनौजा माँझ।
बारा बजारैं तोरी लुटवाय लईं सब हाथी डार्यौं बढ़वाय। ४०।
ऐसा दु-बड़ियाँ तैं राजा तोय मोहीं तुरतैं देतोय लौंटाय॥

जयचंद ने ऊदल से फिर कहा।

हँसी मसकरी बेटा तो से कीन्ही औ तैं तौ गवै खसियाय ॥

ऊदल ने जयचंद को जवाब दिया।

हँस कै ऊदल बोलन लागो राजा सुन बात हमार।
हँसी मसकरी कर बिसुवन से जे दीन्ह तुम्हारो खाँय।
हँसी मसकरी हम से का कीन्ही दाँतन से लोह चबाँय ॥ ४५ ॥

राजा जयचंद ने गुस्सा होकर कहा।

कतिकी नहाँय गवैं मैं कालिंजर लौटत दा मारो महोब।
तबै मनसवा कहाँ ऊदल तोय जब मैं लूटे ते बारा बजार ॥

आल्हा ने राजा को जवाब दिया।

ठीकौं अँधाँय गवै तैं कतिकी लौटत दा मारो महोब।
खेलत शिकारैं तोंय रमना मा खबरैं दीन्हीं डाँक-बरदार।
जब मैं आवैं महुबे का तब छूटा चली तलवार। ५०।
जब तैं भागोय खेतन से तब मैं ने ढूँचो मनोरथ घार।
ना पत आवै जो राजा तोही ता मैं अबै मँगाय लेंव घार ॥

राजा जयचंद आल्हा से बोला।

तुम तौ जैयो महुबे को मुँह-माँगे देंव तुम्हैं आज ॥

आल्हा ने राजा से यह माँगा।

माया तुम्हारी राजा चाहौं ना चाहौं ना अर्थ भँडार।
लाखन राना मोह का मिलै जो नदिया में करै सहाय ॥ ५५ ॥

राजा ने आल्हा का इसकंदर मदद दी।

लाख बछेरे से दीन्ह लाखन सवा लाख रायपाल।
बेटा गुलालन को जब दीन्हो तब घोड़ा दीन्ह बावन हजार ॥

आल्हा ने राजा से इजाजत लेकर महोबे का कूच किया।

कीन्हीं सलामैं आल्हा ने जब फौजैं करीं तयार।
कूच कराय दवो कन्नौज से फौजैं चलीं गाँयगुँवार ॥

आल्हा ने कुरहट में मकाम किया और जगनायक ने जौन की बाबत अर्ज किया।

डेरा पर गये जाय कुरहट मा जगनायक जोरे हाथ। ६०।
पाखर ऐंच लई मेरे घोड़े को सो मँगवाय दे बनापर आल्ह ॥

आल्हा की चिट्ठी जो कुरहट के राजा को लिखी।

लिखे परवाना तब आल्हा ने कलम-दान ले हाथ।
राम रमौवल सबही का राजा का बड़ी सलाम।
जैसे नतइत तुम लाखन के वैसे आहू हमार।
पाखर भेज देव घोड़े की तौ काहे का माचै रार ॥ ६५ ॥

जवाब कुरहट के राजा का।

तोही चुनौटी तोरे दादे का चंदेल का बड़ी तलाक।
पाखर न देहौं घोड़े की चाहै दिन रात चलै तलवार ॥

ऊदल ने फिर राजा को चिट्ठी लिखी।

राम रमौवल सबही का राजा का बड़ी परनाम।
पाखर दै देव घोड़े की या पाखर चंदेले केर।
ऐसी पाखर ना काहू के साढ़े तीन लाख का मोल। ७०।
जलदी पाखर जो भेजौ ना तौ कढ़ि आयो मलै मैदान ॥

राजा लड़ने को तय्यार हुआ

बजे नगाड़ा राजा के डंकन में परी धुकार।
तोपैं छुटाईं आगे का पीछे सिंदुरिया बान।
जितनी फौजैं राजा की कढ़ि गो मलै मैदान।
परी लड़ाई ऊदल से खूब चलो हथियार। ७५।
ज्वान हजारों गिर गे घोड़ा गिरे असरार।
हाथी गिर गये खेतन मा बही खून की धार।

राजा भागा और ऊदल ने बाँध कर आल्हा के आगे खड़ा किया।

राजा भागो खेतन से ऊदल मुसुक लीन्ह बँधवाय।
जब लै पहुँचे राजा का आल्हा केरे पास।
जोरी हथुलियाँ आल्हा से बेटा चलौं तुम्हारे साथ ॥ ८० ॥

कूच होना लश्कर का बेतवती नदी को।

कूच कराय दयो कुरहट से नदी को परे सौंहाय।
कुछ दिन रेंगे गेलन में नदी बेतवैं में पहुँचे जाय ॥

पृथीराज और आल्हा की लड़ाई नदी में।

खबरैं पाईं पृथीराज ने बाँधे बयालिस घाट।
परी लड़ाई पृथीराज से अला-धुंध चली तरवार॥
ज्वान हजारों गिर गे घोड़ा गिरे असरार। ८५।
हाथी गिर गये खेतन मा बही खून की धार।
बेटा जूझो मियाँ ताल्हन का जहाँ खूब चली तरवार॥

ऊदल ने पृथीराज के लड़के को मार कर ताल्हन के लड़के का इन्तिकाम लिया।

खबरैं पाईं ऊदल ने औ घोड़ा दऔ उड़ाय।
जाय कै पहुँचो वा मुर्चा मा बदला लै लौ सय्यद क्यार।
बेटा मारो पृथीराज का सब सूरन का सरदार। ९०।
कौन्हीं दाबैं पृथीराज ने तब खूब चलो हथियार।

आल्हा की फौजों का भागना और लाखन की लड़ाई।

फौजैं बिचल गईं आल्हा की भगे सब सरदार।
फौजैं रोक लईं लाखन ने खूब चलो हथियार।
राना जूझो सात सौ करो दाब चौहान।
चौड़े पकरत कट गये चौदा सौ चौहान॥ ९५॥

आल्हा की जोरू ने ऊदल को ललकारा।

भागो फौजैं आल्हा की तब रानी माछिल ने देखो आन।
तब फिर नोका आय ऊदल को देवर भगे कहाँ तुम जाव॥

चन्द कवि का बनाया हुआ कवित्त खास पुरानी हिन्दी भाषा में जो मछला ने ऊदल से कहा था।

मोहीं दे कमर-कटार ढाल तरवार कि बच्छो।
कच्छो के असवार जात लाखन में अच्छो॥
मरवे को डर करो बेख तिरियन को धरो। १००।
नैनन कज्जल देव माँग मोतिन से भरो॥
फिर फिर लड़ो देवर उदयराज नहीं अगजैं संभर कटक॥
कटक गाँजर का बीर पायक ललकारे।
कुरहट का रायभान घाव हाथिन से मारे॥
बच्छराज गुजरात गिद्ध गिद्धनी चराईं। १०५।
दमहर बागैं तोर रुधिर की नदी बहाईं॥
जगनिक आल्ह से यों कहै कि तेरे कुल भग्गिव कौन॥

जगनायक के कहने से आल्हा लड़ने को फिर लौटा।

सुन जगनिक के बोल गोल से काढ़ो बनापर ।
ज्यों काली कढ़त सेत से उठत फना फन ।
चली भीर सौंहाय जहाँ तो लाखन रानो । ११० ।
आयत देखो उइल को चौड़ा उलझारी मलखे की ढाल ॥

[No. 18.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (BANĀPHARĪ) DIALECT. (DISTRICT, HAMIRPUR.)

SPECIMEN III.

TRANSLATION.

Jaichand.—What, has aught fallen into the Jamnā or has the high bank fallen into the pool? I ask of you, Prince Lākhan,[1] whence comes this clashing sound?

Lākhan.—Nought has fallen into the Jamnā, nor has the high bank fallen into the pool. The champion of Mahōbā is coming, whose weapons clash together.

Jaichand.—(5) My limbs tremble,[2] my body quakes, my thirty-two teeth shake; if he of Mahōbā come in his pride, he will bring my Kanauj to ruin.

Lākhan.—Say not so, Sire, for the false pleases me not; as once he served[3] the Chandēl, even so he serves you.

For the space of a mile[4] floor-clothes are spread; of pillows there were some fifteen hundred; (10) where the people sat cross-legged and touching each other, the javelins covered the earth as blades of grass.[5]

There was the clanging of iron, there weapons of the finest steel[6] clashed together, where the Rājpūts sat clan by clan, reclining on cushions.[7] They were bemused from the opium they had eaten, men who without blows would not change their purpose.[8] Each man with his sacred sword upon his thigh, like a black snake coiled.[9]

(15) The camel-courier alighted in the court and said, 'Rājā, hear my words;[10] the Hero of Mahōbā is coming; Rājā beware!' On seeing Ālhā approach, the assembly rose trembling.[11] Every man made obeisance; great respect was shown,[12] and on the right side in the middle of the tent a place was cleared for Ālhā.[13]

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[1] Lākhan was nephew of Jaichand.

[2] *Ḍwālai* is for *ḍōlai*. Here, as elsewhere, *wā* is substituted for *ō*.

[3] The root *thāp*=serve.

[4] A *gaü-kōs* is an indefinite measure of distance; literally, the distance from which the low of a cow can be heard.

[5] *Pal*ᵉ*thī* is a method of sitting on the ground. The feet are crossed, with the knees wide apart. *Arajhī tī*=*ul*ᵉ*jhī thī*. The earth was green (*hariyāy*) with darts.

[6] *Khārī* is a kind of steel manufactured in the town in Oudh of that name. *Sār*, essence, is commonly used to signify excellence of quality.

[7] *Kurī* (=*kulī*)=a clan or subcaste. *Nibārā*=separate. A *ṭikaunā* or 'prop' is a pillow for leaning against when sitting cross-legged (*pal*ᵉ*thī*).

[8] Rājpūts are great opium-eaters. These ballads are full of allusions to the practice and dwell upon it with pride. The root *sanak*=to be tipsy.

[9] A Rājpūt's sword is looked upon as an incarnation of the Goddess Dēvī, and is frequently called by her name. Here *pal*ᵉ*thī* means 'thigh' or 'lap.'

[10] *Sār*ᵉ*nī* or *sāṛinī* is a female camel.

[11] The root *bhaharā*=to tremble.

[12] *Gan ḍīlan*, literally 'counting bodies,' hence 'everyone.' *Sar*ᵉ*mān* is a corruption of *sanmān*.

[13] *Bājū*=arm, hence 'side.'

Jaichand.—(20) It is your wont to make obeisance once in the morning, and once again at evening;[1] what calamity has befallen you that you come at midday?[2]

Ālhā.—It is my wont to make obeisance once in the morning, and once again at evening; now a summons has come from Mahōbā, and therefore, Rājā, I pay you my respects.[3]

Jaichand.—You have come out as an overfed horse breaks from his stable.[4] (25) When I will, I can slay you; why think you of Mahōbā's town?[5] Laughing the Rājā spoke,—Ālhā, hear my words. For each grain of wheat I shall take two, and the price of clarified butter I shall exact fourfold. Water shall I appraise at the price of milk.[6] Ālhā, hear my words. You have eaten and waxed furious in Gānjar; in the forefront of the battle shall I strike you down.[7] (30) The Chandēlā drove you out, while the house sweepers pelted you with sugarcane refuse.[8] Have you lost remembrance of *that* day, that you come to me at noon?

Laughing then Ūdal[9] spake,—Rājā, hear my words. Who is he that can drive me out? Who in the world has teeth in his mouth?[10] Those for whose sake I had fled were lost in Gānjar; (35) Your father never gained even Gānjar fort, but I won and gave you Bengal: Bērī too I smote, so that it cried like a goat when held by the ear.[11] I smote Bijahṭā, and at midday I fired Bengal. He who had nine times routed Lākhan, and slain the father of the Kanauj prince,[12] him, O Rājā, I delivered to you; then you slept at peace in the midst of Kanauj. (40) Twelve bazaars of yours I sacked, and drove from before me all the elephants. Had you been so strong[13] as you say, Rājā, quickly would you have turned me back.

Jaichand.—I but jested with you, my son, and you became vexed.

With a laugh Ūdal replied,—Rājā, hear my words. Jest and smile with your mistresses,[14] that eat from your hand. (45) Why jest and smile with me who can break iron with my teeth?

Jaichand.—At the full moon of Kārtik I went to bathe at Kālinjar; whilst returning I smote Mahōbā. Just then, my hero Ūdal, where were you, while it was I that was plundering twelve bazaars?[15]

Ālhā.—Quite true. You had gone to bathe at the full moon of Kārtik, and whilst returning you smote Mahōbā.[16] I was hunting on the preserves when a courier brought

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[1] *Sakaraiyā̃=sakālī.*

[2] *Sā̃k'rō=saṅkaṭ.*

[3] *Manauwā,*=invitation, summons.

[4] *Matāy*=intoxicated, hence, fed up, overfed; *ghuṛā-ghar*=stable; *ṭūṭī*=having broken.

[5] *Lit.* When I wish to slay you, you are remembering.

[6] These are figurative ways of threatening revenge. Each insult shall be avenged fourfold.

[7] Alhā conquered Gānjar (said to be the same as Gujarat) for Jaichand. The latter now reproaches him with presuming on his deeds.

[8] Alhā originally served Parmāl, the Chandēl, of Mahōbā. The latter expelled him at the instigation of Mahilā, and he took refuge with Jaichand.

[9] Ālhā's younger brother.

[10] Ūdal, owing to his fiery nature, was known as *Bagh-ūdal,* Tiger Ūdal. He challenges the world to a tiger fight of tooth and nail.

[11] Bērī lies in the Doab of the Betwā and the Jamnā, close to their confluence between the Districts of Jalaun and Hamirpur. Bijahṭā is in Hamirpur on the banks of the Betwā.

[12] *Dā*=time. So *lauṭat dā* (l. 46) at the time of returning.

[13] Literally, two-armed.

[14] *Biswā=vēśyā.*

[15] *Mansawā*=a hero. Ālhā and Ūdal were at this time in the service of Parmāl of Mahōbā.

[16] *Ādhā̃y=anhāy=nahāy.*

me word. (50) When I returned to Mahōbā then busily was plied the naked steel. When you fled from the field then I captured the horse Manōrath; if you believe me not, Rājā, I can send now for the horse.

Jaichand.—You may go to Mahōbā. Ask what you will to-day, and I will grant it.

Ālhā.—Your goods, O Rājā, I desire not; nor do I desire store of wealth. (55) Let Prince Lākhan be given to me, that he may aid me at the river.

(*The King gives help worthy of Alexander the Great to Ālhā.*)

With 100,000 horse he gave Lākhan, with 125,000 Rāy-pāl; and when he gave his son Gulālan, with him he gave 52,000 horse.[1] Ālhā paid his respects; when the army was ready, he ordered the march from Kanauj, and a numberless[2] host went forth.

(60) The camp was pitched in Kurhaṭ; Jagnāik with clasped hands prayed;[3] 'they have robbed my horse's armour; Ālhā Banāphar, have it brought back.' Then Ālhā took in his hand his pen-box and wrote an order. 'All and every I salute; to the Rājā my best respects. As you are Lākhan's relative, even so be mine. (65) Send back the horse's armour; why stir up a quarrel?'

The Answer.—To thee and to thy grandfather defiance; I challenge the Chandēl to do his worst.[4] The horse's armour I will not return, though the fight should last day and night.

Ūdal sends a second letter.—All and each I salute, to the Rājā my best respects. Send back the horse armour, for this armour belongs to the Chandēl. (70) Such armour has no man, three lākhs and a half it is worth. If you do not send the armour quickly, come out and fight in the open.[5]

Then sounded the Rājā's battle drums and the rattle of his drums was heard. In front were yoked the guns, in the rear the rockets. All the forces of the Rājā advanced in the open field. (75) The attack was made on Ūdal: right well they plied the sword. Young men[6] fell in thousands, horses fell without number. Elephants fell in the field, and fine was the stream of gore that flowed. The Rājā fled from the field; Ūdal took him and pinioned him.[7] When they brought the Rājā before Ālhā, (80) he clasped the palms of his hands and begged of Ālhā, 'Son, let me go with you?'

Then they marched from Kurhaṭ, and came opposite the river (Jamnā). For some days they travelled along the roads, and then reached the river Betwā.[8] Prithīrāj heard the news and occupied forty-two landing places. The fight with Prithīrāj began; in blind fury they plied their arms.[9] (85) Young men fell in thousands, horses fell without number. Elephants fell in the field, and fine was the stream of gore that flowed.[10]

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[1] Rāy-pāl and Gulālan were the elder and younger sons of Jaichand. Lākhan, we have seen, was his nephew.

[2] *Gāy-gūwār* is said to be an old word meaning 'without number.' *Gāy-gowāl*, the cowherd, is, however, one of the titles of Ālhā.

[3] Kurhaṭ was on the Kanauj, or northern, side of the Jamnā. When Jagnāik was on his way to Kanauj to summon Alhā he halted here. Its king, Rāy-bhān, entreated him hospitably, but kept the rich armour which adorned his horse.

[4] *Chunauṭi* and *talāk*, both mean 'defiance.'

[5] *Malē maidān*, literally, the plain of heroes (*mall*), is one of the stock phrases of the cycle for a battlefield.

[6] Here we have one of the stock descriptions of a battle, repeated over and over again in the cycle in identical words. It occurs again ten lines lower down. *As^e^rār* means countless = *bēshumār*.

[7] *Musuk bāndh^e^nā*, to tie the elbows behind the back.

[8] The river Betwa, for the greater part of its lower course, forms the boundary between the districts of Hamirpur and Jalaun. Urai, where the final struggle between the Chandēls, aided by Ālhā's forces, and Prithīrāj took place, is the Head-Quarters station of the latter district and is some eight or ten miles from the left bank of the Betwa.

[9] *Alā* = blind, unconscious, *dhundh* = mist before the eyes.

[10] See above, verse 76.

Slain was the son of Miyān Tālhan, where the sword was busily plied. Ūdal heard the news; he flew upwards with his horse[1] and so reached the thick of the fight,[2] and exacted vengeance for the Sayyid. (90) He slew the son of Prithīrāj, the leader of all the champions. Prithīrāj pressed hard; then busily were weapons plied. Ālhā's forces turned back, and all the champions fled; then Lākhan stayed their flight, and busily were weapons plied. The Prince slew seven hundred, the Chauhāns pressed hard (95); when Chauṛā sought to seize the prince, fourteen hundred Chauhāns were cut down.[3] Ālhā's force fled. Then the Princess Māchhil saw and came;[4] she mocked at Ūdal and said, 'Brother, whither are you fleeing?'

Māchhil.—Give *me* the dagger from your belt, your shield and sword or spear; a Cutch horse, pure in breed among a hundred thousand. (100) You fear to die,—then don the garb of women; paint your eyes with black powder and part your hair with pearls. Turn, Brother Uday-rāj,[5] turn and fight, or I must lead and rally the host.

The foremost warrior of Ganjār was cheering on his infantry;[6] Rāy-bhān of Kurhaṭ was dealing blows to the elephants; (105) Bachhrāj was giving Gujarāt to feed the vultures;[7] Dasahar on the banks of the Bāgain set flowing a river of blood;[8] and Jagnāik said to Ālhā, 'Of your house who ever fled?'[9]

On hearing the words of Jagnāik, the Banāphar came forth from the crowd, as the cobra comes forth from her hole with expanded hood.[10] The company moved forward to where Prince Lākhan lay, and, seeing Ūdal approach, Chauṛā brandished Malkhā's shield.[11]

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[1] The horse had wings, like Ālhā's.

[2] *Murcha* or *morcha*, here=a place of contest, an arena. It usually means an entrenchment or picket. Compare specimen IV, verse 115.

[3] *Chauṛā* or *Chaūṛā* was the son of Dasrāj by an Ahīr woman, and consequently half-brother of Alhā and Ūdal: on his birth he was exposed in the river like Moses, and was picked up and brought to Prithīrāj Chauhān who reared the child, and when he grew up appointed him to a command in his army. He was hence fighting against his own kith and kin.

[4] Māchhil or Machhlavatī was the daughter of Rāghō Māchh of Hardwār, and the wife of Ālhā. According to another legend it was Diwalā, Alhā's mother, who uttered this remonstrance, the most celebrated passage in the whole cycle. The remaining lines are said to be taken from Chand's poem.

[5] *i.e.* Ūdal.

[6] The three chiefs of Gānjar, Hīrsingh Dēo, Bīrsingh Dēo, and Pūran Dēo, who had previously been conquered by Alhā, accompanied him from Kanauj.

[7] Bachhrāj appears to be the uncle of Ālhā and Ūdal, and father of Malkhān who had been killed in fighting Prithīrāj at Sirsā; but according to the usual tradition he had died long before at the hands of Gaj, king of Gujarat.

[8] There is something wrong here. The Bagain is a river in Banda, a long way to the south-east, on the other side of Mahōbā. Dasahar possibly means (the descendants of) Dasrāj, *i.e.* Alhā and Ūdal.

[9] It was the duty of Jagnāik or Jagnik, the bard, to encourage the heroes in the battlefield.

[10] *Sēt*=a snake's hole.

[11] Malkhā had already been killed at Sirsā, so that this was a terrible defiance.

[No. 19.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (BANĀPHARĪ) DIALECT. (DISTRICT, HAMIRPUR.)

SPECIMEN IV.

साखी।

जे सुर सारदा दये कोयल का भौंरा का दीन्ह गूंजार।
वे सुर सारदा मोह का दे नकशा कहौं बनापर क्यार॥

पँवाँरा।

देहली के कुवाँ में।

घन पनघटवा गढ़ सम्हर के सब सखियाँ भरतीं पान।
चीन्हा चीन्हा मोरी सखियो यह असवारी कहाँ के आय।
कोई सखी चीन्हे अग्गिम की पश्चिम देस डहार। ५।
चौड़ा टुलहिया ती नगनाचन चौड़ा मरद की नारि।
देय जुवाबैं कुवना मा सखी तुम सुनियो बात हमार।
कंथा हमारे आवत हैं एक-दंता मा असवार।
सोने चैलना धर मूँड़े लये कुवना से चली भगाय।
चाल मधुरियन भागी ती जेह के जमीं न छू जाय पाँव। १०।
घरी महूरत के अंतर मा फाटक तर पहुँची जाय।
ज्वारे गदुलियाँ चौड़ा से चवँर करे दोऊ हाथ।
भेद बताय दे उरई मा कैसी चली तरवार॥

चौड़ा का जवाब।

काह बताऊँ मैं द्वार मा कुछ मो से कहो ना जाय।
नाहर हुइ गा वर्म्मानन्द सब साँवँत धर धर खाय। १५।
बारा बेटा हम डारे तेरा हने दमाद।
उरई चौसठ के मरवा मा कर डारी देस के राँड़।
हुकुम तो दीन्हो बादशाह ने मैं ने मारे वर्म्म चंदेल॥

चौड़ा की जोरू बेला के पास चली।

इतनी बातैं सुनी औरत ने चौकन का चली भगाय।
ऊँच नागवर ती बेला की चढ़ गे ती लात लगाय ॥ २० ॥
सोवै कन्या बादशाह की चद्दर पकरी जाय।

चौड़ा की जोरू बेला से बोली।

सुरंग चुनरिया तुम छोर डारी कर चुरियाँ चटकाय।
कंथ जूझ गा उरई मा ननदी आवो रँड़ापाँ त्वार ॥

बेला बोली।

धर दुदकारो महलन मा काम-जातिन सुन बात हमार।
कन्य हमारे बारे हैं खेलत हूहैं सखन के साथ ॥ २५ ॥

चौड़ा की जोरू बोली।

लरका भरोसे तैं भूली हा ननदी सुन बात हमार।
बारा बीरन जिन हन मारे तेरा मार दमाद।
उरई चौसठ के मरवा मा कर डारी देस कै राँड़।
मोर न मानस जाय पूँछी ले आये हैं बीरन तुम्हार।
लागी कचहरी चौड़ा की अड़जंगी लगो दरबार ॥ ३० ॥

बेला बोली।

नगर महोबा मैं देखो ना देखो ना किरतुवा ताल।
रानी पद्मिनी का देखौंय ना पूज्यौं ना मनियाँ देव।
एड़ी महावर छूटो ना लागो ना चुनरिया दाग।
तोही न चहिये चौड़ामन कर डारी निरासिन राँड।
लै ले सरापैं चौड़ामन बर कै खाक हुइ जास ॥ ३५ ॥

चौड़ा बोला।

दीन्हीं जुवावैं तब चौड़ा ने बेला सुन बात हमार।
कुसगुन ब्यालति हा ग्वाँड़ा मा कुछ मो से कहो न जाय।
फते गुसैयाँ ने मोरी कीन्ही तोही बुरा लाग कस आज।
स्याही सुपेती का मैं मालिक संभर मा हौसा तिहाव।
हुकुम दीन्ह है पृथीराज ने धर ल्याऊँ पद्मिनी नारि ॥ ४० ॥

बेला बोली।

दीन्हीं जुवावैं तब बेला ने चौड़ा सुन बात हमार।
एक लरकवा के मारे तैं ब्वालस बढ़ बढ़ बोल।
सास हमारी का घर पैहै जब डिल्ली दिया नष्ट हो जाय॥

चौड़ा बोला।

दीन्हीं जुवावैं तब चौड़ा ने बेला सुन बात हमार।
हुकुम तौ दीन्हो या ने रामा का काका सुन बात हमार। ४५।
जूझो ब्रह्मा है उरई मा सेवा करै बनापर आल्ह।
स्याहर राजा है महुवे का घर ल्याव पद्मिनी नारि।
यहै पिथौरा जानै ना जानै ना सती बल्लार।
घाट कालपी भे निकरी जा घर ल्याव पद्मिनी नारि॥

बेला बोली।

हँस कै बेला बोलन लागी काका सुन बात हमार। ५०।
नाहर पाले हैं परमाल ने राखे भुइँ-धरा माँझ।
अँगुरी उठाय देय परमाल तौ डारैं जान से मार॥

चौड़ा ने रामापति से कहा।

अच्छे अच्छे घोड़ा लै ले औ ले ले नीक सवार।
आधी रात के अमला मा निकर जा पल्ले पार॥

बेला ने चेरी से कहा।

इतनी बातैं सुनी बेला ने दीन्ह गुरू ललकार। ५५।
बाँदी बाँदी कहि गुहिरावै बाँदी सुन बात हमार।
जैयैं जैयैं महलन का बसता मोरो ल्याव उठाय।
कलम दवाइत हाथे लई कागद लयो उठाय।
राम रमौवल सब सौंतन का जदल का लिखे परनाम।
घोड़ा बिंदुलिया की बुड्ढा भा औ मर गा रजा परमाल। ६०।
मैं तो से पूछौं रे जदल तैं सुन ले बात हमार।
तोरे नाहर के जौते जौ महुवे होय हँसौवा ल्वार।
घाट कालपी मे आवत है रामापति ग्वालियर क्यार।
बाँचे न रामा रे घाटे मा चाहै सात धरै औतार॥

बेला ने हरकारे से कहा।

तब हरकारे को बुलवावै भारी बेल कुमारि । ६५ ।
काट जँगीरै देंव जलमौ भर अमलोकर देस डहार ।
यहँ तौ चौड़ा जानै ना ना जानै रामापति ग्वालियर क्यार।
खबर जनाय दे तैं ऊदल का रामा आवत है ग्वालियर क्यार ॥
ठौंक जहाज धरे सँड़िनी पर तुरत भवो असवार ।
याड़ा लगावै सँड़िनी के बैहर साथ उड़ाय । ७० ।
रातिन दौरै औ दिन धावै बीचौं ना करै मुकाम ।
कछू दिना केरे अंतर मा जाय उरई मा गरद उड़ान ॥
लंबी सिराचन का तँबुवा लगो चँदवा आसमान मड़राय ।
घिरी दावनी तौ दक्खिन कै जहाँ चौ-मुक्ख कौ झालर लाग ।
गऊ कोस लौ जाजम पर गै गदिया कोऊ डेढ़ हजार । ७५ ।
पलथी से पलथी जहाँ अरझी तौ ढालन भुँइँ हरियाय ।
झार करचुलौ औ कछवाहे सेंगर धार पँवार ।
कुरी निवारा जहाँ बैठे ते रजपूत टिकौना लाग ।
खाये अफीमन के सनका रहैं बिन मारे न बदलैं बात ।
देवी भगवती धरी पलथी पै जैसे लुटै कालिया नाग ॥ ८० ॥
गिरो साँड़िया जाय बेला का तम्बू के मले मैदान ।
कूद साँड़िया से नीचे गिरो चरपेट ढाल तरवार ।
कीन्हीं सलामैं जाय गदिया का परवाना दीन्ह थमाय ।
झुलफे कागद जब टारत तो नजरत तो करिया आँक ।
बर कै ऊदल कुद्दला हुइ गा गदिया मा काल-रूप हुइ जाय ॥ ८५ ॥
डिरिया डिरिया कहि ललकारै डिरिया सुन बात हमार ।
झपट पुकारा तुम आल्हा का जलदी द्या खबर जनाय ॥
चलियैं चलियैं तुम बजरंगी तुम्हैं बुलवावै लहुरवा भाय ॥
तुरतै नेगो तौ बजरंगी तँबुवा का परो टुराय ।
घरी महूरत छिन बीतौ ना तंबू मा जुमुक गा जाय ॥ ९० ॥

जाय ललकारो तो ऊदल का ऊदल सुन बात हमार ।
डाँड़े डँड़ैया की तोही खटको या तोही दाब कीन्ह चौहान ।
मैं तो से पूँछौं ऊदल काहे बुलवावो दुपहरी माँझ ॥
घाट विचारी चौड़ा ने रामा का कीन्ह तय्यार ।
घाट जालवन भे आवत है पकरैं का पद्मिनी नारि ॥ ९५ ॥

दीन्हीं जुवावैं तब आल्हा ने ऊदल सुन बात हमार ।
अच्छे अच्छे तैं घोड़ा ले औ छड़े छड़े असवार ।
बाँचे न रामा गलियन मा सिर काटौ मूँड़ लुटाय ॥
जेही जेही माँगौं तंबू मा मुँह-माँगे दे मोही ज्वान ॥
दीन्हीं जुवावैं तब आल्हा ने ऊदल सुन बात हमार । १०० ।

जो तैं माँगस तंबू मा तोरे बोल करौं परवान ॥
सीहा सिरौंजा का मोह का दे कनउज का लाखन रान ।
अली अलावर औ काले खाँ जड़ी बेग सुलतान ।
बेटा बहुबली सय्यद का जेह का धरियक आल्ह डराय ।
मन मन आटा जे खाते ते सरमुच बुकरा खाँय । १०५ ।

धरैं कल्यावा जेह पतरी मा वह पतरी घुन हुइ जाय ।
अहिर मतौवा दे बर्म्हा का इतने सब कर दे तय्यार ।
दारबौं हकीकत मैं रामा कै बाँची ना ग्वालियर क्यार ॥
हुकुम तो दीन्हों तो आल्हा ने ऊदल सुन बात हमार ।
जो जो माँगे तैं तँबुवा मा मैं सब बोल कीन्ह परवान । ११० ।

भाई सिरसवा का छोंड़े जा मियाँ ताल्हन बनारस क्यार ।
जैयैं जैयैं तुम बेटा ऊदल बाँचै ना ग्वालियर क्यार ॥
पर गे धावा एकै दा गैलन मा परे टुराय ।
कछू दिनन केरे अंतर मा नही मा जुमुक गे आय ।
बाँध मोरचा लये ऊदल गे नदिया के मले मैदान । ११५ ।

आठ बजे केरे अमला मा रामापति पहुँचो आय ॥
जब ललकारो तो ऊदल ने मोरी सुन ले ज्वान तैं बात ।

कौने दिसंतर तोरे जलमौ भे कहाँ धरे औतार
मैं तो से पूँछौं अरे अलवेले तैं कौन देस कै जास ॥
छल तौ कीन्हो तो रामा ने बात कही बनावट केर । १२० ।

पच्छिम दिसा मा मोरे जलमौ भे हुइँ धरे औतार ।
आइँ सौदागर मैं घोड़ेन का घोड़न का बेचैं जाँव ।
सुनौ विक्करौ मैं घोड़न कौ घोड़ा महुबे बेचन जाँव ॥
तब ललकारो ऊदल ने सौदागर सुन बात हमार ।
होत भुरहरे औ पहु-फाटत जब रथ निकरै सुरजन क्वार । १२५ ।

रस्ता कर देंव मैं गैलन मा फिर चले जैयो नगर महोव ॥
बातन रोसन हुइ बतरस गै बातन से बढ़ चली रार ।
भल समझावो ऊदल ने मानै ना गुालियर क्वार ।
चौन्हा-जानी भै दोनौं कै नदिया के मले मैदान ॥
हँस कै ऊदल बोलन लागो काका सुन बात हमार । १३० ।

एक लरकवा के मारे से ऐसी दगा बिचारा आन ॥
हँस कै रामा बोलन लागो ऊदल सुन बात हमार ।
कोटिन कैहै मैं मनिहौं ना धर ल्याऊँ पद्मिनी नारि ॥

इतनी बात सुनी ऊदल ने गादी डारी चबाय ।
तोही चुनौटी स्वामीसुर का जिनके आँय पिथौरा राय । १३५ ।

पूरब पच्छिम उत्तर दक्खिन हन डारे चारै द्यास ।
पूरब पच्छिम उत्तर दक्खिन टापू बाज बँदुला केर ।
जगन्नाथ घुरमुहाँ लौ मारौंय मेला कीन्ह बटेसुर क्वार ।
सेतुबन्ध रामेसुर मारौंय लंका लग कीन्हौंय डाँड़ ।
धार नरबदा की बँधवाई जो उलट पछाहैं जाय । १४० ।

तेह की जलनी का अस ब्याले तौ मोही जीवे को धिरकार ॥

बातन रोसन जादा भै बातन से बढ़ गै रार ।
कढ़ी भगवती नदिया मा औ रन उद्दर चली तरवार ।
मारे सिरोहिन के बोजा परै तरवारन गरद उड़ाय ।
कट कट चिंता गिरैं धरती मा गिरैं घोड़न के सुम्मार । १४५ ।

बिन बिन बड़ियन के असवरवा बिन थुभरिन की घार ।
बिगिर भसूँड़र के मंगल भे दल होय कराह कराह ।
जे सिर बाँधत ते कुसमहनी लागत ते अतर फुलेल ।
उँय सिर लोटैं धरती मा मारी फिरैं ढाल तरवार ।
रात की मारन मा दिन निकरो औ दिन के हुइ गै साँझ । १५० ।
तिल तिल धरती धरै रामापति पै ज्ञाँ धरे छूट जाँय घाट ।
मार के मंगल का निकरि गा मोइरा के मले मैदान ।
सेर के चाकर का को मारै बिढ़वै का जलम के हाख ।
मोर बिराई होय महुबे मा कढ़ि आवै मले मैदान ॥
दाव बँदुला का मुहरै गा आल्हा का लहुरवा भाय । १५५ ।
मैं तौ टाँड़े का हूँ नायक मैं हूँ दल का सिरदार ।
तोर बिराई मैं महुबे मा सो कढ़ि आवैं मले मैदान ॥
एड़िन निरखै औ मूँड़े से बेटा सुन ले ऊदल बात ।
जेठे पठे दे मोइरा का जो अँगवै लोह हमार ॥
हँस कै ऊदल बोलन लागो काका सुन बात हमार । १६० ।
एक तौ जेठो है बजरंगी हाथे ना गहै तरवार ।
दूसर जेठो है सिरसा का तैं सिर काटो मूँड़ लुटाय ।
महीं सयानो मैं जेठो हौं अँगवैं का लोह तुम्हार ॥
दीन्हीं जुवाबैं जब रामा ने बेटा सुन ऊदल बात ।
घाल सवाही पहिले ले रहि जाय जियत की लाह ॥ १६५ ॥
दीन्हीं जुवाबैं तब ऊदल ने काका सुन बात हमार ।
तोरी साँगन से बचि जैहौं पाछे है बार हमार ॥
साँग शनीचर का उलझारै पटिया कै याड़ लगाय ।
उड़र कै मारै टीका मा बेला चनी देत बरकाय ।
माथ नवावैं का अगवन भा पाछे जाय गरद उड़ान । १७० ।
मुछियाँ मुखाय गईं रामा कै मुख भाँवँर पर गे गाल ।

बार तौ सरई का चूकौंय ना नदिया हुचौंय साँग का बार ।
उदसा आय गई दिल्ली के जो मोहीं दगा दीन्ह हथियार ॥
टूसर साबर या उलझारे दै कै बजुर के भात ।
छाती मारैं का तजवीजै ऊदल खेलो नटन के साथ । १७५ ।
हन कै साबर मारत तो ऊदल लै गा ढाल से टार ॥

जब ललकारो फिर ऊदल ने काका सुन बात हमार ।
उसरी पाछे तैं दोहरी मारी तिसरे हैं बार हमार ।
ऐसे खिलियैं दल भीतर जैसे कुवाँ भरै पनिहार ।
दीन्हीं जुवावैं तब रामा ने ऊदल सुन बात हमार । १८० ।
को तैं करुवा पढ़ि आवै को सिखी बरारैं साँग ।
भल मैं मारो तोही नदिया मा तोरे अंग चढ़ो ना घाव ।

ना मैं करुवा पढ़ि आवैं ना सीख्यूँ बरारैं साँग ।
साँगैं तुम्हारी आहीं कच-लुहिया दीन्हें ना लुहारन दाम ।

वोही माता के लड़का तुम बोदे हैं पिता तुम्हार । १८५ ।
घी लड़कैयाँ तुम पावो ना किहुँचा मा बलै निहाय ।
साँगैं हमारी अँगई लै जो बनवाईं रजा परमाल ।
साँगन मोरी से जो बँचिहा ता घर छठी करायस जाय ॥

लंबे लै गा या घोड़े का औ धरती का दै कै खभार ।
सकती देवता तैं मनिया देव राजा धर्म्म चंदेले क्यार । १९० ।
हुइ जा दाहिन तैं माई बेला राजा बरमजीत की नारि ॥
साँग छाँड़ दई यौं हाथे से छाती मा जाय ठठान ।
गिर गा रामा छाँ खेतन मा जहना परी दुहेली मार ।
भौरैं भगानीं रनबन भईं कोऊ छूटी न बाँधै पाग ॥

[No. 19.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (BANĀPHARĪ) DIALECT. (DISTRICT, HAMIRPUR.)

SPECIMEN IV.

TRANSLATION.

Introductory Couplet.—As thou Sarasvatī granted to the cuckoo the power of song, and to the bee to hum melodiously; so, Sarasvatī, grant thou unto me such melody, that I may sing the story of the Banāphar.

The Narrative.—Scene.—A well at Delhi.—Crowded were the water-stairs of Samhar fort; all the fair friends were drawing water.[1] One cries, 'see, see, my friends, whence comes this array?' (5) Some think the traveller is from the south-east, some say he is from the west,[2] but Chauṛā's sprightly bride, lord Chauṛā's spouse,[3] at the well gave answer, 'hear my words, O my friends. My lord it is who comes, riding on a single-tusker.'[4] With her golden pitcher on her head from the well she darted forth; (10) with such dainty steps ran she, her foot touched not the earth, and in the space of a minute or two she arrived under the gate. With clasped palms she spake to Chauṛā, waving over him her two hands in welcome.[5] 'Tell me,' cried she, 'the secret, how was the sword wielded at Uraī?'[6]

Chauṛā.—How can I tell it at the door? Nothing can be said by me. (15) A very tiger was Varmānand, seizing and devouring all our champions.[7] Ṭwelve sons (of the king) were slaughtered by him, thirteen sons-in-law were slain; on the broad plain of Uraī countless women were made widows.[8] Then the king gave me the order, and I smote Varmm Chandēl.

This much the woman heard, and ran full speed to the palace-square; (20) to Bēlā's high raised upper chamber she ascended with hasty steps.[9] The king's daughter was sleeping, and she plucked her sheet (to awaken her).

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[1] *Samhar* here means Delhi.

[2] *Aggim*=*agni-kōn*. *Ḍahār* is a 'wayfarer.'

[3] Regarding Chauṛā see specimen III, verse 95, note. *Nag-nāchan* is 'clever,' 'lively,' 'troublesome'=*chañchal*.

[4] *Kanthā* = husband. The single-tusker was, of course, an elephant.

[5] *Jwārai* = *jōrai*: *gaḍuliyā̃* = the palm of the hand: *chāwar kar*ⁿ*nā* is to wave (the hands) as a chowry is waved.

[6] As explained in the introduction, the final battle in which Prithīrāj Chauhān defeated Parmāl, the Chandēl, took place at Uraī. Chauṛā, although a Chandēl and the half-brother of Ālhā and Ūdal, was one of Prithīrāj's most trusted commanders. On the other hand, Bēlā, Prithīrāj's daughter, was married to the boy Brahmajit, Parmāl's son. She is still in her father's house, *i.e.* in the enemy's camp, although, like a good wife, she is an enthusiastic partisan of the Chandēls. This explains the savage glee with which Chauṛā's wife tells her of her widowhood, the greatest calamity that can befall an Indian woman, and specially so in the present instance. Bēlā on hearing the evil tidings acts like a true Rājpūt heroine.

[7] Brahmajit's full name was Brahmajit Varmā. Here he is called Varmānand. In verse 18 he is called Varmm, in verse 45 Brahmā, and in verse 107 Barmhā. The title Varmā is, as often as not, itself pronounced 'Brahmā.'

[8] *Literally*, in the earth (*mār* or *marawā* = *māṭī*) of (the plain which was) sixty-four (*kōs* wide).

[9] *Nāgⁿwar* = an upper room: *lāt* = foot.

Chauṛā's wife.—Your gay red robe you must now give up, your bangles you must break. Your husband has fallen in Uraī; sister, your widowhood has come.[1]

Bēlā.—Avaunt! Out with you into the palace! Mean wretch! Hear my words.[2] (25) My husband is still a youth, and will be sporting with his comrades.

Chauṛā's wife.—With hopes of his youth are you deluded. Sister, hear my words. For he it was who slew twelve grown up heroes,[3] and smote down thirteen of the king's sons-in-law; and in the broad plain of Uraī he made countless women widows.[4] If you still believe me not, go and ask, for your hero (brother) has arrived. (30) Chauṛā now gives audience, and splendid is the courtly throng.[5]

Bēlā.—The city of Mahōbā I saw not, I saw not Kīrat's lake; Queen Padminī have I never seen, I have not worshipped Maniyā Dēo.[6] From my feet the crimson stain[7] has not departed, nor is my bridal garment soiled: it was not meet that you, Chauṛā-man, should make me a helpless widow. (35) My curse upon you, Chauṛā-man, may you be burnt to ashes.

Then Chauṛā gave answer and said, 'Bēlā, hear my words. Words of ill-omen are you speaking in public, but I can say nothing.[8] God made the victory mine, how then do you this day take it ill. I can make black white, and white black; in Samhar a third share is mine. (40) Prithīrāj has given me the order,—I will seize and bring the Lady Padminī.'[9]

Then Bēlā gave answer, 'Chauṛā, hear my voice. Because of smiting a boy you speak big swelling words; but my husband's mother you shall never seize, till Delhi's every lamp be quenched.'

Then Chauṛā gave answer, 'Bēlā, hear my words. (45) I gave orders to Rāmā saying, "Friend, hear my words.[10] Brahmā has fallen in Uraī, the Banāphar Ālhā attends him; Mahōbā's Rājā is woman-hearted,[11] go, seize and bring the Lady Padminī. Let not Pithaurā know of this,[12] nor the pure Ballār. By Kālpī's ghaut go forth, seize and bring the Lady Padminī."'

(50) With a mocking laugh quoth Bēlā, 'Friend, hear my words. Tigers Parmāl has nurtured, underground he keeps them. Parmāl at any time has but to raise his finger, and they will rend and slay.'

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[1] She calls Bēlā her husband's sister (*nanad*). Chauṛā having been adopted by Prithīrāj, Bēlā is looked upon as his sister.

[2] *Dhar* is what one says in driving away a dog. *Dud-kārō* is an interjection meaning 'out of this.' Compare Hindī *dutānā*, to rebuke. *Kam-jātin* = of low caste (fem.).

[3] *I.e.* He is no longer a boy, as you fancy, for he has been able to slay all these full-grown men.

[4] *Dēs kai*, literally, (widows) of the land. *Kai* is feminine.

[5] *Ar°jaṅgī* = large, great, hence, magnificent.

[6] Brahmajit being but a youth, he had not yet taken his bride to his own home. The Kīrat Sāgar is still a clear, deep, and spacious sheet of water at Mahōbā. It was dug by Kīrtti Varman (1065-1085 A.D.). Padminī was one of the titles of Malnā Dēvī, Parmāl's Queen. The temple of Maniyā Dēo was one of the glories of Mahōbā. It exists to the present day, but has been partially renovated.

[7] Which was applied at the time of her wedding.

[8] *Bwālati*, here and elsewhere for *bōl°tī*.
Gwāṛā or *gōṛā* = the Hindī *athāṛ*, an assembly room.

[9] Parmāl's Queen.

[10] *Yā* means 'this person,' that is, the speaker.
Rāmā is Rāmāpati of Gwalior. *Kākā*, uncle, is here merely a term of friendly address.

[11] *Myākhar* = *mēharā*.

[12] For Chauṛā should have gone himself. Pithaurā is Prithīrāj. Ballār is a name of Ālhā. Kālpī is north-east of Uraī, on the bank of the Jamnā.

Chauṛā orders Rāmāpati.—The best of horses take, and take picked riders, and at the hour of midnight pass over to the further bank.

Having heard this much Bēlā uttered a loud scream, 'Handmaid, handmaid,' she cried, 'handmaid, hear my words. Go straightway to the palace, and bring me my writing bundle.'[1] The pen and inkstand she took in her hand, and took up the paper.[2] She gave salutation[3] to all the warriors, and to Ūdal reverent greeting. (60) 'Has the horse Benduliyā[4] grown old? Or has Rājā Parmāl died? I ask of thee, O Ūdal, heed thou well my words. Whilst thou, O tiger, livest, wilt thou become a laughing stock in Mahōbā? Passing by Kālpī ghaut Rāmāpati of Gwalior is coming. See that at the ghaut Rāmā escape not, though he should assume seven forms.'

(65) Then stout Princess Bēlā called a runner and said, 'I shall set apart and grant you lands[5] to enjoy unhindered all your life; but let not Chauṛā know of this, nor let Rāmāpati of Gwalior know. Only tell the news to Ūdal that Rāmā of Gwalior is coming.'

He cleans his saddle and binds it on the camel, and quickly mounts.[6] (70) With his heel he urges her on, flying like the wind.[7] By night running and by day speeding, midway he makes no halt. Thus in a few days' space, with a cloud of dust flying, he reaches Uraī. A tent with long walls was pitched, the summit of which soared to heaven.[8] An enclosure surrounded a pavilion of Deccan work, with fringes attached to its four sides.[9] (75) For the space of a mile floor-clothes are spread, of cushions there were some fifteen hundred, where the people sat cross-legged and touching each other, the shields covered the earth as blades of grass. Apart sat Karchulī and Kachhwāhā, Sēngar and Dhār Pāwār.[10] There sat the Rājpūts clan by clan reclining on cushions. Bemused were they from the opium they had eaten, men who without blows would not change their purpose. (80) Each man with his sacred sword upon his thigh, like a black snake coiled.

Bēlā's camel-courier alighted on the tented field. Jumping down from the camel he alighted, adjusting his shield and sword,[11] paid his respects before the seat of the chief, and presented his orders. While opening the folded letter and looking at the black characters,[12] (85) Ūdal burned as a coal and became like dark death upon his throne.

'Ḍiriyā, Ḍiriyā,' he shouted, 'Ḍiriyā, hear my words. Instantly call for Ālhā, quickly give him notice.'[13]

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[1] A *basta* is any wrapper, and, especially, the bundle of writing materials, which are kept tied up in a cloth.

[2] A *dawāt* is a portable case containing reed, pens, and rags sodden in ink. The paper is held in the left hand while writing.

[3] Literally, headed the letter with 'Rām, Rām.' *Saāt* = *Sāwant.*

[4] The name of Ūdal's horse.

[5] *Jāgīrai* = *jāgīr.*

[6] *Ṭhōk* means 'to beat,' 'dust,' 'clean.' *Jakāj* is a camel saddle-pad; *sāṛ"nī* or *sāṛinī* = a she-camel.

[7] *Yāṛā* = a dig of the heel; *waikar* = the wind.

[8] A *sirāchā* is the canvas side, or qanāt, of a tent; the *chād"wā* is the ornamental top of a tent pole. In Hindī *sirācha* is a single-pole tent.

[9] A *dāw"nī* is a canopy-tent, or *shāmiyāna.* Here commences one of the stock descriptions. Compare specimen III, v. 9.

[10] These are all names of Rājpūt tribes. Each tribe sat apart from the others in order of precedence.

[11] *Char"pēṭ*—to adjust, put to rights.

[12] *Kul"phā* is a corruption of *qufl*, a lock. *Ṭār* is to open a letter. In *naj"rat*, we have one of the rare instances of a foreign (Arabic) word treated as a verb and conjugated.

[13] Ḍiriyā was the groom of Ūdal's horse Benduliyā.

Ḍiriyā calls Ālhā.—'Come on, come on, O thunderbolt of war, your younger brother calls you.'[1] Straightway came forth (Ālhā) the thunderbolt and rushed into the tent.[2] (90) Not a minute, not a second, passed, before he arrived in the tent. He then called out to Ūdal, 'Ūdal, hear my words. Are you troubled with your neighbour on the border,[3] or has the Chauhān pressed you hard? I ask of you, O Ūdal, why have you sent for me at the point of noon?'

Ūdal.—A stratagem has Chauṛā planned; Rāmā he has made ready, (95) who is coming by the pass of Jalaun to seize the Lady Padminī.

Then gave answer Ālhā, 'Ūdal, hear my words. The best of horses take, and well-chosen horsemen.[4] Let not Rāmā escape on the roads; cut off his head and bring away the trophy.'

Ūdal.—Whomsoever of the young men I may ask for in this tent, give me as I ask.

(100) Then gave answer Ālhā, 'Ūdal, hear my words. Whatsoever you ask for in this tent, I shall grant your prayer.'

Ūdal.—Sīhā of Siraunjā give me, Prince Lākhan of Kanauj, Alī Alāwar and Kālē Khān, with Jaṛī Bēg and Sultān, and Bahubalī, the son of the Sayyid, whom Ālhā himself for a moment fears.[5] (105) (Men these were who could eat a maund of flour each, and would each eat an entire goat.[6] And the leaf dish on which their morning snack was placed would crumble to dust.) Give me Varmā's Ahīr Matauwā,—All these make ready for me, and I shall learn the truth about Rāmā; he of Gwalior shall not escape.[7]

Then Ālhā gave order saying: 'Ūdal, hear my words. (110) Whomsoever you asked for in the tent, all have I granted to you. Only leave behind my brother of Sirsā, and Miyān Tālhan of Benares.[8] Go on your way, Ūdal, my son, he of Gwalior must not escape.'

Together the men rushed forth and dashed along the roads, and in a few days' space arrived at the river. (115) Ūdal threw out his pickets in the battlefield by the river[9] and at the hour of eight o'clock Rāmāpati arrived. When Ūdal cried aloud and said: 'Young man, hear my words. In what region did your birth occur? Where did you assume mortal form?[10] I ask of you, my fine fellow, to what country are you going?'

(120) Then Rāmā planned a stratagem, and spake words of guile. 'In the west country was I born, and there I assumed mortal form. A horse merchant I am, to sell horses am I going. I have heard of a market for horses, to sell a horse am I going to Mahōbā.'

Then Ūdal cried aloud, 'Merchant, hear my words. (125) At dawn, even at break of day, when the chariot of the sun comes forth, I shall make way for you; after that, if you please, go on to Mahōbā.'

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[1] *Baj"raṅgī* means literally 'thou whose body is the thunderbolt.' Compare Virgil's *duo fulmina belli Scipiades.*

[2] *Ṭurāy*, broke into the tent.

[3] *Ḍāṛā*—the frontier country. *Ḍāṛaiyā* is an inhabitant of the same.

[4] *Chhaṭē*—picked, selected.

[5] Sīhā was the son of Ālhā's sister; Lākhan was nephew of Jaichand, King of Kanauj. The others were all sons of Sayyid Tālhan Miyān of Benares.

[6] *Sar"much* = *samūchā.*

[7] The root *dēr* or *dyēr* is explained as meaning 'to learn.'

[8] Malkhān was the first cousin of Ālhā and Ūdal. His fief was at Sirsā, east of the Dhasān. He bore the brunt of the Chauhān's first attack and was then killed. His death is referred to in verse 162, below, so that Ālhā cannot properly refer to him here as his brother. Who else can be referred to, I do not know.

[9] *Mōrcha*, usually entrenchments, here means outposts or pickets. Compare specimen III, verse 89.

[10] *Disantar* = *dēśāntar*: *jal"mau* = *janma.*

With angry talk they wrangled, and fierce waxed the war of words. Right well did Ūdal admonish, but he of Gwalior heeded not. Each learned to know the other in the battlefield by the river.

(130) With a mocking laugh spake Ūdal, 'Uncle, hear my words. Because of smiting one boy, you have come and planned such a scheme.'

With a mocking laugh spake Rāmā, 'Ūdal, hear my words. You may speak a million times, but I shall not heed, and will seize and bring away the Lady Padminī.'

On hearing these words, Ūdal gnawed his palm (in rage and cried),[1] (135) 'To the defiance, and to Swāmīsur, from whom sprung Pithaurā Rāy.[2] East and west, and north and south, were ravaged the four regions; east and west, and north and south, was heard the tramp of Bendulā's hoofs. As far as Jagannāth and Ghurmuhā̃ did I smite; I held the fair at Baṭēsar; Rāmēsar of Sētubandh I smote, even unto Laṅkā did I take tribute.[3] (140) The stream of the Narbada I banked up, so that it turned and flowed westwards.[4] If to such a man's mother[5] you should speak as you have done, then were it a shame for me to live.'

The angry talk increased, and fierce waxed the war of words. The sacred blade was drawn at the river side, in a torrent of battle was plied the sword.[6] Under the scimitar-blows gushed out jets of blood, the swords raised the dust.[7]

(145) Fighting elephants as they were cut down fell to the earth; troops of horses fell;[8] there were riders without arms, and horses without noses;[9] elephants lost their trunks, the host yelled in agony.[10] The heads which were wont to be tied with saffron turbans, and to be dressed with *attar* and sweet oil,[11] those very heads were rolling on the earth, while shield and sword clashed all around. (150) During the slaughter of the night day appeared, and during the day's fighting evening came on.

Rāmāpati held to every inch of ground, but his pickets that were stationed there gave way.[12] Urging on his elephant he came out into the forefront of the battlefield.

Rāmāpati.—A trumpery servant who would slay, and so bring together the sins of a lifetime?[13] If there be my match in the ranks of Mahōbā, let him come forward in the battlefield.[14] (155) Urging on Bendulā, Ālhā's younger brother came to the front.

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[1] *Gādī* = *gaduliyā*, the palm of the hand.

[2] Sōmēśvara was the name of Prithīrāj's (Pithaurā's) father. He ruled at Ajmer.

[3] Jagannāth is the temple of Purī in Orissa. Ghurmuhā̃ is said to be a fabulous country where the people have horse's faces. Baṭēsar is the well-known town in Agra district, famous for its horse-fair. Sētubandh is the line of reefs joining Cape Comorin to Ceylon. At Cape Comorin there is a temple of Śiva Mahēśvara. Laṅkā is Ceylon.

[4] I do not know to what legend this refers.

[5] *I.e.* Padminī. She was really his maternal aunt. *Jalanī* for *jananī*.

[6] Regarding the use of the name *Bhagavatī* for a sword, see note to specimen III, verse 14. *Uir* is a torrent, a stream. Compare verse 169.

[7] *Sirōhī* is a kind of two-edged sword, said to be named after the place of its manufacture. *Bōjā* means a bubbling torrent.

[8] *Chintā* is a kind of fighting elephant. *Summār* = companies, rows.

[9] *Thubharī* = a snout, a face.

[10] *Maṅgal* is explained as a kind of elephant, and *bhasūṛar* as his trunk. *Karāh* is a cry of pain.

[11] *Kusumahanī* is a turban dyed red with saffron (*kusum*).

[12] Here *ghāṭ* = *morcha*.

[13] 'A trumpery servant' is literally 'a servant of a seer', *i.e.* one whose wages is only a seer of food a day. *Biṭhawai* = collects; *dwākh* = *dōsh*.

[14] *Birāī* = match, equal.

Ūdal.—Here am I, the leader of this camp, and of this host the chief.[1] I am your match in the ranks of Mahōbā, therefore am I come forward in the battlefield.

Looking at him from heel to head, (Rāma said) 'Son Ūdal, hear my words. Send your elder brother to the front, who may be able to withstand my steel.'

(160) With a mocking laugh spake Ūdal, 'Uncle, hear my words. One elder brother is the Thunderbolt of War, who takes not his sword in his hand.[2] The second elder brother of mine was he of Sirsā, whose head you cut off and carried away.[3] Now I am fully-grown, I am the eldest, able to withstand your steel.'

When Rāmā gave answer unto him, 'Son Ūdal, hear my words. (165) Take the first cast of the javelin, if so be that you have any desire for life left in you.'[4]

Then gave answer Ūdal, 'Uncle, hear my words. From your darts I shall escape. My turn comes after yours.'

Brandishing the javelin Sanīchar, and resting on the front of the howdah,[5] Rāmā poured blows on his forehead, but Bēlā ever turned the point.[6] (170) Ūdal advanced to make his salute, with a cloud of dust flying behind him.[7] The countenance of Rāmā withered, his face became dim, his jaws fell.[8]

Rāmāpati.—As a boy, I never missed my cast with a straw arrow, but now at the river side I have missed my cast with the javelin.[9] An evil day has come for Delhi, when my weapon has played me false.[10] A second bar of iron he brandished, a hard nut for an enemy to crack;[11] (175) he intended to strike on the chest, but Ūdal had learned from jugglers the art of fence.[12] Forcibly he smote with the bar; but Ūdal warded it off with his shield.

When again Ūdal cried, 'Uncle, hear my words. After your turn was over, you gave a second blow, the third turn is mine.[13] Let us fence before the host (each in his turn) as a well is worked by the seekers for water.'[14] (180) Then gave Rāmā answer, 'Ūdal, hear my words. What, have you conned a potent charm, or learned how to avert a dart?[15] Right well I smote you at the river side, yet not a wound appeared on your body.'

Ūdal.—I have not conned a potent charm, nor have I learned to avert a dart. Your darts are of raw iron, and you have not paid the smith his price. (185) The son of a low-

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[1] *Ī dal*, this host, is also a play on the name of Alhā's son, *Īdal* or *Indal*.

[2] This is Ālhā. He had a magic sword which none could withstand, and which, in the Rājpūt sense of fair play, he only used on extreme occasions.

[3] This is Malkhān. See note to verse 111 above.

[4] *Sawākī* is an iron dart or javelin. In these poems, it is a pundonor with each champion to offer the first blow to his opponent. It usually happens that, as here, the villain is allowed two or three free shots, and then the hero walks in and wins. *Lāk* = desire, hope.

[5] *Sanīchar*, or Saturn, was the name of his javelin. Rāmā, of course, was on an elephant. *Paṭiyā* is the front of the howdah. *Yār* = ēr, a rest, a support.

[6] Bēlā was said to possess the powers of a witch. *Barakāy* = warding off.

[7] *Agaban* = *aguman*, in front.

[8] *Jhāwār* = dimmed.

[9] *Bār* = a toy, a child. *Sarai* is a toy arrow made of *sarpat*, a kind of reed-grass. *Huchāy* = I missed.

[10] *Udasā* = an unlucky or evil day.

[11] *Sābar* = a crowbar, a bar of iron. The second half of the line is literally, 'having given the boiled rice of adamant.' The idea is that the bar was so hard that adamant was soft as boiled rice in comparison with it.

[12] Here again we have a foreign word *tajwīz* treated as a verb.

[13] *Usarī*, lit. 'completed.'

[14] *Khiliyaī* is from the root *khēl*, with the *ē* shortened to *i* as it is in the antepenultimate.

[15] *Karwā* is the name of a charm: the root *barār* = to ward off (by magical means or otherwise).

born mother are you, a good-for-nothing was your father.[1] In your childhood you got no butter to eat, in your wrist there is no strength.[2] Withstand my darts, which were made by order of Rājā Parmāl; if from my darts you do escape, then you may go home and anew celebrate your birth.[3]

Ūdal then brought his horse to a distance, and laying on Mother Earth the burden of his task (exclaimed),[4] (190) 'O Mighty God, Maniyā Dēo, O Honour of the Chandēlā Rājā. O Mother Bēlā, at my right hand be thou, the spouse of Prince Brahmajit.'

He on the one side from his hand discharged the dart, and it lodged in his rival's chest.[5] On the other side fell Rāmā on the field, where the double blow had lighted.[6] The enemy fled, a disordered rabble, none stopped to tie his loosened turban.[7]

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[1] *Wōchhā* = *ōchhā*, low, despicable: *bōdā* = low, mean, insignificant, feeble.

[2] *Kihũchā* = *pahũchā*. *Nihāy* is the negative verb substantive.

[3] The *chhaṭhī* is the feast held on the sixth day after the birth of a child. The meaning is that if Rāmāpati does escape, he may consider that he has passed through death and been born again.

[4] *Khabhār*, burden. What is meant is that he invoked Mother Earth. It is noteworthy that the employment of *kha* as a meaningless prefix is common in the dialects of the wandering tribes, often called 'Gipsies,' of India. See Vol. XI.

[5] *Yã* = here, opposed to *hwã*, there. *Ṭhaṭkān*, to beat, smite.

[6] *Duhēlā* = double. The blow was double, as it was both natural and supernatural.

[7] *Ran-ban* = confused, disordered.

KUṆḌRĪ OF HAMIRPUR.

Kuṇḍrī is spoken in the extreme north-east of the Hamirpur district, on the left bank of the river Ken, by some 11,000 people. It is also spoken on the right bank of the same river, in the Banda district. Immediately to its north lies the Tirhārī of the southern bank of the Jumna, which is a mixture of Baghēlī and Bundēlī, and which has been described under the head of Eastern Hindī (Vol. VI, pp. 132 ff.). Kuṇḍrī is a similar mixture, but it differs on the two sides of the Ken. On the right, or east, side like the other dialects used in Banda, it is based on Baghēlī and is mixed with Bundēlī. An account of this form of Kuṇḍrī will be found in Vol. VI, pp. 152 ff. On the left, or west, bank of the Ken, it is much more influenced by the Bundēlī spoken in the rest of Hamirpur, and is based on that dialect, with a mixture of Baghēlī. As a whole, Kuṇḍrī may be considered to be an extension of Tirhārī towards the south up the lower course of the Ken.

The nature of this broken dialect will be evident from the first few sentences of the Parable of the Prodigal Son given below. It will be seen that the verbs follow Bundēlī in the formation and use of the past tense, except in the case of *rahaĩ*, were, which is Baghēlī. On the other hand the postpositions, *mã̃*, in, and *kā*, to, are Baghēlī, and so is the form *mwārō*, mine, although the termination *ō* is Bundēlī. The general structure of the sentences is throughout pure Bundēlī, with the typical use of the agent case before the past tenses of transitive verbs, which is unknown to Baghēlī. The word *lāmᵉṛō* for 'son' may be noted.

[No. 20.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ.

BUNDELÎ (KUNDRÎ) DIALECT. (DISTRICT, HAMIRPUR.)

ई मनई-के दो लामड़ा रहैं। उह-माँ-से हलके-ने बाप-से कहो यो रे बाप धन-माँ-से जो मारो हीसा होय सो मोहैं दै राख। तब उह-ने उह-का अपनो धन बाँट दयो। बहुत दिन न भये कि हलके लामड़ा-ने बहुत जोर-कै मुलक-माँ चला गयो। हुयाँ सुहदपन-में रह-के अपनो पैसा खो दयो॥

TRANSLITERATION AND TRANSLATION.

Î manaî-kē dwî lām^a^ṛā rahaî. Uh-mā̃-sē hal^a^kē-nē bāp-sē
One man-of two sons were. Them-in-from the-younger-by father-to

kahō, 'ō-rē bāp, dhan-mā̃-sē jō mwārō hīsā hōy sō
it-was-said, 'O father, wealth-in-from what my share may-be that

mōhaî dai-rākh.' Tab uh-nē uh-kā ap^a^nō dhan bā̃ṭ
to-me give-away.' Then him-by him-to his-own wealth having-divided

daō. Bahut din na bhayē ki hal^a^kē lām^a^ṛā-nē bahut
was-given. Many days not were that the-younger son-by much

jōr-kai mulak-mā̃ chalā-gaō. Huā̃ suhad^a^pan-mē̃
collected-having a(-foreign)-country-in went-away. There licentiousness-in

rah-kē ap^a^nō paisā khō-daō.
remained-having his-own pice was-squandered.

NIBHAṬṬĀ OF JALAUN.

Although the main language of Jalaun is good Bundēlī in the east corner of that district, on the south bank of the Jamna, we find a dialect locally known as Nibhaṭṭā, which is a continuation of the Tirhārī of Hamirpur, found along the banks of the same river. It is spoken by about 10,200 people.

Like Tirhārī this riverain dialect is a mixture of Baghēlī and Bundēlī. Tirhārī is certainly based on the former of these tongues, but Nibhaṭṭā, which, being further west, is more in the Bundēlī country, might fairly be classed with either. A few lines of a version of the Parable of the Prodigal Son will be a sufficient example. Note how the language struggles between two idioms. There are Baghēlī past tenses like *kahasi*, he said, *dihis*, he gave, which require the subject in the nominative case, and yet here it is (as in Bundēlī) in the case of the Agent. Alongside of these Baghēlī forms note the pure Bundēlī *hatē*, they were.

Nibhaṭṭā is the last of these broken dialects which we meet as we go west.

Besides this Baghēlī infection, traces are also to be seen of the Kanaujī, spoken in Cawnpore on the other side of the river. Such is *wā-nē*, by him.

[No. 21.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (NIBHAṬṬĀ) DIALECT. (DISTRICT, JALAUN.)

किसी आदमी-के दो लड़का हते। उन-में-से छोटे-ने बापू-से कहसि कि हे बापू धन-में-से जो मोर हिस्सा होय सो हमिन देओ। तब वा-ने उन-को धन बाँट दिहस। बहुत दिन नहीं बीते कि छोटा लड़का सब कुछ जमा कर-के दूर देस चला गहिस। वहाँ बदमाशी-में दिन खोइस अपना धन उड़ा दिहिस॥

TRANSLITERATION AND TRANSLATION.

Kisī ādᵃmī-kē dō laṛᵃkā hatē. Un-mẽ-sē chhōṭē-nē
A-certain man-of two sons were. Them-in-from the-younger-by

bāpū-sē kahasi ki, 'he bāpū, dhan-mẽ-sē jō mōr hissā hōy
the-father-to he-said that, 'O father, wealth-in-from what my share may-be

sō hamin dēo.' Tab wā-nē un-kō dhan bãṭ dihis.
that to-me give.' Then him-by them-to wealth having-divided he-gave.

Bahut din nahĩ bītē ki chhōṭā laṛᵃkā sab kuchh jamā
Many days not passed that the-younger son all anything collected

kar-kē dūr dēs chalā-gahis. Wahã bad-māśī-mẽ din khōis,
made-having a-far country went-away. There licentiousness-in days he-lost,

apᵃnā dhan uṛā-dehis.
his-own wealth he-squandered.

BHADAURĪ OR TŌWARGAṚHĪ.

The head-quarters of the Bhadāwar Rajputs consist of the country on both sides of the river Chambal, where it forms the northern boundary of the State of Gwalior. Here also, in the Tŏwargarh District of Gwalior, are the head-quarters of the Tōmar Rajputs. The language spoken in this tract is known as Bhadaurī or (in Tŏwargarh) Tŏwargaṛhī. Under whichever name it is known it is the same,—*viz.* a form of Bundēlī which is considerably mixed with the Braj Bhākhā spoken in Agra. It varies slightly from place to place, being naturally more and more infected with Braj as we go north.

The country in which Bhadaurī is spoken may be described as follows. It is spoken over nearly the whole of the main portion of the Gwalior State. It thus extends over a much larger tract than the Bhadāwar country proper. It runs down the centre of the State from the Chambal to the border of the old Guna Agency, having Braj Bhākhā and Harauṭī to its west, and Pãwārī Bundēlī to its east. To the south it merges into Mālwī. In Agra it is spoken in the south of the district in the tract bordering on the Chambal. In Mainpurī it has a few speakers in the Kharka tract on the banks of the Jamna to the south-west of the District. In Etawah it is spoken in the tract between the Jamna and the Chambal, and across the latter river. The number of speakers is roughly estimated as follows :—

Gwalior	1,000,000
Agra	250,000
Mainpurī	8,000
Etawah	55,000
TOTAL	1,313,000

It will be sufficient to give specimens from Gwalior and Agra. The Bhadaurī of the other two districts does not differ. It may be mentioned that Bhadaurī is not spoken in Jalaun, although the dialect was wrongly entered in the Rough List of Languages spoken in that district. The so-called Bhadaurī of Jalaun is ordinary Bundēlī.

The following account of the dialect is based on the specimens.

The system of **pronunciation** fluctuates. *Au* occurs as often as *ō*, and *ai*, as *ē*. In the same sentence we often find the same word spelt both ways, e.g. *mārō* and *mārau*. As in the Bundēlī of Jalaun we meet curious changes of other vowels, e.g. *bauhat*, many, for *bahut* (cf. Jalaun *buhat*) ; *rehat* for *rahat*, remaining ; *kēh* for *kahi*, having said.

In the case of consonants, there is a strong tendency to contraction, as in *jāntu*, knowing, for *jān^atu*. This is specially noticeable in the case of the letter *r*. For instance—

Instead of	we have
chākar^an, servants	*chākann*.
par^adēs, a far country	*paddēs*.
barisan, years	*bassan*.
surat^aī, memory	*suttī*.
mār^anau, to strike	*mānnau*.
mār^atu, striking	*mattu*.
kar^atu, doing	*kattu*.

In the case of **nouns** strong forms usually end in *au* or *ō*, e.g. *sahārau*, help. The oblique form as usual ends in *ē*. As elsewhere in Bundēlī, strong nouns of relationship and some others end in *ā*, which is not changed in the oblique singular or nominative plural. Thus we have—

Nom. Sing.	Obl. Sing.	Nom. Plur.	Obl. Plur.
lar^akā, a son	*lar^akā*	*lar^akā*	*lar^akan*.
ghōrā, a horse	*ghōra*	*ghōrā*	*ghōran*.

In one instance the oblique form in *ē* has a plural in *ẽ*. It is *hamārẽ* (not *hamārē*) *dō bachchā haĩ*, we have two cubs.

The influence of Braj (or perhaps Kanaujī) is noticeable in the optional employment of a weak termination, *u*, of nouns. Thus *jwābu*, an answer; *māttu* or *mātta*, striking; *mattu*, dying; *kattu*, doing; *jāntu*, knowing.

There is the usual instrumental singular in *an*, as in *bhūkhan*, by hunger. The post-position of the accusative-dative is *kẽ* or *kõ*. In other respects the declension follows standard Bundēlī, due allowance being made for pronunciation.

In the **pronouns**, the influence of Braj has brought into use the form *hõ* or *haũ* for 'I,' as well as *mẽ* or *maĩ*. So also, besides the usual Bundēlī forms (*tumārō* and *tumāō*), we have *tihārō*, meaning 'thy' or 'your.' 'Me' is *mōi*, corresponding to standard Bundēlī *mōē*. As in Jalaun, 'he' and 'she' are *ba*, obl. *bā* or *bã*, plural *bē*, obl. *bin*. 'This' is *ja*, *ji* or *jē*. *Apayē* is an oblique plural meaning 'own.'

The word for 'what' is the Braj *kahā*, obl. *kāhē*.

In **verbs**, we have the Braj *haũ*, I am, and (very common) *hō*, was. The initial *h* of the auxiliary verb is often dropped, so that we have forms like *khāt-aĩ*, they eat; *khāti-au*, you (fem.) eat; *nā-ō*, he was not; *rēhat-ē*, they were living; and *dēt-yē* (for *dēt-ē*), they were giving.

There is an interesting survival of an old neuter form in *chāhaũ*, instead of *chāhau*, it was wished (by him), *i.e.* he wished. In other respects the conjugation of the verb shows no divergencies from standard Bundēlī, unless we consider as such *manāmẽ* for *manāwẽ*, 'let us celebrate.'

The only other point to note is that *ji* is often used for the conjunction 'that' after verbs of saying, instead of *ki*, *kē* or *kaĩ*.

[No. 22.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BUNDELĪ (BHADAURĪ). (STATE, GWALIOR.)

SPECIMEN I.

काऊ आदमी-कें दे लरका दे । लुहरे लरका-ने अपने बाप-सौं कही ददा हमारो हिसा देउ। दोऊ लरकन-कौं हिसा कद-दओ बा-के बाप-ने । फिर लुहरो लरका अपनो माल ले-गओ और पदेस चलो-गओ और अन्याउ-में अपनो सिग जमा बहाइ दई । बा-के पास कछू न रहो । बाँ बड़ो अकाल परो और बड़ो तंग-दुखी होन लगो । ठाकुर-कें रहुआ रहन लगो । बा-ने सुअरा खेतन-में चराउन-कौं भेजो । तब बाँ-ने चाहौं कि पेट भरि लेउँ भुस खाइ-कें । काऊ आदमी-ने बा-कौं सहारो नइँ दओ । बाँ-ने सोचो और कहो, मेरे बाप-के हिँआँ गल्ले आदमी हैं, और सिब कछू खात-पिअत-हैं और कोऊ सूधें अन्न नाहिँ खात । हौं भूखन मत्तु हौं । हौं अपने बाप-के हिँआँ चलौं और कहौं, हौं तिहारो और पनमेसुर-को बड़ो पापी जनमो हौं । हौं तिहारो लरका कहिबे जोगि नाहिँ । मोइ अपनो चाकर राखि लेउ । महाँ-सें चलि-कें ब लरका अपने बाप-के हिँआँ आइ-गओ । जब बाप-ने लरका देखो दूरई-तें तब बाप भजो, और लरका ले-कें छाती-सौं लगाइ लओ और पुचकारो । तब लरका-ने कहो कक्का हौं तिहारो और पनमेसुर-को बड़ो पापी हौं और तिहारे चाल-चलन-को मो-में कोऊ बात नाइँ । हालइँ बाप-ने अपने चाकन्न-सौं कही जा-कौं घर-तें पोसाकैं ल्याओ और हाथ-में मुदरिया और पाँव-में जूती पहराओ । हम तुम सिबरे खाँय और खुसी मनामें । जा लरका-को फिर-कें जनम भओ-है । और खोओ फिर-कें मिलो-है । और सिबन-नें घरकिन-नें बड़ो खुसी मानो ॥

बा खन बा-को बड़ो भैया हार-में हो । जब ब अपने घर-के ढिगाँ पौंहँचि गओ तब अपने आदमी-सौं बुलाइ-कें पूछो जि कहा चौहल-पौहल हुइ-रहो-है । बा-ने कही कि तिहारे कक्का और लुहरे भैया-ने आइ-गये-को खुसी मानो-है । काहे-तें बाप-नें फिर-कें जे लरका आँखिन देखो । बा-पे

कछू दुखिआय-कें व अपने घर-में न गयौ। तब बाप-ने आइ-कें बा-कौं समझायौ। तब जेठे लरका-ने बाप-सौं ज्वाबु दयौ। देखौ मुइत-तें तिहारी सेवा हौं करतु-हौं। और कब-हूँ तिहारी बात न डारी। तुम-ने छदाम की कौड़ीं खेलिबे-कौं न दईं और चली कहा है जा-सौं हम अपयें संगकिन देते और खुसी मनाउते। जा-ने यों-हीं धन सिगरौ बरबाद कर-दयौ सो लरका तुम-कौं प्यारौ लगौ बाइ लिबाइ लाये और सिबरी सिमार-कौं भेपाचारी-कौं जिमायौ। बाप-नें जेठे लरका-सौं कहौ हम तूँ संग रहे-हैं। और जो कछू घर-में है धनु सो सिब तेरौ है। और ज लोकचारज मेरौ एसिय राह चली आई-है जि तेरे लुहरे भैया-कौ फिरि-कें जनम भयौ है। खोयौ भयौ फिरि-कें आयौ-है। जाइ को जानु-हो कि आवेगो॥

[No. 22.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ.

BUNDELÎ (BHADAURÎ). (STATE, GWALIOR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kāū ādᵃmī-kẽ dwai larᵃkā hē. Luhᵃrē larᵃkā-nē apᵃnē
A-certain man-of two sons were. The-younger son-by his-own
bāp-sõ kahī, 'dadā, hamarō hisā dēu.' Dōū larᵃkan-kõ hisā
father-to it-was-said, 'father, my share give.' Both the-sons-to shares
kad-daau bā-kē bāp-nē. Phir luhᵃrau larᵃkā apᵃnō
having-made-were-given their father-by. Then the-younger son his-own
māl lē-gaō, aur paddēs chalō-gaō, aur anyāu-mẽ apᵃnī
property took, and foreign-country went-away, and bad-living-in his-own
sig jamā bahāi-daī. Bā-kē pās kachhū na rahau. Bã
all property squandered. Him-of near anything not remained. There
baṛau akāl parau, aur baṛau taṅg-dukhī hōn lagau. Ṭhākur-kẽ
great famine fell, and very distressed to-be he-began. A-rich-man-to
rahuā rahaṅ lagau. Bā-nē suarā khētan-mẽ charāun-kõ bhējau.
a-slave to-live he-began. Him-by swine field-in to-graze he-was-sent.
Tab bã-nē chāhaũ ki 'pēṭ bharī-lēũ bhus khāi-kẽ.'
Then him-by it-was-desired that 'belly I-may-fill husks having-eaten.'
Kāū ādᵃmī-nē bā-kõ sahārau naī daau. Bã-nē sōchau aur
Any man-by him-to help not was-given. Him-by it-was-thought and
kahau, 'mērē bāp-kē hĩã gallē ādᵃmī haī, aur sib kachhū
it-was-said, 'my father-of here many men are, and all something
khāt piat-haī, aur kōū sūdhẽ ann nāhī khāt. Haũ bhūkhan
eating drinking-are, and some moreover food not eat. I by-hunger
mattu haũ. Hõ apᵃnē bāp-kē hĩã chalaũ aur kahaũ, "hõ
perishing am. I my-own father-of here go and say, "I
tihārō aur Panᵃmēsur-kau baṛau pāpī janᵃmō haũ; hõ tihārō larᵃkā
of-thee and God-of great sinner born am; I thy son
kahibē jōgi nāhī; mōi apᵃnō chākar rākhi-lēu."' Mahã-sẽ
to-be-called fit am-not; me thy-own servant keep."' Thence
chali-kẽ ba larᵃkā apᵃnē bāp-kē hĩã āi-gaau. Jab bāp-nē
started-having that boy his-own father-of here arrived. When the-father-by

larᵃkā dēkhau dūrāī-tẽ, tab bāp bhajau, aur larᵃkā lē-kẽ
son was-seen distance-from, then the-father ran, and son taken-having
chhātī-sõ lagāi-laõ, aur puchᵃkārō. Tab larᵃkā-nē kahī,
the-breast-to he-applied, and he-was-kissed. Then the-son-by it-was-said,
'kakkā, hõ tihārō aur Panᵃmēsur-kau baṛau pāpī haũ; aur tihārē
'father, I of-thee and God-of great sinner am; and thy
chāl-chalan-kau mō-mẽ kōū bāt nāĩ.' Hālaĩ
conduct-of me-in any thing (in-any-respect) is-not.' Thereupon
bāp-nē apᵃnē chākann-saũ kahī, 'jā-kaũ ghar-tẽ
the-father-by his-own servants-to it-was-said, 'this(-person)-for the-house-from
pōsākaĩ lyāō, aur hāth-mẽ mudariyā aur pẽw-mẽ jūtī paharāau;
clothes bring, and hand-in a-ring and feet-in shoes put;
ham tum sibᵃrē khẽy aur khusī manāmẽ. Jā larᵃkā-kau
we (and-)you all-together eat and merriment let-make. This son-of
phir-kẽ janam bhaau-hai; aur khōau, phir-kẽ milau-hai.' Aur siban-nẽ
again birth become-has; and was-lost, again obtained-is.' And all-by
gharᵃkin-nẽ baṛī khusī mānī.
the-members-of-the-family-by great pleasure was-enjoyed.

Bā-khan bā-kau baṛau bhaiyā hār-mẽ hō. Jab ba apᵃnē
At-that-time his elder brother field-in was. When he his-own
ghar-kē ḍhigẽ põhãchi gaau, tab apᵃnē ādᵃmī-sõ bulāi-kẽ
house-of near arrived-having went, then his-own man-from called-having
pūchhī ji, 'kahā chauhal-bauhal hui-rahī-hai?' Bā-nē kahī
it-was-asked that, 'what merry-making is-going-on?' Him-by it-was-said
ki, 'tihārē kakā aur luhᵃrē bhaiyā-nē āi-gayē-kī khusī mānī-hai.
that, 'thy father and younger brother-by arrival-of pleasure is-being-enjoyed.
Kāhē-tẽ bāp-nẽ phir-kẽ jē larᵃkā ãkhin dēkhau.' Jā-pai kachhū
Because father-by again this son eyes-with was-seen.' This-on somewhat
dukhiāy-kẽ ba apᵃnē ghar-mẽ na gaau. Tab bāp-nẽ āi-kẽ
sorry-being he his-own house-in not went. Then the-father-by come-having
bā-kaũ samᵃjhāau. Tab jēṭhē larᵃkā-nẽ bāp-saũ jwābu daau,
him-to it-was-remonstrated. Then the-elder son-by father-to reply was-given,
'dēkhau, muddat-tẽ tihārī sēwā haũ kattu-haũ, aur kabᵃ-hũ tihārī bāt
'see, long-since thy service I doing-am, and ever-even thy word
na ḍārī. Tum-nẽ chhadām-kī kauṛĩ khēlibē-kõ na daĩ, aur
not avoided. Thee-by a-chhadām[1]-of cowries sporting-for not were-given, and
chalī kahā-hai, jā-sõ ham apᵃyẽ saṅgᵃkin dētē aur
(?) it-has-been-said,[2] which-with I my-own to-friends I-might-have-given and

[1] A *chhadām* is a denomination of money,=six *dāms* or six twenty-fifths of a pice=about sixteen cowries or a quarter of a farthing.

[2] I am unable to interpret *chalī kahā-hai*. *Kahā* may mean either 'what' or 'said.' Instead of *chalī*, we should expect some word like *chhārī*, a goat.

khusī manāutē. Jā-nē yõ-hĩ dhan sig'rau bar'bād
pleasure might-have-enjoyed. Whom-by thus-even wealth all squandered
kar-daau, sō lar'kā tum-kõ pyārau lagau, bāi' libāi-lāyē, aur
has-been-made, that son thee-to beloved became, him (you-)brought, and
sib'rī simār-kaũ bhēpāchārī-kaũ jimāau.' Bāp-nẽ
the-entire collection-for brotherhood-for a-feast-has-been-made.' The-father-by
jēṭhē lar'kā-sõ kahī, 'ham tũ-saṅg rahē-haĩ; aur jō-kachhũ
the-elder son-to it-was-said, 'I thee-with living-am; and whatever
ghar-mẽ hai dhanu sō sib tērau hai; aur ja lōk-chāraj mērau
house-in is wealth that all thine is; and this practice mine
ēsiya rāh chalī-āī-hai, jē tērē luh'rē bhaiyā-kau phiri-kaĩ
(in-)this-kind-of path going-on-is, that thy younger brother-of again
janam bhaau-hai; khōau-bhaau, phiri-kẽ āau-hai; jāi kō jāntu-
birth become-has; lost-became, again come-has; come-along, who knowing
hō ki āwēgō?'
was that he-would-come?'

[No. 23.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BUNDELĪ (BHADAURĪ). (STATE, GWALIOR.)

SPECIMEN II.

कहूँ एक गौहदुआ और गौहदुनियाँ रेहत-ए। एक दिन बिन दोउन-कों खूब पिआस लगी। तब गौहदुनियाँ-ने गौहदुआ-सों कही चलो हम तुम पानी पियें। तुम कोऊ कहानी केह जान्त-हो के नाहीं। वहाँ एक चीते-की भटार है। जो तुम कहानी कहि जान्त-हो तो चीते-की भटार-पे पानी मिलेगो। बौहत पिआस लग-रही-है। बिन दोउन-ने हालईं चल-दयो और पानी-के ठौर पौंहचे। तब गौहदुनियाँ बोली तुम कहानी जान्त-हो कि नाहीं। और चीते-ने उन दोउन-कौं देखि लयो। तब गौहदुआ-ने कही कि मोहि देह-की सुत्ति कछू नाईं रही। गौहदुनियाँ-ने कही कि तो हिंयाँ काहे-कौं ठाढ़े-हो पानी पी-लेउ और अपने पुरखा काका-सौं राम राम करो। गौहदुआ पानी पिअन लग-गयो। जब पानी पी-कें सुत्तो हो-गयो तब कलानो कका राम राम। फिर गौहदुनियाँ-तें लौट-कें कही कि तू-ऊँ पानी पी-लै और तू-ऊँ राम राम कर-लै। पानी पी-कें ब-ऊ सुत्ती हो-गई। तब पुरखा-सों कही मेरे घर चलो। हमारें दो बच्चा हैं। जे गौहदुआ कहत-है बच्चा मेरे हैं। बे बच्चा हौं कहति-हौं कि मेरे हैं। सो तुम चलो और सुझाइ देउ। तब चीते-ने अपने मन-में जान-लई कि मेरो काम बन गयो। चारों खाइ लेहों। मेरो काम बन-जैहै। वहाँ-सें चले अपने ठौर-पे आये वे सिगरे। तब गौहदुनियाँ गौहदुआ-सें बोली लरकन-कौं काका-के ढिगाँ लिवाय-लाउ। सो वे समझ-कें तैसो कर-दें। गौहदुआ डरपन-के मारें भीतर-से बाहर-कौं मौंह न दिखायो। तब गौहदुनियाँ-ने कही कि बच्चन-कौं हौं ल्याउति-हौं। फिर ब-ऊ भटार-में गुलि गई। चीतो अकेलो बाहर ठाढ़ो रहि गयो। गौहदुनियाँ-ने मसक-कें उझक-कें कही पुरखा हम दोऊ जने आपुस-में राजी हुइ गये। एक वा-ने ले-लयो। एक मैं-ने ले-लयो। चीतो लौटो। अपनी भटार-कौं चलो गयो। वे दोऊ अपने बच गये। चीते-सों कहि सुनि-कें पानी पी आये॥

[No. 23.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (BHADAURĪ). (STATE, GWALIOR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Kahũ ēk gauhᵃduā aur gauhᵃduniyã rēhat-ē. Ēk dinā bin
Certain one jackal and a-she-jackal living-were. One day those
dōun-kõ khūb piās lagī. Tab gauhᵃduniyã-nē gauhᵃduā-sõ
two-to very-great thirst was-felt. Then the-she-jackal-by the-jackal-to
kahī, 'chalō, ham tum pānī piyẽ; tum kōū kahānī kēh
it-was-said, 'come, I (and-)you water let-drink; you any story to-tell
jānt-hō kē nāhĩ? Bahã ēk chītē-kī bhaṭār hai. Jō tum kahānī
know or not? There one leopard-of den is. If thou a-story
kahi jānt-hau, tau chītē-kī bhaṭār-pai pānī milēgau; bauhat
to-tell dost-know, then the-leopard-of den-near water will-be-got; very-great
piās lag-rahī-hai.' Bin dōun-nē hālaĩ chal-daau, aur pānī-kē
thirst is-being-felt.' Those two-by thereupon it-was-gone, and water-of
ṭhaur paũhᵃchē. Tab gauhᵃduniyã bōlī, 'tum kahānī jānt-hō ki
place they-arrived-at. Then the-she-jackal said, 'you a-story knowing-are or
nāhĩ?' Aur chītē-nē un dōun-kaũ dēkhi-laau. Tab gauhᵃduā-nē
not?' And the-leopard-by those two-to it-was-seen. Then the-jackal-by
kahī ki, 'mōhi dēh-kī sutti kachhū nāĩ rahī.'
it-was-said that, 'my body-of sense any not (has-)remained.'
Gauhᵃduniyã-nē kahī ki, 'tau hĩã kāhē-kaũ ṭhāṛhē-hau? Pānī
The-she-jackal-by it-was-said that, 'you here why-for standing-are? Water
pī-lēu, aur apᵃnē purᵃkhā kākā-sõ rām-rām karō.'
drink, and your-own venerable uncle-to Rām-Rām(=obeisance) do.'
Gauhᵃduā pānī pian lag-gaau. Jab pānī pī-kẽ suttō
The-jackal water to-drink began. When water having-drunk refreshed
hau-gaau, tab kalānō, 'kakā, rām-rām.' Phir gauhᵃduniyã-tẽ
became, then prosperity-was-wished, 'uncle, Rām-Rām.' Then the-she-jackal-to
lauṭ-kẽ kahī ki, 'tū-ũ pānī pī-lai, aur tū-ũ
having-returned it-was-said that, 'you-also water drink, and you-also
Rām-Rām kar-lai.' Pānī pī-kaĩ ba-ũ sutti hō-gaī. Tab
obeisance make.' Water having-drunk she-also refreshed became. Then

pur^a^khā-sõ kahī, 'mērē ghar chalau. Hamārẽ dō bachchā
the-venerable-one-to it-was-said, 'my house-to come. Of-us two young-ones
haĩ, jē gauh^a^duā kahat-hai, "bachchā mērē haĩ;" bē bachchā,
are, this jackal saying-is, "the-young-ones mine are;" those young-ones,
hõ kah^a^tī-hõ ki, "mērē haĩ." Sō tum chalau aur sujhāi-dēu.'
I saying-am that, "mine are." Therefore you come and settle(-the-dispute).'
Tab chītē-nē ap^a^nē man-mẽ jān-laī ki, 'mērau kām
Then the-leopard-by his-own mind-in it-was-conjectured that, 'my business
ban-gaau, chārõ khāi-laihõ; mērau kām ban-jaihai.' Bahã-sẽ
is-done, all-the-four I-shall-eat-up; my business will-be-done.' There-from
chalē, ap^a^nē ṭhaur-pai āyē bē sig^a^rē. Tab gauh^a^duniyã
they-started, their-own place-to came those all. Then the-she-jackal
gauh^a^duā-sẽ bōlī, 'lar^a^kan-kaũ kākā-kē ḍhigã lībāy-lāu, sō bē
the-jackal-to said, 'the-young-ones uncle-of near bring, so he
samajh-kẽ taisō kar-dẽ.' Gauh^a^duā ḍar-pan-kē mārẽ
understood-having like-that does.' The-jackal(-by) fear-of through
bhītar-sē bāhar-kaũ mõh na dikhāō. Tab gauh^a^duniyã-nē kahī
inside-from outside-to face not was-showed. Then the-she-jackal-by it-was-said
ki, 'bachchan-kõ hõ lyāuti-hõ.' Phir ba-ū bhaṭār-mẽ guli-gaī.
that, 'the-young-ones I fetching-am.' Then she den-in disappeared.
Chītō akēlau bahar ṭhāṛhō rahi-gaau. Gauh^a^duniyã-nē masak-kẽ-ujhak-kẽ
The-leopard alone outside standing remained. The-she-jackal-by peeped-out-having
kahī, 'pur^a^khā, ham dōū-janē āpus-mẽ rājī
it-was-said, 'O-venerable-one, we two-individuals between-ourselves reconciled
hui-gayē; ēk bā-nē lē-laau, ēk maĩ-nē lē-laau.' Chītō
became; one him-by was-taken, one me-by was-taken.' The-leopard
lauṭō, ap^a^nī bhaṭār-kõ chalau-gaau. Bē dōū ap^a^nē bach-gayē.
returned, and-his-own den-to went-away. Those two themselves were-saved.
Chītē-sõ kahi-suni-kẽ pānī pī āyē.
The-leopard-with conversed-having water having-drunk came.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a jackal and his mate. One day they felt thirsty, and the she-jackal said to the jackal, 'come, let us drink water. Do you know any stories or not? There is a leopard's den, and if you know any stories, we will drink there. I am dying of thirst.' So they went on to the watering-place, and when they got there the she-jackal said, 'do you know any stories or not?' As she said this the leopard caught sight of both of them. Then said the jackal, 'I have forgotten everything.' Then said the she-jackal, 'why are you standing there? Take a drink and then make obeisance to our worthy uncle.' So the jackal drank, and when he was refreshed he

turned to the leopard and politely wished him good morning. Then he turned to the she-jackal and said, 'you too take a drink, and then do you too make obeisance to him.' As soon as she was refreshed she said to the leopard, 'worthy uncle, come to our house. We have two cubs. This jackal says they are his, and I say they are mine. So come along and settle the dispute.' The leopard said to himself, 'here are two, and there are two cubs more. I shall eat them all up at once. This is just the thing that suits me.' So the three made off for the jackal's home. When they got there, the she-jackal said to the jackal, 'go inside and drag them out before the worthy uncle.' The jackal understood what her device was and went in, but out of fear of the leopard did not come out again. Then said the she-jackal, 'I'll go and bring the cubs myself,' and she also slipped inside, leaving the leopard standing alone by the entrance. When they were both safe at home, the she-jackal peeped out of her hole and said, 'worthy uncle, we have made up our dispute. He has taken one and I have taken the other.' So the leopard could only go back to his own den; while the jackals were safe and sound, having successfully got their drink by engaging the leopard in talk.

The following short folk-tale is in the Bhadauri of the District of Agra. It is almost the same as that of Gwalior. The Braj termination *u* is more common. Note the frequency with which contraction occurs. We have *pajjā* for *par*ʰ*jā* or *prajā*, subjects; *khachchu* for *kharch*, expenditure; *pattu* for *par*ʰ*tu*, falling; and *jātō* for *jāt-tō*, was going. Note also the Braj *kē*, the termination of the accusative-dative, and the Kanaujī form *thō*, was.

[No. 24.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (BHADAURĪ). (DISTRICT, AGRA.)

एक सूर्ज नारायनु-कौ महतारी और घरवारी रहें। वे आधौ पज्जा और आधौ घर-कौ खचु देत-थे। सो बहू और महतारी-कौ खचु-तें पूरौ ना-ओ पत्तु और पज्जा-कौ खचु-तें पूरौ परौ-जातो। तब सूर्ज नारायनु-की घरवारी-ने सासु-सौं कही कै तुम सूर्ज नारायनु-पै जाऊ सो तुम सूर्ज नारायनु अपने बेटा-तें कहो इतनौ हम-कूँ देऊ ता-सौं हमारौ उदर भरे। तब सूर्ज नारायनु-ने अपनी महतारी-तें पूछी कै तुम कैसें करि-कें खाति-औ। तब उन-ने कही कै सासु बहू-की चोरी और बहू सासु-की चोरी ऐसें करि-कें खात-ऐं। तब उनि-की बहू चली गई सासु-के पीछें कौरे-सौं जाइ ठाड़ी भई। महतारी ढोटा बतराने फिरि सुनि-कें चली-आई। बिन-ने घरु आइ-कें लीपो पोतो रोटी बनाई। खूबु झक्क दोनों सासु बहू-ने एक ठौर बैठि-कें एक थार-में जेंईं रोटी खूबु नीकी तरियाँ-तें। सूर्ज नारायनु-कें खूबु बरकति भई।

सूर्ज नारायनु अपनी अस्त्री-पास आये सूर्ज नारायनु चोरी-चोरा काऊ पज्जा-ने जानी नाहीं। फिरी सूर्ज नारायनु-की अस्त्री-कों अधानु रहि-गयो। तब उन-के पैदा भयो पुत्र नवैं महीना। पज्जा-में चबाउ भयौ। फिरि सूर्ज नारायनु अपने देस-कौं नीकी तरियाँ-सौं आये। लाऊ लसकर लै-कें आये। तब उन-की रथु गैल-में अटकि गयौ। तब हम-ने कही कै सूर्ज नारायनु-की जाईदा पुत्र होयगौ तो वा-के छूएँ तें रथु चलि-होय। तब

हमारे तुमारे जानें तो सूर्ज नारायनु-कौ नाहीं थो। सूर्ज नारायनु अपने मन-में जानत-ए कै हमारौ बेटा-है। तब बेटा घर-तें आयौ। रथु पाँय-के अगूठा-तें छूइ दयौ। रथु चलि-उठौ। अपने घर-कौं चलौ-आयौ। तब अपने घर आइ पोहोंचौ। खूबु नीकौ तरियाँ-तें आनंदु भयौ। खूबु भजनु भयौ॥

[No. 24.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (BHADAURĪ). (DISTRICT, AGRA.)

TRANSLITERATION AND TRANSLATION.

Ēk Sūrj-Nārāyanu-kī mahᵃtārī aur ghar-bārī rahẽ.
One Sūrj-Nārāyan-(the-Sun-God)-of mother and wife were.

Bē ādhau pajjā auru ādhau ghar-kau khachchu dēt-yē.
They (he) half the-subjects and half house-of expenditure giving-was.

Sō bahū aura mahᵃtārī-kau khachchu-tẽ pūrau nā-
But the-daughter-in-law and the-mother-of expenditure-from sufficiency not-

ō pattu, aur pajjā-kau khachchu-tẽ pūrau parau-jātō.
was falling, and subjects-of expenditure-from sufficiency fallen-going-was.

Tab Sūrj-Nārāyanu-kī ghar-bārī-nē sāsu-sõ kahī kai, 'tum
Then the-Sun-God-of the-wife-by mother-in-law-to it-was-said that, 'you

Sūrj-Nārāyanu-pai jāū, sō tum Sūrj-Nārāyanu apᵃnē bēṭā-tẽ kahō,
the-Sun-God-to go, then you the-Sun-God your-own son-to say,

"itᵃnau ham-kũ dēu, tā-sõ hamārau udar bharē."' Tab
"so-much us-to give, that-from our bellies may-be-filled."' Then

Sūrj-Nārāyanu-nē apᵃnī mahᵃtārī-tẽ pūchhī kai, 'tum kaisẽ kari-
the-Sun-God-by his-own mother-from it-was-asked that, 'you how done-

kẽ khāti-au?' Tab un-nē kahī kai, 'sāsu
having eating-are?' Then her-by it-was-said that, 'the mother-in-law

bahū-kī chōrī, aur bahū sāsu-kī chōrī,
the-daughter-in-law-of theft, and the-daughter-in-law the-mother-in-law-of theft,

aisẽ kari-kẽ khāt-aĩ.' Tab uni-kī bahū chalī-gaī.
so done-having eating-we-are.' Then her daughter-in-law went-away.

Sāsu-kē pīchhẽ kaurē-saũ jāi ṭhāṛī-bhaī. Mahᵃtārī
The-mother-in-law-of behind a-corner-by going standing-became. The-mother

ḍhōṭā batᵃrānē. Phiri suni-kẽ chalī-āī. Bin-nē gharu
the-son talked-together. Then heard-having she-came-away. Them-by house

āi-kẽ līpō-pōtō, rōṭī banāī. Khūbu jhakk
come-having plastering-etcetera-was-done, bread was-prepared. Very shining

dōnõ sāsu bahū-nē ēk ṭhaur baiṭhi-kẽ
both the-mother-in-law the-daughter-in-law-by one place-in sat-having

ēk thār-mẽ jẽĩ rōṭi khūbu nīkī tariyã-tẽ. Sūrj-Nārāyanu-kẽ
one dish-in was-eaten the-bread very good way-in. The-Sun-God-to
khūbu bar'kati bhaī.
much blessing became.

Sūrj-Nārāyanu ap'nī astrī pās āyē. Sūrj-Nārāyanu chōrī-chōrā
The-Sun-God his-own wife-of near came. The-Sun-God secretly
kāū pajjā-nē jānī nāhĩ. Phiri Sūrj-Nārāyanu-kī astrī-kõ ādhānu
any subject-by it-was-known not. Then the-Sun-God-of wife-to pregnancy
rahi-gayō. Tab un-kē paidā bhayau putra nabaĩ mahīnā. Pajjā-
occurred. Then her-of born became son (in-)ninth month. The-subjects-
mẽ chabāu bhaau. Phiri Sūrj-Nārāyanu ap'nē dēs-kaŭ nīkī
among scandal occurred. Then the-Sun-God his-own country-to good
tariyã-sõ āyē. Lāu las'kar lai-kẽ āyē. Tab un-kau rathu
way-in came. Banner army taken-having he-came. Then his chariot
gail-mẽ aṭaki-gaau. Tab ham-nē kahī kai, 'Sūrj-Nārāyanu-kau
way-in stuck-went. Then us-by it-was-said that, 'the-Sun-God-of
jāīdā putra hōy'gau, tau bā-kē chhuaĩ-tẽ rathu chali-hōy.'
begotten son he-will-be, then his touching-by the-chariot will-go.'
Tab hamārē-tumārē jānẽ tō Sūrj-Nārāyanu-kau nāhĩ thō.
Then our-your-in knowledge to-be-sure the-Sun-God-of not he-was.
Sūrj-Nārāyanu ap'nē man-mẽ jānat-ē kai, 'hamārau bēṭā hai.'
The-Sun-God his-own mind-in knowing-was that, 'my son he-is.'
Tab bēṭā ghar-tẽ āau; rathu pãy-kē ãgūṭhā-tẽ chhūi-daau.
Then the-son house-from came; the-chariot foot-of finger-with was-touched.
Rathu chali-uṭhau. Ap'nē ghar-kaũ chalau-āau. Tab ap'ne
The-chariot began-to-move. His-own house-to he-came-away. Then his-own
ghar āi-pohõchau. Khūbu nīkī tariyã-tẽ ānandu bhaau. Khūbu
house he-arrived. Very good way-in rejoicings took-place. Well
bhajanu bhaau.
hymn-singing took-place.

FREE TRANSLATION OF THE FOREGOING.

Sūraj Nārāyan, the Sun-God, had a mother and a wife. He used to give half his money to his subjects and half for his household expenditure. What he gave was not enough for the expenses of his mother and her daughter-in-law, but was enough for the expenses of his subjects. So the wife said to the mother, 'go to your son, the Sun-God, and say, "give us enough to fill our bellies."' Then the Sun-God asked his mother, 'how do you eat?' She replied, 'the mother-in-law has to steal from the daughter-in-law, and the daughter-in-law has to steal from the mother-in-law. That is the way we eat.' The wife had followed her mother-in-law, and stood in a corner behind her while

she and her son talked together. When she had heard what they said she went away. Then the two went home. They plastered the fireplace in order to cook, baked some bread, and, to their hearts' content, sat together, and ate bread out of the same dish till they were satisfied. Then they blessed the Sun-God.[1]

The Sun-God visited his wife. He did it quite secretly. None of his subjects knew about it. Then his wife became pregnant, and in the ninth month a son was born. There was a scandal about this amongst his subjects. Then the Sun-God came home with great pomp. He came with a fully equipped army. His chariot stuck in the way. Then we all said, 'if this son has been begotten by the Sun-God, the chariot will move when he touches it.' In your and my opinion he was not the Sun-God's child. But the Sun-God knew in his heart that the boy was his son. The son came out of the house. He touched the chariot with his toe and it began to move. Then the Sun-God arrived at his own house. Great rejoicings took place, and loudly were hymns sung.

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[1] Apparently the deity had increased the house-keeping allowance, but the story does not say so in so many words.

THE BROKEN DIALECTS OF THE SOUTH.

We have seen that Standard Bundēlī is spoken in the districts of Saugor and Damoh of the Central Provinces, which lie on the Vindhyan table-land. South of them lies the Narbada Valley with its offshoots, including the districts of Mandla, Jabalpur, Narsinghpur, Hoshangabad and a part of Nimar. Mandla speaks Eastern Hindī, and so does Jabalpur, although the language of the latter district gradually merges into Bundēlī as we go westwards. Narsinghpur and the greater part of Hoshangabad speak standard Bundēlī, but the rest of Hoshangabad speaks Malvī and the part of Nimar, Nimāḍī. South of the Narbada Valley lies the Satpura table-land, including the districts (going from east to west) of Balaghat, Seoni, Chhindwara, and Betul. Balaghat speaks, in the main, a form of Marāṭhī and a number of broken dialects described under the head of Eastern Hindī (Vol. VI, pp. 174 ff.) which are mixtures of Baghēlī and the former language. The members of the Lōdhī tribe in that district, however, speak a mixture of Bundēlī and Marāṭhī, which is dealt with here. Seoni, like Narsinghpur to its north-west, speaks standard Bundēlī. Chhindwara, which is linguistically separated from the Bundēlī of Hoshangabad by the Satpura range in which the languages are Gōṇḍī and Kūrkū, has a broken form of Bundēlī in the centre of the district, and Marāṭhī in the south. There is no one standard dialect for the whole of central Chhindwara; each tribe seems to have a slightly varying form of speech, but they all closely resemble each other. Besides possessing a few local peculiarities, the Bundēlī patois of Chhindwara is mainly remarkable for the large quantity of Hindōstānī words and idioms with which it is interlarded. West of Chhindwara lies Betul, of which the main dialects are a corrupt Mālwī and Marāṭhī.

South of the Satpura table-land lies the great Nagpur plain, of which the language is Marāṭhī. In the district of Nagpur, however, a number of tribes scattered over the whole area use a language which is locally known as 'Hindī.' An examination of the specimens which I have received shows that it is a broken mixture of Bundēlī and Marāṭhī.

Finally, some members of the Kōshṭī tribe in Chhindwara, Chanda, Bhandara, and Berar and of the Kumbhār tribe in Chhindwara and Buldana, speak a dialect very similar to Nagpur 'Hindī.'

We thus get the following list of broken dialects of the south:—

Lōdhī (Balaghat)		18,600
Chindwara, Bundēlī	145,500	
" Kōshṭī	3,242	
" Kumbhārī	4,400	
		153,142
'Hindī' of Nagpur		105,900
Other Kōshṭī Dialects of the Central Provinces		8,800
Kōshṭī of Berar		2,650
Kumbhārī of Buldana		480
TOTAL		289,572

THE BROKEN DIALECT OF THE BALAGHAT LŌDHĪS.

I have said above that Seoni is the south-eastern limit of Bundēlī. This must be taken with the reservation that a broken patois of Bundēlī is found in Balaghat, a district still further to the south-east.

In Balaghat there are three broken dialects spoken by cultivators who have immigrated into the district during the past few decades. These are Marārī, Põwārī, and Lōdhī. The first two have already been dealt with under the head of Eastern Hindī (Vol. VI, pp. 174 ff.). The Lōdhī dialect is spoken by about 18,600 people of that caste scattered over the west and centre of the district who have come originally from the country to the north. They speak a broken jargon which is a mixture of Hindōstānī, Dakhinī Hindōstānī, Marāṭhī, Baghēlī, and Bundēlī. Judging from the specimens which I have seen, Lōdhī is mainly based on the last mentioned dialect. I therefore class it here.

It would be a waste of time and paper to give complete specimens of this mixed jargon. The first few lines of the Parable of the Prodigal Son will suffice. We have fragments of all the dialects mentioned above in this short passage. For instance, *thē* and *mērā* are Hindōstānī, *mērē-kō* is Dakhinī, *ap°lī*, own, is Marāṭhī, *ō*, 'that,' is Baghēlī, and *chukō*, *paṛyō*, *gayō* are Bundēlī.

[No. 25.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (LŌDHĪ BROKEN DIALECT). (DISTRICT, BALAGHAT.)

एक आदमी-ख दो लड़का थे । ओ-में-से छोटा-ने बाप-से कहा हे बाप सम्पत-में जो मेरा हिस्सा हो सो मेरे-को दे-देव । तब ओ-ने अपनी सम्पत बाँट दीन्ही । भवत दीन नहीं बीते छोटा लड़का सब एकुट्ठा कर-खु दूर देस चलि गयो और वाहाँ लुचपन-माँ दीन गुमाते हुए अपनी सम्पत उड़ाय दीन्ही । जब वह सब उड़ाय चुको तब वो देस-में बड़ो अकाल पड़्यो और ओ देस-माँ जा-कु कङ्गाल भय गयो ॥

TRANSLITERATION AND TRANSLATION.

Ēk	ād^amī-kha	dō	laṛ^akā	thē.	Ō-mẽ-sē	chhōṭā-nē	
One	*man-of*	*two*	*sons*	*were.*	*Them-in-from*	*the-younger-by*	
bāp-sē	kahā,	'hē	bāp,	sampat-mẽ	jō	mērā	hissā hō
the-father-to	*it-was-said,*	*'O*	*father,*	*property-in*	*what*	*my*	*share may-be*
sō	mērē-kō	dē-dēw.'	Tab	ō-nē	ap^alī	sampat	bãṭ-dīnhī.
that	*me-to*	*give-away.'*	*Then*	*him-by*	*his-own*	*fortune*	*was-divided.*
Bhawat	din	nahĩ	bītē	chhōṭā	laṛ^akā	sab	ekuṭṭhā kar-khu
Many	*days*	*not*	*passed*	*the-younger*	*son*	*all*	*together made-having*
dūr	dēs	chali-gayō,	aur	wāhã	luch^apan-mã	dīn	gumātē-huē
distant	*country(-to)*	*went-away,*	*and*	*there*	*riotous-living-in*	*days*	*wasting*
ap^alī	sampat	uṛāy-dīnhī.	Jab	wah	sab	uṛāy-chukō,	tab
his-own	*fortune*	*was-wasted-away.*	*When*	*he*	*all*	*spending-finished,*	*then*
bō	dēs-mẽ	baṛō	aṅkāl	paṛyō	aur	ō	dēs-mẽ jā-ku kaṅgāl
that	*country-in*	*great*	*famine*	*fell*	*and*	*that*	*country-in going indigent*
bhay-gayō.							
he-became.							

DIALECTS OF CENTRAL CHHINDWARA.

To the west of Seoni lies Chhindwara. This District consists of two portions, a northern and a southern. The northern, or Bālāghāṭ tract (distinct from the Balaghat district), consists of the hill country above the slopes of the Satpura Mountains, and the southern, or Zērghāṭ of the tract of lowland beneath them. The language of the Zērghāṭ is Marāṭhī. The Bālāghāṭ is a series of high table-lands, rising as we go north to the Mahadeo Hills. The languages spoken in these Hills do not concern us at present. They are spoken by Gōṇḍs and Kūrkūs. Between them and the Zērghāṭ, *i.e.* in the central part of the district, the language is a corrupt Bundēlī.

At least eight different dialects, called respectively Baghēlī, Bundēlī, Kumbhārī, Gāolī, Rāghōbansī, Kirārī, Kōshṭī, and Pōwārī, were originally returned as spoken in Central Chhindwara. A reference to the specimens of what is called 'Baghēlī' shows that it is not Baghēlī at all, and that it scarcely differs from what is reported as Bundēlī. There are only a few very minor variations. As for Kumbhārī, the Kumbhārs, or Potters, of Chhindwara are bilingual,—at least some of the specimens of their language are in the ordinary Bundēlī of the district, and others are in Marāṭhī. Another explanation may be that some of them speak one language and some the other. For want of better information, I have classed the Kumbhārī spoken in Chhindwara under Bundēlī. At the same time, a very similar form of Kumbhārī, also based on Bundēlī, is spoken in Buldana in Berar, and hence the Kumbhār dialects as a whole are considered together at the end of this group.

From the account originally given of Gāolī, Rāghōbansī, and Kirārī, it was at the time concluded that they were most probably forms of Mālwī. An examination of the specimens since obtained will show that they are all merely impure Bundēlī. Again, the 3,242 speakers of the Kōshṭī dialects, which are popularly believed to be a form of Marāṭhī, turn out to be speakers of mongrel mixtures of that language with Bundēlī, the latter being the basis. Finally, 3,000 Pōwārs were originally reported as speaking a special dialect in Chhindwara. Further enquiry shows that they have no special dialect, but that they speak the ordinary Bundēlī of the District.

We thus get the following figures for the Bundēlī spoken in Chhindwara :—

Ordinary Bundēlī of the District, *viz.* :—

'Baghēlī' (so-called)	35,000	
Bundēlī	83,500	
Pōwārī	3,000	
		121,500
Gāolī, Rāghōbansī, Kirārī, say		24,000
Kōshṭī		3,242
Kumbhārī		4,400
TOTAL		153,142

The last five will be dealt with subsequently. I now proceed to consider the first three together, as being really one dialect. It is spoken by 121,500 people.

The dialect spoken in central Chhindwara varies from place to place and according to the castes of the people who use it. Besides having peculiarities of its own, the dialect is everywhere freely mixed with ordinary Hindōstānī. This is no doubt due to the fact that a large portion of the Aryan population claims to have come from Northern India. The mixture is a purely mechanical one. In one sentence we will find a Hindōstānī expression, and, in the next, the same idea expressed by a Bundēlī one. For instance, the agent case of the third personal pronoun is sometimes the Hindōstānī *us-nē*, and sometimes the local Bundēlī *ō-nē* or *wō-nē*. On the other hand, we find the suffix *kō* sometimes used, as in Hindōstānī, for the accusative-dative (as in *rahan-kō chalō-gaō*, he went *to* live), and sometimes, as in Bundēlī, for the genitive (as in *tērō aur Bhag°wān-kō kasūrwār*, a sinner of (*i.e.* before) thee and God). In the specimen which follows there are numerous instances of nouns declined after the Hindōstānī method, and further attention will not be drawn to them.

The following peculiarities which are not due to Hindōstānī occur in the various Chhindwārā dialects. They have been collected from a number of different sources, and most (but not all) of them will be found in the specimen given below.

Nouns.—For the sign of the accusative-dative (besides the Hindōstānī *kō*) *khũ*, corresponding to the pure Bundēlī *khõ*, occurs; thus, *mē-khũ*, to me. We also find *kha* and *khē*. For the ablative-instrumental both *sē* and *sa* occur.

In the **pronouns**, the oblique forms of *maĩ*, I; *taĩ*, thou; and *jō*, this or who, are *mē* (not *mō*); *tē* (not *tō*); and *jē* (not *jā*) respectively. Thus, *mē-khũ*, to me; *jē-khũ*, accusative, which.

The pronoun of the third person is *ō* or *wō* (not *bō*), and its oblique form (besides the Hindōstānī one) is not *bā* but *ō*, *wō*, or *uwō*. The last form is common amongst Kurmīs.

All these pronouns form a dative in *hē*; thus, *mēhē*, to me; *tēhē*, to thee; *jēhē*, to whom, to this; *ōhē*, to him, to that. Sometimes the final vowel is nasalized, as in *mēhẽ*. This form corresponds to the Bundēlī *mōē*, etc.

In **verbs**, the past tense of the verb substantive is usually *hatō*, but we also have *hathō* (especially among Kurmīs) (compare Dakhinī Hindōstānī *athā*) and *thō* (a Bundēlī or Kanaujī corruption of the Hindōstānī *thā*). We may note the usual Bundēlī fondness for contractions, as in *kahũ*, for *kah°hũ*, I will say. The past tense of *dēn*, to give, is *daō* or *dēō*. So *lēn*, to take.

We may also note that the word for '(he or she) said' is *kahō*, not the feminine *kahī*, as in standard Bundēlī.

In other respects these dialects closely follow ordinary Bundēlī.

The following extract from a version of the Parable of the Prodigal Son will illustrate most of these peculiarities. I am indebted for it to Mr. L. N. Chowdhri. It is in the dialect used by women, and is an excellent example of the general language of the whole of central Chhindwara.

[No. 26.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (MIXED DIALECT). (DISTRICT, CHHINDWARA.)

(Assistant Surgeon L. N. Chowdhri, 1899.)

एक आदमी-के दो बेटे हते। उन-में-से छोटे-ने अपने बाप-से कहो दादा मेरो हिस्सा-को माल मे-खूँ दे-दो। इस-पर उस-ने अपनी घर जिन्दगी बाँट दयो। मुतके दिन बीतन न पाये कि छोटे बेटा सबरो माल-टाल इकठो कर-के दूर-के मुलक-में चलो गयो। और ओ-ने अपनी पूँजी बद-माँसी-में खरच कर-डारो। और जब ओ-ने सब खरच कर-डारो तब वो मुलक-में एक बड़ो भारी काल पड़ो और ओ-खूँ तंगी होन लगी। और वह उस मुलक-के एक भले आदमी-के जोरे रहन-को चलो-गयो। इस आदमी-ने ओ-खूँ अपने खेतों-में सुवरों-के चराउन-के लाने भेजो। वह खुसी-से अपनो पेट फल फूल-से भरत-थो जे-खूँ सुवर खात-थे और कोई आदमी ओ-खूँ कछू नहीं देत-थे। जब वह आप-ई आयो तब ओ-ने यह कहो। मेरे बाप-के कितने तन्खाहदार नौकरों-को पूरी पूरी राटी खान-को और देन-को मिलत-है और मैं भूखों मरत-हूँ। मैं अब उठ-के अपने दादा-के जोरे जाहूँ और ओ-से यह कहूँ कि दादा मैं तेरो और भगवान-को कसूरवार हूँ और मैं तेरो बेटा कहन-के लायक नईं हूँ। मे-खूँ अपनो एक तन्खाहदार नौकर कर-के राख-ले॥

TRANSLITERATION AND TRANSLATION.

Ēk	ād'mī-kē	dō	bēṭē	hatē.	Un-mẽ-sē	chhōṭē-nē	ap'nē	
One	*man-of*	*two*	*sons*	*were.*	*Them-in-from*	*the-younger-by*	*his-own*	
bāp-sē	kahō,	'dādā,	mērō	hissā-kō	māl	mē-khũ	dē-dō.'	
father-to	*it-was-said,*	*'father,*	*my*	*share-of*	*the-property*	*me-to*	*give-up.'*	
Is-par	us-nē	ap'nī	ghar-jind'gī	bãṭ	daō.	Mut'kē		
Hereupon	*him-by*	*his-own*	*livelihood*	*having-divided*	*was-given.*	*Many*		
din	bītan	na	pāyē,	ki	chhōṭē	bēṭā	sab'rō	māl-ṭāl
days	*to-pass*	*not*	*were-allowed,*	*that*	*by-the-younger*	*son*	*all*	*property*

ikʰṭhō kar-kē dūr-kē mulak-mẽ chalō-gaō, aur ō-nē apʰnī
together made-having distant country-into it-was-gone-away, and him-by his-own
pũjī badmãsī-mẽ kharach kar-ḍārō. Aur jab ō-nē sab
fortune wickedness-in expenditure was-made. And when him-by all
kharach kar-ḍārō tab wō mulak-mẽ ēk baṛō bhārī kāl paṛō,
expenditure was-made then that country-in one very heavy famine fell,
aur ō-khũ taṅgī hōn lagī. Aur wah us mulak-kē ēk bhalē
and him-to poverty to-be began. And he that country-of one well-to-do
ādʰmī-kē jōrē rahan-kō chalō-gaō. Is ādʰmī-nē ō-khũ apʰnē
man-of near live-to went-away. This man-by him-to his-own
khētõ-mẽ suwarõ-kē charāun-kē lānē bhējō. Wah khusī-sē
fields-in swine feeding-of for it-was-sent. He pleasure-with
apʰnō pēṭ phal phūl-sē bharat-thō jē-khũ suwar khāt-thē,
his-own belly fruits flowers-with filling-was which swine eating-were,
aur kōī ādʰmī ō-khũ kachhũ nahĩ dēt-thē. Jab wah āp-ī
and any men him-to anything not giving-were. When he himself-to
āō, tab ō-nē yah kahō, 'mērē bāp-kē kītʰnē tankhāh-dār
came, then him-by this was-said, 'my father-of how-many hired
nõkʰrõ-kō pūrī-pūrī rōṭī khān-kō aur dēn-kō milat-hai, aur maĩ
servants-to full-full bread eating-for and giving-for being-got-is, and I
bhūkhõ marat-hũ. Maĩ ab uṭh-kē apʰnē dādā-kē jōrē
from-hunger dying-am. I now arisen-having my-own father-of near
jāhũ aur ō-sē yah kahũ ki, "dādā, maĩ tērō aur Bhagʰwān-kō
will-go and him-to this will-say that, "father, I of-thee and God-of
kasūrwār hũ, aur maĩ tērō bēṭā kahan-kē lāyak naĩ hũ. Mē-khũ
sinner am, and I thy son calling-of worthy not am. Me
apʰnō ēk tankhāh-dār nõkar kar-kē rākh-lē."'
thy-own one hired servant making keep."'

GĀOLĪ, RĀGHŌBANSĪ, AND KIRĀRĪ.

These are the dialects of the castes implied by their names. They are all reported from Chhindwara.

The number of speakers is estimated as follows :—

Gāolī	16,093
Rāghōbansī	3,114
Kirārī	4,750
TOTAL, SAY	24,000

The dialects spoken by them were originally classed in the Rough List of Languages spoken in Chhindwara District, as forms of Mālwī. As a matter of fact, they in no way differ from the ordinary broken Bundēlī of the district. This will be amply shown by a few lines of the version of the Parable in each. Of the three Rāghōbansī borrows most freely from Hindōstānī.

[No. 27.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (GĀOLĪ). (DISTRICT, CHHINDWARA.)

कोई आदमी-को दो छोकरे हथे। वो-में-से नान्हे छोकरा-ने बाप-से कहो कि दादा मेरो हिसा कर-दे। तो ओ-के दादा-ने हिसा बाटा कर-दओ। मुतके दिन नहीं भये-हथे के नान्हे छोकरा-ने अपनो सब धन ले-के दूर मुलख-खे चलो गओ॥

TRANSLITERATION AND TRANSLATION.

Kōī ād^hmī-kō dō chhōk^hrē hathē. Wō-mẽ-sē nānhē
A-certain man-to two sons were. Them-in-from the-younger
chhōk^hrā-nē bāp-sē kahō ki, 'dādā, mērō hisā kar-dē.'
son-by the-father-to it-was-said that, 'father, my share make.'
Tō ō-kē dādā-nē hisā bāṭā kar-daō. Mut^hkē din nahī
Then him-of the-father-by share divided was-made. Many days not
bhayē-hathē kē nānhē chhōk^hrā-nē ap^hnō sab dhàn lē-kē
become-were that the-younger son-by his-own all wealth taken-having
dūr mulakh-khē chalō-gaō.
a-far country-to it-was-gone-away.

In the above the only point to be noticed is the way in which the case of the agent in *nē* is used for the subject of an intransitive verb in a past tense,—*chhōk^hrā-nē chalō-gaō*, it was gone by the son, the verb being used impersonally, as in the Sanskrit *putrēṇa gatam*.

[No. 28.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ.

BUNDELÎ (RĀGHŌBANSÎ). (DISTRICT, CHHINDWARA.)

कोई आदमी-के दो लड़के थे । वो-में-से छोटे-ने अपने दादा-से कहा के दादा धन-में-से जो मेरो हिस्सा बैठे सो मेहे देव । तब उन-के बाप-ने अपना सब धन बाट दयो । बहोत दिन नहीं बीते कि छोटे लड़के-ने अपनो सब धन जमा कर-के दूर देस-को निकल-गयो ॥

TRANSLITERATION AND TRANSLATION.

Kōī ād^amī-kē dō laṛ^akē thē. Wō-mẽ-sē chhōṭē-nē
A-certain man-of two sons were. Them-in-from the-younger-by

ap^anē dādā-sē kahā kē, 'dādā, dhan-mẽ-sē jō mērō hissā
his-own father-to it-was-said that, 'father, wealth-in-from what my share

baiṭhē sō mēhē dēw.' Tab un-kē bāp-nē
may-sit (i.e. *may-be-calculated*) *that to-me give.' Then them-of the-father-by*

ap^anā sab dhan bāṭ daō. Bahōt din nahĩ bītē
his-own all wealth having-divided was-given. Many days not passed

ki chhōṭē laṛ^akē-nē ap^anō sab dhan jamā kar-kē dūr
that the-younger son-by his-own all wealth collected made-having a-far

dēs-kō nikal-gaō.
country-to it-was-gone-out.

Here again we have an intransitive verb used impersonally with the subject in the case of the agent.

[No. 29.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BUNDELĪ (KIRĀRĪ). (DISTRICT, CHHINDWARA.)

कोई आदमी-के दो छोकरा हते। वो-में-से नाँने छोकरा-ने अपने बाप-से कहो दादा धन-को जो हिस्सा मेरा है सो मेहे दे-दे। तो ओ-के दादा-ने हिस्सा बाँटा कर-दो। सुतके दिन नहीं भये-हते के छोटे छोकरा-ने अपने हिस्सा-को सबरो धन जमा कर-के दूर देस-को चलो-गओ॥

TRANSLITERATION AND TRANSLATION.

Kōī ādᵃmī-kē dō chhōkᵃrā hatē. Wō-mẽ-sē nãnē
A-certain man-of two sons were. Them-in-from the-younger
chhōkᵃrā-nē apᵃnē bāp-sē kahō, 'dādā, dhan-kō jō hissā mērā
son-by his-own father-to it-was-said, 'father, wealth-of what share mine
hai sō mēhē dē-dē.' Tō ō-kē dādā-nē hissā bãṭā
is that to-me give-away.' Then him-of the-father-by the-share divided
kar-dau. Mutᵃkē din nahĩ bhayē-hatē kē chhōṭē chhōkᵃrā-nē
was-made. Many days not become-were that the-younger son-by
apᵃnē hissā-kō sabᵃrō dhan jamā kar-kē dūr des-kō
his-own share-of all wealth collected made-having a-far country-to
chalō-gaō.
it-was-gone-away.

Here again we have the same idiom with an intransitive verb.

'HINDĪ' OF NAGPUR.

From the district of Nagpur, which lies immediately to the south of Chhindwara, and of which the main Aryan language is Marāṭhī, 105,900 people were returned as speaking 'Hindī.' These people are not confined to any particular locality but are scattered all over the district. They, or their ancestors, hailed originally from the north. This 'Hindī' was provisionally classed as a form of Mālwī. On further enquiry it appears that it is not a sufficiently distinct speech to be called a dialect in its proper sense. The specimens show that it is a broken form of Bundēlī, like that of Chhindwara, but with a greater admixture of Marāṭhī. Indeed, owing to the influence of the schools of the district, which are, as a rule, Marāṭhī, that language is every day acquiring more and more influence, and will some day, no doubt, supersede the Bundēlī element altogether.

The following specimen, consisting of a few lines of the Parable of the Prodigal Son, will illustrate the above remarks.

[No. 30.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ ('HINDĪ' OF NAGPUR). (DISTRICT, NAGPUR.)

एक आदमी-खे दो पोरा हते । ओ-में-को नन्हो लरका बाप-खे किहे दादा मोरे हिस्सा-को माल मो-खे दे-दे । फेर ओ-ने अपनी जिनगी-की दोई पोरन-खे बाटनी कर-दई । आगे थोड़ेच दिन-में नन्हे पोरा-ने अपनी सब धन सावडी । फेर ऊ दूसरे मुलक-में फिरन-खे गओ । वहाँ अपनो सब पैसा ओ-ने चहुल-बाजी-में उड़ा-दओ ॥

TRANSLITERATION AND TRANSLATION.

Ēk ādᵃmī-khē dō pōryā hatē. Ō-mẽ-kō nanhō larᵃkā
One man-of two sons were. Them-in-of the-younger son(-by)

bāp-khē kihē, 'dādā, mōrē hissā-kō māl mō-khē dē-dē.'
the-father-to it-was-said, 'father, my share-of property me-to give-away.'

Phēr ō-nē apᵃnī jinᵃgī-kī dōī pōryan-khē bāṭᵃnī kar-daī. Āgē
Then him-by his-own property-of both sons-for share was-made. Afterwards

thōṛ-ēch din-mẽ nanhē pōryā-nē apᵃnī sab dhan sāwᵃḍī.
a-few days-in the-younger son-by his-own all fortune was-collected.

Phēr ū dūsᵃrē mulak-mẽ phiran-khē gaō. Wahã apᵃnō sab paisā
Then he another country-into wander-to went. There his-own all money

ō-nē chahul-bājī-mẽ uṛā-daō.
him-by profligacy-in was-wasted.

THE KOSHṬĪ DIALECTS.

The Kōshṭīs or silk weavers of the Central Provinces numbered 137,891 in the Census of 1891. Of these some 12,000 were returned for this Survey as speaking special dialects. They were distributed as follows :—

Chhindwara—		
Marāṭhī Kōshṭī	2,638	
Hindī Kōshṭī	604	
		3,242
Chanda		8,000
Bhandara		800
TOTAL		12,042

The rest of the Kōshṭīs were reported to speak ordinary Marāṭhī. With the exception of 604 in Chhindwara, all these 12,042 were said to speak a special dialect of that language. To them may be added 2,650 Kōshṭīs of Berar, making a total of 14,692, who will be dealt with later on, together with Kumbhārī.

An examination of the specimens received from these localities shows that there is really no such thing as a special Kōshṭī dialect. What is meant is that these Kōshṭīs speak a corrupt mixture of Bundēlī, Chhattīsgaṛhī, and Marāṭhī, of which the relative proportions of the constituents vary according to locality.

We have seen that the district of Chhindwara falls into two main tracts, the *Bālāghāṭ* or Up-land, in the north, of which the language is corrupt Bundēlī, and the *Zērghāṭ* or Low-land, to the south, which forms in reality a portion of the Nagpur and Berar Plain. The Kōshṭī dialect of the Bālāghāṭ is known as 'Hindī Kōshṭī' because it is more infected with Buṅdēlī (as might be expected), than the Kōshṭī dialect of the Zērghāṭ.

It would be a waste of space to treat this jargon seriously. I shall give only a few lines of a version of the Parable of the Prodigal Son in the 'Hindī Kōshṭī' of Chhindwara, and a short tale from Chanda, where the Marāṭhī element predominates.

[No. 31.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (MIXED 'HINDĪ' KŌSHṬĪ). (DISTRICT, CHHINDWARA.)

कोई मनुष्य-का दो पुत्र हताँ । उन-में-से छोटे-ने पिता-से कही दादा संपत्ती-में-से जो मोरो हिस्सा होय सो मो-खे दे दे । उ-ने उन-खे अपनो धन बाँट दई । बहुत दिन नहीं भया-हताँ कि छोटे लड़का सब कछु इकट्ठो कर-के दूर देश-खे चलियो गये ॥

TRANSLITERATION AND TRANSLATION.

Kōī manushya-kā dō putra hatā̃. Ū̃n-mẽ-sē chhōṭē-nē
Any man-of two sons were. Them-in-from the-younger-by
pitā-sē kahī, 'dādā, sampattī-mẽ-sē jō mōrō hissā hōy
the-father-to it-was-said, 'father, fortune-in-from which my share may-be
sō mō-khē dē-dē.' Ū-nē un-khē apʼnō dhan bā̃ṭ
that me-to give-away.' Him-by them-to his-own fortune having-been-divided
daī. Bahut din nahī̃ bhayā-hatā̃ ki chhōṭē laṛʼkā sab
was-given. Many days not become-were that the-younger son all
kachhu ikaṭṭhō-kar-kē dūr dēś-khē chaliyō-gayē.
things collecting a-distant country-to went-away.

The Kōshṭī of Chanda is much more mixed with Marāṭhī. We may also note a sign of the dative (*na*) which appears to be borrowed from some dialect of Gujarātī. It may be mentioned that many of the silk weavers of the Central Provinces originally came from Gujarat.

[No. 32.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (MIXED KŌSHṬĪ DIALECT). (DISTRICT, CHANDA.)

एक मानुस-ला दुय लहान पोरया होता । एक पोरया आनि एक पोरगी। पोरया होतो वो रूपन फार साजरो होतो । पोरगी साधारन होती । एक दिवस वँय दुय पोरया आरसा जवर खेलता खेलता पोरया पोरगी-ला बलत बाई येन आरसा-मा आमी देखबन कोन साजरो दिसत । पोरगी ला वो बेस नही वाटे । वला समजे की यो मला हिनाबसाठी बलत । मंग वा आपलो बाप जवर जाजन भाई-को गर्हाना सांगीस । वा बलीस बाबा आरसा-मा रूप देखून समाधान पावनु यो बायको-को काम । वा-मा मानुसन मन दिनु नही। बाप दुय भन-ला पोट संग धरून उन-की सामाधानी करीस । वो बलीस पोरया हो तुम्ही भगडो नको । आज पासल तुम्ही दुय जन-ही दर-रोज आरसा-मा देखत जा ॥

TRANSLITERATION AND TRANSLATION.

Ēk mānus-lā duy lahān pōryā hōtā. Ēk pōryā āni ēk pōrᵃgī.
One man-to two small children were. One boy and one girl.

Pōryā hōtō wō rūp-na phār sājᵃrō hōtō. Pōrᵃgī sādhāran
The-boy was he appearance-by very beautiful was. The-girl common

hōtī. Ēk diwas wāy duy pōryā ārᵃsā jawar khēlᵃtā khēlᵃtā
was. One day those two children mirror near playing playing

pōryā pōrᵃgī-lā balat, 'bāī, yē-na ārᵃsā-mā āmī dekhᵃban kōn sājᵃrō
the-boy the-girl-to says, 'sister, this mirror-in we will-see who beautiful

disat.' Pōrᵃgī-lā wō bēs nahī wāṭē. Wa-lā samᵃjē
appears.' The-girl-to that well not was-felt. Her-to it-was-thought

kī, 'yō ma-lā hinābᵃsāṭhī balat.' Maṅg wā āpᵃlō bāp
that, 'this (person) me-to lowering-for says.' Then she her-own father

jawar jāūn bhāī-kō garhānā sāgīs. Wā balīs, 'bābā,
near having-gone the-brother-of complaint told. She said, 'father,

ār'sā-mā rūp dēkhūn samādhān pāw'nu yō bāy'kō-kō kām.
mirror-in appearance having-seen satisfaction to-get this woman-of business.
Wā-mā mānus-na man dinu nahī.' Bāp duy jhan-lā
It-in man-to mind to-put is-not(-proper).' The-father the-two persons-to
pōṭ saṅg dharūn un-kī sāmādhānī karīs. Wō balīs, 'pōryā
breast near having-held them-of satisfaction made. He said, 'children
hō, tumhī jhag'ḍō nakō. Āj pāsal tumhī duy jan-hī dar-rōj
O, you quarrel do-not. Today from you two persons-even every-day
ār'sā-mā dēkhat-jā.'
mirror-in continue-to-look.'

KŌSHṬĪ AND KUMBHĀRĪ OF BERAR.

The Kōshṭis and Kumbhārs of Berar speak also a corrupt form of Bundēlī. The following is the number of speakers reported of each :—

Kōshṭi—		
Akola	300	
Ellichpur	250	
Buldana	2,100	
		2,650
Kumbhāri—		
Buldana		580
TOTAL		3,230

I give a specimen of Kumbhārī which comes from Buldana. The Kōshṭī dialect is the same, and no specimen is required. Before doing so, I give a note on the Kumbhārī dialects generally.

THE KUMBHĀR DIALECTS.

It has been reported that the Kumbhārs of the Central Provinces and of Berar have a dialect of their own, which is called Kumbhārī. The specimens received do not bear this out. All that is shown is that some of the Kumbhārs of these provinces speak corrupt forms of the various local dialects of the localities which they inhabit. At the Census of 1891 the number of Kumbhārs reported as existing in the Central Provinces and Berar was as follows:—

Central Provinces	102,682
Berar	22,465
TOTAL	125,147

For the Survey, the number of speakers of 'Kumbhārī' is as follows:—

Central Provinces—		
Bhandara	30	
Chhindwara	4,400	
Chanda	1,000	
		5,430
Berar—		
Akola	4,500	
Buldana	580	
		5,080
TOTAL		10,510

Of these, the Bhandara Kumbhārī is a corrupt Baghēlī, and has been dealt with under that dialect of Eastern Hindī (Vol. VI, pp. 180 ff.). The Kumbhārī of Chanda is a corrupt Telugu, and cannot be considered here. The Kumbhārs of Akola have, it turns out, no special dialect. They speak the ordinary Warhāḍī of the district. There remain:—

Kumbhārī of Chhindwara	4,400
" Buldana	580
TOTAL	4,980

Of the 4,400 Chhindwara Kumbhārs, some speak a corrupt Bundēlī, and others a corrupt Marāṭhī. It is impossible to say how many speak each, and hence I perforce put the whole number under Bundēlī. The Marāṭhī form of their dialect has been dealt with under the Marāṭhī of the Central Provinces (Vol. VII, p. 295).

The Bundēlī form of the Chhindwara Kumbhārī is simply the broken Bundēlī of the district, and needs no exemplification.

The Kumbhārī of Buldana is a corrupt mixture of Bundēlī with Marāṭhī and traces of Gujarātī or Rājasthānī. As a specimen I give a portion of a version of the Parable of the Prodigal Son. It will also suffice as a specimen of Berar Kōshṭī.

[No. 33.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ.

BUNDELÎ (BROKEN DIALECT OF KUMBHÂRS). (DISTRICT, BULDANA.)

एक अदमी-को दो लडका थे। नन्हो बाप-को कव्हानो लागो बा मोरे हिस्सा-की जीनगी मो-का दे। बाप-ने आपनी जीनगी दोनो-मो वाट दई। थोडे दीन-से नन्हो लडको आपनी जीनगी ले-के देस-को उपर गवो। व्हाँ चैनबाजी-से आपनी जीनगी सब उडा दीई। ए-का सब पैसा खर्च हो-के वी देस-मो बडो काल पडो। ओ-के वास्ते बडी आडचण पडी। फेर ओ एक आदमी-के तरफ जा रहा-है। उइ अदमी-ने अपने खेत-मे डुकर राखबे-का धरे। व्हाँ ए अदमी-न डुकानी खा डारे-को कोंडा-पर खुषी-से आपन पेट भरे हाते। परंतु ओ-को कि-ने ओ-बी दय नही। ए-के वास्ते इ-की आखी उघडी। जब तो आपुन-सो कव्हा लागो मोरे बाप-के कितनेक नौकर-पास सुको पुरको बचे ऐसे है। पण हम ह्याँ भुके मरते। फेर मै अब बाप-के तरफ जान हुँ ओ-का कहुँ कीं बा मै देव-को व तोरू भौत अपराधी हुँ। मै तारो लडका कहने माफक नहीं। मो-का इ उपराध मोलकरी सरीखो लगाव॥

TRANSLITERATION AND TRANSLATION.

Ēk	adʰmī-kō	dō	laḍʰkā	thē.	Nanhō	bāp-kō	kawhānō	lāgō,
One	*man-to*	*two*	*sons*	*were.*	*The-younger*	*father-to*	*to-say*	*began,*
'bā,-	mōrē	hissā-kī	jīnʰgī	mō-kā	dē.'	Bāp-nē	āpʰnī	
'father,	*my*	*share-of*	*property*	*me-to*	*give.'*	*The-father-by*	*his-own*	
jīnʰgī	dōnō-mō	wāṭ	daī.	Thōḍē	dīn-sē	nanhō		
property	*the-two-amongst*	*dividing*	*was-given.*	*A-few*	*days-after*	*the-younger*		
laḍʰkō	āpʰnī	jīnʰgī	lē-kē	dēs-kō	upar	gawō.	Whã̄	
son	*his-own*	*property*	*taken-having*	*country-to*	*over*	*went.*	*There*	
chain-bājī-sē	āpʰnī	jīnʰgī	sab	uḍā-dīī.	Ē-kā	sab	paisā	
merry-making-with	*his-own*	*property*	*all*	*was-squandered.*	*His*	*all*	*money*	
kharch-hō-kē	vī	dēs-mō	baḍō	kāl	paḍō;	ō-kē-wāstē	baḍī	
having-been-spent	*that*	*country-in*	*a-great*	*famine*	*fell;*	*that-of-for*	*great*	
āḍʰchaṇ	paḍī.	Phēr	ō	ēk	ādʰmī-kē	taraph	jā	rahā-hai.
difficulty	*fell.*	*Then*	*he*	*one*	*man-of*	*towards*	*going*	*remained.*
Ui								
That								

adʰmī-nē apʰnē khēt-mē ḍukkar rākhʰbē-kā dharē. Whā̃ ē
man-by his-own field-in swine feeding-for he-was-put. There this
adʰmī-na ḍukkā-nī khā-ḍārē-kō kõḍā-par khushī-sē āpʰna pēṭ
man-by swine-by eaten-thrown-of husks-upon gladness-with his-own belly
bharē-hātē; parantu ō-kō ki-nē ō bī day nahī.
would-have-been-filled; but him-to anyone-by that even was-given not.
E-kē-wāstē i-kī ākhī ughʰḍī. Jab tō āpun-sō kavhā lāgō, 'mārē
This-for his eyes opened. Then he himself-to to-say began, 'my
bāp-kē kitʰnēk naukar pās suddhō pur-kō bachē aisē hai;
father-of how-many servants near even filled-of to-spare such is;
paṇ ham hyā̃ bhukē marʰtē. Phēr mai ab bāp-kē taraph
but I here of-hunger am-dying. Then I now father-of towards
jāna hũ ō-kā kahũ kī̃, "bā, mai dēv-kō wa tōrū bhaut
going I him-to say that, "father, I God-of and of-thee-also great
aparādhī hũ; mai tārō laḍʰkā kahanē māphak nahī̃; mō-kā
sinner am; I thy son to-be-called worthy am-not; me-to
i-upʰrādh mōlʰkarī sarīkhō lagāwa."'
hence-forward a-labourer like treat."'

STANDARD LIST OF WORDS AND SENTENCES IN WESTERN HINDÎ.

English.	Hindōstānī (Delhi).	Dakhinī of Bombay.	Vernacular Hindōstānī (Upper Doab).
1. One	Ēk	Ēk	Ēk
2. Two	Dō	Dō	Dō
3. Three	Tīn	Tīn	Tīn
4. Four	Chār	Chār	Chār
5. Five	Pā̃ch	Pā̃ch	Pā̃ch
6. Six	Chha	Chhē	Chha
7. Seven	Sāt	Sāt	Sāt
8. Eight	Āṭh	Aṭh	Aṭh
9. Nine	Nau	Nav	Nō
10. Ten	Das	Das	Das
11. Twenty	Bīs	Bīs	Bīs
12. Fifty	Pachās	Pachās	Pā̃chchās
13. Hundred	Sau	Saw	Sō
14. I	Maĩ	Maĩ	Mē
15. Of me	Mērā	Mērā	Mērā
16. Mine	Mērā	Mērā	Mērā
17. We	Ham	Ham	Ham
18. Of us	Hamārā	Hamārā, apnā	Mhārā
19. Our	Hamārā	Hamārā, apnā	Mhārā
20. Thou	Tū	Tū	Tū
21. Of thee	Tērā	Tērā	Tērā
22. Thine	Tērā	Tērā	Tērā
23. You	Tum	Tum	Tam
24. Of you	Tumhārā	Tumārā	Thārā
25. Your	Tumhārā	Tumārā	Thārā

Bāngarū.	Braj Bhākhā.
Ēk	Ēk, ēku . . . . .
Dō	Dwai . . . . .
Tīn	Tīni, tīn . . . . .
Chār	Chāri, chār . . . .
Pā̃ch	Pā̃ch . . . . .
Chhi	Chhai . . . . .
Satt	Sāt . . . . .
Aṭṭh	Āṭh . . . . .
Nū̃	Nau . . . . .
Das	Das . . . . .
Bīs	Bīs . . . . .
Pachās	Pachās . . . . .
Sau	Sau . . . . .
Maĩ	Hū, maĩ . . . . .
Mērā	Mērau, mēryau . .
Mērā	Mērau, mēryau . .
Ham, hamē	Ham . . . . .
Mhārā	Hamārau, hamāryau .
Mhārā	Hamārau, hamāryau .
Thū̃, tū, taū̃	Tū . . . . .
Tērā	Tērau, tēryau . . .
Tērā	Tērau, tēryau . . .
Tham, tamhē	Tum . . . . .
Thārā	Tumhārau, tumhāryau, tihārau, tihāryau.
Thārā	Tumhārau, tumhāryau, tihārau, tihāryau.

Kanauji (Cawnpore).	Bundēli.
Ēku	Aik, ēk
Dui	Dō
Tini	Tin
Chāri	Chār
Pẽch	Pēch
Chhah, chhai	Chhai
Sāt	Sāt
Āṭh	Āṭh
Naw	Nō, nau
Das	Das
Bis	Bis
Pachās	Pachās
Saw	Sau
Maĩ	Mē, maĩ
Mōrō	Mō-kō, mōrō
Mōrō	Mōrō
Hamaĩ, hamu, ham	Ham
Hamārō	Ham-kō, hamārō, hamārō
Hamārō	Hamārō
Tū	Taĩ, tū
Tōrō	Tō-kō; tōrō
Tōrō	Tōrō
Tum, tumh	Tum
Tumhārō	Tum-kō, tumārō, tumārō
Tumhārō	Tumārō

SENTENCES IN WESTERN HINDĪ.

Bundēlī (Banāphari).	Bundēlī (Bhadauri of Gwalior).	English.
Yak	Ēk	1. One.
Duy	Dwai	2. Two.
Tin	Tin	3. Three.
Chār	Chār	4. Four.
Pēch	Pēch	5. Five.
Chhai	Chhai	6. Six.
Sāt	Sāt	7. Seven.
Āṭh	Āṭh	8. Eight.
Nau	Nau	9. Nine.
Das	Das	10. Ten.
Bis	Bis	11. Twenty.
Pachās	Pachās	12. Fifty.
Sau	Sau	13. Hundred.
Mai, maĩ	Hõ, haũ, maĩ, maĩ-ũ	14. I.
Mōr, mōrau, mwār, mwārau	Mērau	15. Of me.
Mōr, mōrau, mwār, mwārau	Mērau	16. Mine.
Ham	Ham, ham-ũ	17. We.
Hamār, hamārau, ham'rau	Hamārau	18. Of us.
Hamār, hamārau, ham'rau	Hamārau	19. Our.
Tuĩ, tai, taĩ	Tē, tē-ũ	20. Thou.
Tōr, tōrau, twār, twārau	Tihārau	21. Of thee.
Tōr, tōrau, twār, twārau	Tihārau	22. Thine.
Tum	Tum, tum-ũ	23. You.
Tumār, tumārau, tum'rau	Tumhāau	24. Of you.
Tumār, tumārau, tum'rau	Tumhāau	25. Your.

English.	Hindūstānī (Delhi).	Dakhinī of Bombay.	Vernacular Hindūstānī (Upper Doab).
26. He	Woh	Wō, woh	Ō, oh
27. Of him	Us-kā	Us-kā	Us-kā
28. His	Us-kā	Us-kā	Us-kā
29. They	Wē	Wē, ō	Wē
30. Of them	Un-kā	Un-kā	Un-kā
31. Their	Un-kā	Un-kā	Un-kā
32. Hand	Hāth	Hāth	Hāt
33. Foot	Pāw	Pāw	Pā
34. Nose	Nāk	Nāk	Nāk
35. Eye	Ākh	Ākh	Ākh
36. Mouth	Mūh	Mū	Mūh
37. Tooth	Dāt	Dāt	Dāt
38. Ear	Kān	Kān	Kān
39. Hair	Bāl	Bāl	Bāl
40. Head	Sir	Sir	Sir
41. Tongue	Zabān	Jibh	Jib
42. Belly	Pēṭ	Pēṭ	Pēṭ
43. Back	Pīṭh	Pīṭh	Pīṭh
44. Iron	Lōhā	Lanwā	Lōhā
45. Gold	Sōnā	Sunnā	Sonnā
46. Silver	Chāndī	Chāndī	Chāndī
47. Father	Bāp	Bāp	Bāppū
48. Mother	Mā	Mā	Mā
49. Brother	Bhāī	Bhāī	Bhāī
50. Sister	Bahin	Bhain	Bābaṇ, bobbō
51. Man	Ādmī	Ādmī, marad	Yād^{a}mī, māṇas
52. Woman	ʿAurat	Aurat	Lugāī, bīr-bānnī

Bāgarī.	Braj Bhākhā.
Oh	Wah, buh, gu, gwa . .
Us-kā	Wā-kau, bā-kau, gwā-kau .
Us-kā	Wā-kau, bā-kau, gwā-kau .
Wai, oh	Wē, bē, gwē . . .
Un-kā	Wini-kau, bini-kau, guni-kau.
Un-kā	Wini-kau, bini-kau, guni-kau.
Hāth	Hāthu, hātu . . .
Pair	Pāũ . . . . .
Nakk	Nāk, nãk . . .
Akh	Ākhi . . . . .
Mũh	Maũh, mũhᵃṛau . .
Dand	Dãtu . . . . .
Kān	Kānu . . . . .
Bāl	Bāru . . . . .
Sir	Mũṛu . . . . .
Jib	Jibh . . . . .
Pēṭ	Pēṭu . . . . .
Dhūī	Pĩṭhi . . . . .
Lōyā	Lōhau . . . . .
Sōnā	Saunaũ . . . . .
Chãdī	Chãdi . . . . .
Bābbū	Kakkū, dāū . . .
Mã	Ammā, maiyō . . .
Bhāī	Bhaiyā, bhaĩkᵃrau, biran .
Bibī	Bhaĩnī . . . . .
Māṇas	Lōgu, maddu, mãsu . .
Bayyar	Lugāī, baiyari . .

Kanauji (Cawnpore).	Bundeli.
Wuh, wahu	Bō, ū . . . . .
Wuhi-kō, wuhi-kyār, wuhi-kērō.	Ū-kō, ū-khō . . .
Wuhi-kō	Ū-kō, ū-khō . . .
Ui, wō	Bē . . . . .
Un-kō	Un-kō, un-khō . .
Un-kō	Un-kō, un-khō . .
Hāt	Hāt . . . . .
Pāū	Pāu . . . . .
Nāki	Nāk . . . . .
Ākhī	Ākh . . . . .
Mūhu	Maū . . . . .
Datiyā	Dāt . . . . .
Kānu	Kān . . . . .
Bāru	Bār . . . . .
Mūṛu	Mūṛ, mūṛī . . .
Jibhiyā	Jibh, jīb . . . .
Pēṭu	Pēṭ . . . . .
Piṭhi	Piṭh . . . . .
Lōbu	Lōbō, lōu . . .
Sōnu	Sōnō . . . . .
Chādi	Chādi . . . . .
Bāpu	Bāp . . . . .
Maiyā	Matāi, matāri . . .
Bhaiā	Bhaiyā . . . . .
Bahini	Bain, behan . . .
Maradu	Ādᵊmi, lōg . . .
Logāi	Lugāi, aurat . . .

Bundēlī (Banāphari).	Bundēlī (Bhadauri of Gwalior).	English.
Ū, wā	Ba, ba-ũ	26. He.
Wā-kau, wā-kōrau, *etc.*	Bā-kau	27. Of him.
Wā-kau, *etc.*	Bā-kau	28. His.
Ũy, wē	Bē, bē-ũ	29. They.
Un-kau, *etc.*	Bin-kau	30. Of them.
Un-kau, *etc.*	Bin-kau	31. Their.
Hāth	Hāth	32. Hand.
Gwāṛau	Pāw	33. Foot.
Nāk	Nāk	34. Nose.
Ãkh	Ãkhi	35. Eye.
Muh, moh^ṛō	Mõh	36. Mouth.
Dāt	Dãt	37. Tooth.
Kān	Kān	38. Ear.
Bār	Bār	39. Hair.
Mũṛ	Mũṛ	40. Head.
Jibh	Jubān	41. Tongue.
Pēṭ	Pēṭn	42. Belly.
Piṭh	Piṭh	43. Back.
Lwāhō	Lōh	44. Iron.
Swānō	Sōnō	45. Gold.
Chãdī	Chãdī	46. Silver.
Bāp	Kakā	47. Father.
Mah^tārī	Mhatārī	48. Mother.
Bhāī	Bhaiyā	49. Brother.
Bahinī	Baibin	50. Sister.
Ād^mī	Māns	51. Man.
Mihariyā	Janī	52. Woman.

English	Hindōstānī (Delhi).	Dakhinī of Bombay.	Vernacular Hindōstānī (Upper Doab).
53. Wife	Biwī	Aurat	Lugāī, ghar-wālī
54. Child	Bachchā	Bachchā	Ūlād, jātag-bālō
55. Son	Bēṭā, laṛ'kā	Bēṭā	Beṭṭā
56. Daughter	Bēṭī, laṛ'kī	Bēṭī	Beṭṭī, dhī
57. Slave	Ghulām	Gulām	Gulām
58. Cultivator	Kāshtkār	Khēṛūt	Jottā, bōwā, kisān
59. Shepherd	Gaḍaryā	Ḍhāngar	Gaḍar'yā
60. God	Khudā	Khudā, Allāh	Bhag'wān, Rām-jī
61. Devil	Shaitān	Saitān	Dānā
62. Sun	Sūraj	Sūrij	Suraj
63. Moon	Chāḍ	Chāḍ	Chāḍ
64. Star	Sitārā	Tārā	Tārā
65. Fire	Āg	Āg	Āg
66. Water	Pānī	Pāṇī	Pāṇī
67. House	Makān	Ghar	Ghar
68. Horse	Ghōṛā	Ghōṛā	Ghōṛā
69. Cow	Gaū, gāy	Gāī	Gā
70. Dog	Kuttā	Kuttā	Kuttā
71. Cat	Billī	Billī	Billī
72. Cook	Murgh	Mūrgā	Mur'gā
73. Duck	Battakh	Badakh	Battak
74. Ass	Gadhā	Gaddhā	Gadhā
75. Camel	Ūṭ	Ūṭ	Ūṭ
76. Bird	Paranda	Pakhērū, pankhī	Chir'yā
77. Go	Jā	Jā	Jā
78. Eat	Khā	Khā	Khā
79. Sit	Baiṭh	Baiṭh	Baiṭh

Bāngarū.	Braj Bhākhā.
Lugāī	Ghar-bārī, bahū
Chhūraṭ	Bālaku, chhanṭṭā, chhaurā
Bēṭā	Bēṭā, pūtu
Chhōrī	Biṭiyā, bēṭī, dhī
Naukar	Gulāmu, ṭah°lnā
Karaiyā	Kisānu
Pālī	Gaṛariyā
Rām	Pan°mēsuru, Bhag°mānu
Shitān	Saitānu
Sūraj	Sūrju, sujjū
Chand	Chandā
Tārah	Taraiyā
Āg	Āgi
Pānī	Pānī
Ḍhūṇḍ	Bākharī
Ghōṛā	Ghōṛā
Ḍhāṇḍī	Gaiyā
Kuttā	Kuttā
Billī	Bilaiyā
Kukkar	Murgā
Battak	Batak
Khottā	Gad°hā, gadhā
Uṭh	Ūṭu
Chiṛī	Chiraiyā
Tur	Jāu, jā
Jim	Khāu, jaĭ-lāu
Baiṭ	Baiṭh

Kanauji (Cawnpore).	Bundēli.
Meh^rārū	Jani, baiyar, bauriyā .
Bach^wā	Bālak, mōṛ^ilā . . .
Beṭ^wā	Lar^kā, bēṭā . . .
Chhokariyā	Biṭiyā, mōṛi . . .
Gulāmu	Lai-pālak . . .
Kisānu	Kisān . . . .
Char^wāhu	Gaṛariyā . . .
Dāīu	Par^mēsur, Īsur, Bhag^wān
Parēt	Bhūt, pirit . . .
Surīju	Sūraj . . . .
Jūdhaiā	Chandā, junaiā . .
Nakhat	Tārē, taraiyā . . .
Āgi	Āgi . . . .
Pānī	Pānī . . . .
Ob^rī	Ghar, bakh^ri . . .
Ṭaṭuā	Ghur^wā . . .
Gāī	Gaū, gaiyā . . .
Kūkuru	Kuttā . . . .
Bilāri	Bilaiyā . . . .
Murugu	Mur^gi . . . .
Battak	Badak . . . .
Gad^hā	Gadhā . . . .
Ūṭu	Ūṭ . . . .
Chiriyā	Chiraiyā, pakhērā . .
Jāu	Jā . . . . .
Khāu	Khā . . .
Baiṭhu	Baiṭh . . . .

Bundēli (Banāphari).	Bundēli (Bhadauri of Gwalior).	English.
Mihariyā	Lugāi, ghar-bāli . .	53. Wife.
(*No word of common gender*)	Lauā	54. Child.
Lar^ka	Lalā	55. Son.
Biṭiyā	Biṭiyā	56. Daughter.
Ruṭ^yā	Chākar	57. Slave.
Kisān	Kisān	58. Cultivator.
Gaṛariyā	Pohiyā	59. Shepherd.
Pan^mēsur	Pan^mēsur . . .	60. God.
Bhūt	Masān	61. Devil.
Sūraj	Sūrj	62. Sun.
Chandarmā . . .	Chandramā . . .	63. Moon.
Tārāgan	Taraiyā	64. Star.
Āgi	Āgi	65. Fire.
Pānī	Pānī	66. Water.
Ghar	Ghar, bhākhar . .	67. House.
Ghwāran	Ghōrā	68. Horse.
Gāi	Gaiyā	69. Cow.
Kuttā	Kuttā	70. Dog.
Bilaiyā	Bilaiyā	71. Cat.
Mur^gā	Mur^gā	72. Cock.
Badak	Badak	73. Duck.
Gadhā	Gad^hā	74. Ass.
Ūṭ	Uṭ	75. Camel.
Chiraiyā	Pakhairu . . .	76. Bird.
Jā	Jā	77. Go.
Khā	Jā	78. Eat.
Baiṭh	Bēṭh	79. Sit.

English.	Hindōstānī (Delhi).	Dakhinī of Bombay.	Vernacular Hindōstānī (Upper Doab).
80. Come	Ā	Ā	Āw
81. Beat	Mār	Mār	Mār
82. Stand	Khaṛā hō	Khaṛā (*sic*) hō	Khaṛā hō
83. Die	Mar	Mar	Mar
84. Give	Dē	Dē	Dē
85. Run	Bhāg	Bhāg	Bhāg, dōṛ
86. Up	Upar	Úpar	Uppar
87. Near	Nazdīk	Najīk, pās	Nēṛē
88. Down	Nichē	Nichē, talē	Tāḷē
89. Far	Dūr	Dūr	Dūr
90. Before	Pēshtar, pahᵃlē	Sāmnē	Pahᵃlē, sāhᵃmī
91. Behind	Pichhē	Pichhē	Pichchē
92. Who?	Kaun	Kaun	Kōṇ
93. What?	Kyā	Kyā	Kē
94. Why?	Kyū	Kyū	Kyū
95. And	Aur	Nē, anē, hōr, aur	Ar, bar, ōr, aur
96. But	Lēkin	Pan, lēkin, magar	Par, akai
97. If	Agar	Agar, jō	Ajyā, jō
98. Yes	Hā	Hā, hōy	Hā
99. No	Nahī	Naī	Nī, nā
100. Alas	Afsōs	Arē, rē, tōbā	Wāh
101. A father	Bāp	Bāp	Bāppū
102. Of a father	Bāp-kā	Bāp-kā	Bāppū-kā
103. To a father	Bāp-kō	Bāp-kō, -kū	Bāppū-kū, -nū, -nē
104. From a father	Bāp-sē	Bāp-sē	Bāppū-tē, -tō
105. Two fathers	Dō bāp	Dō bāp	Dō bāppū
106. Fathers	Bāp	Bāp	Bāppū

Bāngarū.	Braj Bhākhā.
Ā	Ā . . . . .
Mār	Mār, piṭ . . . .
Khaṛ	Ṭhāṛē hōu . .
Mar	Mar, majjāu . . .
Dē	Dēu . . .
Bhāj	Bhaji jāu, bhagi jāu . .
Ūpar	Ūpar . . . . .
Nēṛē	Jauraĩ, ḍhiṅg . .
Hēṭh	Nīchaĩ . . . . .
Parē	Dūrī . . . .
Sāmᵉnē	Āgaĩ, samūhī . .
Pachhē	Pīchhaĩ, pāchhaĩ . .
Kauṇ	Kō . . . . .
Kē, kai	Kā, kahā . . . .
Kyū̃	Kāē-kū̃, kāhē-kū̃ . .
Hōr	Auru . . . . .
Par	Pari . . . . .
Jē	Jau . . . . .
Hā̃	Āhā̃, hā̃hā̃ . . .
Nahī̃	Nā̃ī̃, nā̃hi . . .
Sōch	Hāi hāi, arēṛē . .
Bābbū	Dāū . . . . .
Bābbū-kā	Dāū-kau . . . . .
Bābbū-tī, -tē	Dāū-kū, -kaū, -kaĩ . .
Bābbū-kā-nī-tī, -tē . .	Dāū-sū . . . . .
Dō bābbū	Dwai dāū . . . .
Ghaṇē bābbū . . .	Dāū . . . . .

Kanauji (Cawnpore).	Bundéli.
Āu	Ā
Kūṭ	Mār, piṭ, kūṭ
Ṭhāṛhā hō	Ṭhāṛhā rē
Maru	Mar
Dōu	Dō
Bhāgu	Dōr, bhāg
Ūchē	Ūpar
Nagich	Pās, nagich
Tar-khalē	Nīchē, tarē
Phāsilē	Dūr, alag
Pahᵉlē	Āgē, sāmᵃnē
Pāchhē	Pichhē, pachhaĩ
Kaunu	Kō
Kāhā	Kā, kāhē
Kyaũ	Kāhē, kāyē, kyō
Auru	Ōr
Lēkin, par, pē	Par, parant, phir
Jau	Jō
Hā, achchhō	Haō, hā
Nahĩ	Naiyā; naĩ
Sōchu	Pachhᵉtāw, arē
Bāpu	Bāp
Bāpu-kō	Bāp-kō
Bāpu-kō	Bāp-khō
Bāpu-sē	Bāp-sē
Dui bāpu	Dō-bāp
Bāpun	Bāpan

Bundēlī (Banāphari).	Bundēlī (Bhadauri of Gwalior).	English.
Āw	Ā	80. Come.
Mār	Mār	81. Beat.
Ṭhāṛ hō	Ṭhāṛē hō	82. Stand.
Mar	Mar	83. Die.
Dē	Dē	84. Give.
Dhaur	Dōr	85. Run.
Ūpar	Ūpar	86. Up.
Ẽgar	Ḍhiṅg, lag-tē	87. Near.
Khālī	Nichē	88. Down.
Dūr	Dūr	89. Far.
Pēstar	Āgē	90. Before.
Pāchhaĩ	Pīchhē	91. Behind.
Kaun, kō	Kō	92. Who?
Kā	Kabā	93. What?
Kāhē	Kāyē-kõ	94. Why?
Aur	Aur	95. And.
Ākēl	Par, phir	96. But.
Jō	Jō	97. If.
Hā	Haō	98. Yes.
Nahĩ	Nāhĩ	99. No.
Hāy hāy	Sōch	100. Alas.
Bāp	Kakā	101. A father.
Bāp-kau, -kōran, *etc.*	Kakā-kau	102. Of a father.
Bāp-kaũ, *etc.*	Kakā-kõ	103. To a father.
Bāp-saũ, *etc.*	Kakā-sõ	104. From a father.
Duy bāp	Dwai kakā	105. Two fathers.
Bāp	Gallē kakā	106. Fathers.

English.	Hindōstānī (Delhi).	Dakhinī of Bombay.	Vernacular Hindōstānī (Upper Doab).
107. Of fathers	Bāpõ-kā	Bāpã-kā	Bāppū-kā
108. To fathers	Bāpõ-kō	Bāpẽ-kō, -kū	Bāppū-kũ, -nũ, -nē
109. From fathers	Bāpõ-sē	Bāpã-sē	Bāppū-tẽ, -tē
110. A daughter	Laṛ^akī	Bēṭī	Beṭṭī
111. Of a daughter	Laṛ^akī-kā	Bēṭī-kā	Beṭṭī
112. To a daughter	Laṛ^akī-kō	Bēṭī-kū	Beṭṭī
113. From a daughter	Laṛ^akī-sē	Bēṭī-sē	Beṭṭī
114. Two daughters	Dō lāṛ^akiyẽ	Dō bēṭiyẽ	Dō beṭṭī
115. Daughters	Laṛ^akiyẽ	Bēṭiyã	Beṭṭĩ
116. Of daughters	Laṛ^akiyõ-kā	Bēṭiyã-kā	Beṭyũ-kā
117. To daughters	Laṛ^akiyõ-kō	Bēṭiyã-kū	Beṭyũ-kũ, -nũ, -nē
118. From daughters	Laṛ^akiyõ-sē	Bēṭiyã-sē	Beṭyũ-tẽ, -tē
119. A good man	Ēk nēk ādmī	Ēk achchhā ādmī	Chokkhā yād^amī
120. Of a good man	Ēk nēk ādmī-kā	Ēk achchhē ādmī-kā	Chokkhē yād^amī-kā
121. To a good man	Ēk nēk ādmī-kō	Ēk achchhē ādmī-kū	Chokkhē yād^amī-kũ, -nũ, -nē
122. From a good man	Ēk nēk ādmī-sē	Ēk achchhē ādmī-sē	Chokkhē yād^amī-tẽ, -tē
123. Two good men	Dō nēk ādmī	Dō achchhē ādmī	Dō chokkhē yād^amī
124. Good men	Nēk ādmī	Achchhē ādmī	Chokkhē yād^amī
125. Of good men	Nēk ādmiyõ-kā	Achchhē ādmī-kā	Chokkhē yād^amyũ-kā
126. To good men	Nēk ādmiyõ-kō	Achchhē ādmī-kū	Chokkhē yād^amyũ-kũ, -nũ, -nē.
127. From good men	Nēk ādmiyõ-sē	Achchhē ādmī-sē	Chokkhē yād^amyũ-tẽ, -tē
128. A good woman	Ēk nēk 'aurat	Ēk achchhī aurat	Chokkhē bir-bānnī
129. A bad boy	Ēk kharāb laṛ^akā	Ēk kharāb chhōrā	Bhunḍā lōṇḍā
130. Good women	Nēk 'auratẽ	Achchhī auratã	Chokkhī bir-bānnĩ
131. A bad girl	Ēk kharāb laṛ^akī	Ēk kharāb chhōkrī	Bhunḍī lōṇḍī
132. Good	Nēk, achchhā	Achchhā	Chokkhā
133. Better	Behtar	(Us-sē) achchhā	Ghaṇā chokkhā

Bāngarū.	Braj Bhākhā.
Bābbuā̃-kā . . .	Dāuni-kau . . .
Bābbuā̃-tī . . .	Dāuni-kū, kaũ, -kaĩ . .
Bābbuā̃-kā-nī-tī . .	Dāuni-sū . . .
Chhōrī	Biṭiyā . . . .
Chhōrī-kā . . .	Biṭiyā-kau . . .
Chhōrī-tī . . .	Biṭiyā-kū, -kaũ, -kaĩ .
Chhōrī-kā-nī-tī . .	Biṭiyā-sū . . .
Dō chhōryā̃ . . .	Dwai biṭiyā̃ . . .
Chhōryā̃ . . .	Biṭiyā̃ . . .
Chhōryā̃-kā, chhōryā̃-kā .	Biṭiyani-kau . . .
Chhōryā̃-tī . . .	Biṭiyani-kū, -kaũ, -kaĩ .
Chhōryā̃-kā-nī-tī . .	Biṭiyani-sū . . .
Ēk chhēl māṇas . .	Ēk bhalau maddu . .
Ēk chhēl māṇas-kā . .	Ēk bhalē madd-kau . .
Ēk chhēl māṇas-tī . .	Ēk bhalē madd-kū, -kaũ, -kaĩ.
Ēk chhēl māṇas-kā-nī-tī .	Ēk bhalē madd-sū . .
Dō chhēl māṇas . .	Dwai bhalē madd . .
Chhēl māṇas . . .	Bhalē madd . . .
Chhēl māṇ°sā̃-kā . .	Bhalē maddani-kau . .
Chēl māṇ°sā̃-tī . .	Bhalē maddani-kū, -kaũ, -kaĩ.
Chhēl māṇ°sā̃-kā-nī-tī .	Bhalē maddani-sū . .
Ek chhēl bayyar . .	Ēk bhalī baiyari . .
Ēk bhūṇḍā chhūraṭ . .	Ēk bhaũṛau chhauṛā .
Chhēl bayyarā̃ . .	Bhalī baiyari . . .
Ēk bhūṇḍī chhōrī . .	Ēk bhaũṛi chhauṛi . .
Chhēl, chhail . . .	Bhalau . . . .
Aur chhēl . . .	Naĩk bhalau . . .

Kanauji (Cawnpore).	Bundēli.
Bāpun-kō . . .	Bāpan-kō . . .
Bāpun-kō . . .	Bāpan-khō . . .
Bāpun-sē . . .	Bāpan-sē . . .
Chhokariyā . . .	Biṭiyā . . . .
Chhokariyā-kō . .	Biṭiyā-kō . . .
Chhokariyā-kō . .	Biṭiyā-khō . . .
Chhokariyā-sē . .	Biṭiyā-sē . .
Dui chhokariyā . .	Dō biṭiyā . . .
Chhokariyā . . .	Biṭiyā, mōṛian . .
Chhokariyan-ko . .	Biṭiyan-kō . . .
Chhokariyan-kō . .	Biṭiyan-khō . . .
Chhokariyan-sē . .	Biṭiyan-sē . . .
Nikō maradu . . .	Ēk nōnō mānas, ēk bhalō mānas.
Nikē janē-kō . . .	Ēk bhalē mānas-kō . .
Nikē janē-kō . . .	Ēk bhalē mānas-khō .
Nikē janē-sē . . .	Ēk bhalē mānas-sē . .
Dui nikē janē . . .	Dō bhalē mānas . .
Nikē janen . . .	Bhalē (nōnē) mānas . .
Nikē janen-kō . . .	Bhalē mān^asan-kō . .
Nikē janen-kō . . .	Bhalē mān^asan-khō . .
Nikē janen-sē . . .	Bhalē mān^asan-sē . .
Nikī logāī . . .	Ēk nanni lugāī . .
Nāgā larikā . . .	Ēk buraō lar^akā . .
Nikī logāī . . .	Achchhī janī . . .
Nāgā chhokariyā . .	Buraī biṭiyā . . .
Niku, nikō . . .	Achchhō, nōnō . .
Bisākh achchhō . .	Bahut achchhō, nōnō .

Bundēlī (Banāphari).	Bundēlī (Bhadauri of Gwalior).	English.
Bāpan-kau . . .	Gallē kakā-kau . .	107. Of fathers.
Bāpan-kaũ . . .	Gallē kakā-kõ . .	108. To fathers.
Bāpan-saũ . . .	Gallē kakā-sõ . .	109. From fathers.
Biṭiyā	Biṭiyā	110. A daughter.
Biṭiyā-kau . . .	Biṭiyā-kau . . .	111. Of a daughter.
Biṭiyā-kaũ . . .	Biṭiyā-kõ . . .	112. To a daughter.
Biṭiyā-saũ . . .	Biṭiya-sõ . . .	113. From a daughter.
Duy biṭiyā . . .	Dwai bitiyā . . .	114. Two daughters.
Biṭiyā	Gallē biṭiyā . . .	115. Daughters.
Biṭiyau-kau . . .	Gallē biṭiyā-kau . .	116. Of daughters.
Biṭiyau-kaũ . . .	Gallē biṭiyā-kõ . .	117. To daughters.
Biṭiyau-saũ . . .	Gallē biṭiyā sõ . . .	118. From daughters.
Yēk achchhā ād^{a}mi . .	Ēk bhalau māns . .	119. A good man.
Yēk achchhē ād^{a}mi-kau .	Ēk bhalē māns-kau . .	120. Of a good man.
Yēk achchhē ād^{a}mi-kaũ .	Ēk bhalē māns-kõ . .	121. To a good man.
Yēk achchhē ād^{a}mi-saũ .	Ēk bhalē māns-sõ . .	122. From a good man.
Duy achchhē ād^{a}mi . .	Dwai bhalē māns . .	123. Two good men.
Achchhē ād^{a}mi . .	Gallē bhalē māns . .	124. Good men.
Achchhē ād^{a}min-kau .	Gallē bhalē māns-kau .	125. Of good men.
Achchhē ād^{a}min-kaũ .	Gallē bhalē māns-kõ . .	126. To good men.
Achchhē ād^{a}min-saũ . .	Gallē bhalē māns-sõ . .	127. From good men.
Yēk achchhi mihariyā .	Ēk bhali jani . . .	128. A good woman.
Yēk laṭau lar^{a}kā . .	Ēk burau larkā . .	129. A bad boy.
Achchī mihariyā . .	Gallē bhali janī . .	130. Good women.
Yēk laṭi biṭiyā . .	Ēk buri biṭiyā . .	131. A bad girl.
Achchhā . . .	Nīkō, achchhō . . .	132. Good.
Bahut achchhā .	Baṛō nīkō .	133. Better.

English.	Hindōstānī (Delhī).	Dakhinī of Bombay.	Vernacular Hindōstānī (Upper Doab).
134. Best	Sab-sē achchhā, nihāyat 'umda.	Sab-sē achchhā	Sab-tē ghaṇā chokkhā
135. High	Ũchā	Ũchā	Unchchā
136. Higher	Ziyāda ũchā	Us-sē ũchā	Ghaṇā unchchā
137. Highest	Sab-sē ũchā	Sab-sē ũchā	Sab-tē ghaṇā unchchā
138. A horse	Ghōṛā	Ghōṛā	Ghōṛā
139. A mare	Ghōṛī	Ghōṛī	Ghōṛī
140. Horses	Ghōṛē	Ghōṛē	Ghōṛē
141. Mares	Ghōṛiyẽ	Ghōṛyẽ	Ghōṛĩ
142. A bull	Sāḍ	Ēk bail	Bijār, goh^a^rā
143. A cow	Gāy	Ēk gāī	Gã
144. Bulls	Sāḍ	Bailã	Bijār, goh^a^rē
145. Cows	Gāyẽ	Gāyã	Gã
146. A dog	Kuttā	Kuttā	Kuttā
147. A bitch	Kutyā	Kutti	Kut^a^yā
148. Dogs	Kuttē	Kuttē	Kuttē
149. Bitches	Kutyẽ	Kuttyẽ	Kut^a^yã
150. A he-goat	Bak^a^rā	Bōkaṛ	Bak^a^rā
151. A female goat	Bak^a^rī	Bak^a^ṛi	Bak^a^rī
152. Goats	Bak^a^rē	Bōk^a^ṛē	Bak^a^rē
153. A male deer	Hiran	Nar har^a^nā	Hiraṇ
154. A female deer	Hir^a^nī	Har^a^nī	Hir^a^ṇī
155. Deer	Hiran	Haran	Hiraṇ
156. I am	Maĩ hũ	Maĩ hũ	Mē hũ
157. Thou art	Tū hai	Tū hai	Tū hē
158. He is	Woh hai	Wō hai	Ō hē
159. We are	Ham haĩ	Ham hai	Ham hẽ
160. You are	Tum hō	Tum hō	Tam hō

Bāngarū.	Braj Bhākhā.
Ghaṇē-tē ghaṇā chhēl .	Sab-sū bhalau . .
Ũchā	Ũchau . . .
Aur ũchā . . .	Naĩk ũchau . . .
Ghaṇē-tē ghaṇā ũchā .	Sab-sū ũchau . . .
Ghōṛā	Ēk ghōṛā . . .
Ghōṛ^atī	Ēk ghuṛiyā . . .
Ghōṛē	Ghōṛā . . . .
Ghōṛ^atyā . . .	Ghuṛiyā . . .
Khāgiṛ	Ēku sāṛu, ēku bijāru .
Ḍhāṇḍī	Ēk gaiyā . . .
Khāg^aṛē . . .	Sāṛ . . .
Ḍhāṇḍyā . . .	Gaiyā . . .
Kuttā	Ēk kuttā . . .
Kuttī	Ēk kutiyā . . .
Kuttē	Kuttā . . . .
Kuttyā	Kutiyā . . . .
Bak^arā	Ēk bōk^arā . . .
Bak^arī . . .	Ēk bōk^arī . . .
Bak^aryā	Bōk^arā . . . .
Mirag	Ēku hinnu . . .
Mirag^anī	Ēk hinnī . . .
Mirag	Hinn . . . . .
Maĩ hō, sū, hā, sā . .	Mai hū, maĩ ā . .
Tū hai, sai, hē, sē . .	Tū hai, tū ai . . .
Oh hai, sai, hē, sē . .	Wuh hai, gu ai . .
Ham haĩ, saĩ	Ham haĩ, ham aĩ . .
Tham hō, sō	Tum hau, tum au . .

Kanauji (Cawnpore).	Bundēli.
Nikanu-mẽ nīku . .	Bahut-hī nōnō (sājō *or* chōkhō).
Ũchō	Ũchō . . . .
Bahutu ũchō . . .	Bhaut ũchō *or* baṛō ũchō .
Ũchan-mẽ ũch . .	Bhautaī ũchō . . .
Ṭaṭuā	Ēk ghur^awā . . .
Ghoṛiyā	Ēk ghuriyā . . .
Bahut ṭaṭuā . . .	Ghōrō . . . .
Ghōṛiyẽ	Ghuriyẽ . . .
Sẽṛā	Ēk sẽṛ . . . .
Gāī	Ēk gaīyā . . .
Sāṛā	Sāṛan . . . .
Gaīyẽ	Gaīyẽ . . . .
Kūkuru	Ēk kuttā . . .
Kukariyā . . .	Ēk kutiyā . . .
Kukar^awan . . .	Kuttan . . . .
Kukariyẽ . . .	Kutiyẽ . . . .
Bok^arā	Ēk buk^arā . . .
Bukariyẽ . . .	Ēk chhiriyā . . .
Bukarēwẽ . . .	Chhiriyẽ, bukariyẽ . .
Hiranu	Ēk hinnā . .
Hir^anī	Ēk hinnī . . .
Hir^anau	Hinnẽ . . . .
Maĩ haũ . . .	Maĩ hō, ãũ . . .
Tū hai	Taĩ hē, ãy . . .
Wahu hai . . .	Bō hē, ãy . . .
Hamu hanu . . .	Ham hẽ, ãy . . .
Tum hau . . .	Tum hō, ãw . . .

Bundēlī (Banāphari).	Bundēlī (Bhadauri of Gwalior)	English.
Behad achchhā . .	Sab-tē nīkō, sab-tē achchhō	134. Best.
Ŭchā	Ŭchō	135. High.
Bahut ŭchā . . .	Bauhat ŭchō . . .	136. Higher.
Behad ŭchā . . .	Sab-tē ŭchō . . .	137. Highest.
Yēk ghwārau . . .	Ēk ghōrā . . .	138. A horse.
Yēk ghōṛī . . .	Ēk ghuriyā . . .	139. A mare.
Ghwār	Gallē ghōrē . . .	140. Horses.
Ghōṛī	Gallē ghuriyā . . .	141. Mares.
Yēk bahurā . . .	Ēk sāṛ, ēk baddhā . .	142. A bull.
Yēk gāi	Ēk gaiyā . . .	143. A cow.
Bahurā	Gallē baddhā . . .	144. Bulls.
Gāi	Gaiyā	145. Cows.
Yēk kuttā . . .	Ēk kuttā . . .	146. A dog.
Yēk kuttī . . .	Ēk kutiyā . . .	147. A bitch.
Kuttā	Gallē kuttā . . .	148. Dogs.
Kuttī	Gallē kutiyā . . .	149. Bitches.
Yēk bukᵃrā . . .	Ēk bukᵃrā, ēk ṭaiṅā . .	150. A he-goat.
Yēk bukᵃrī . . .	Ēk chhiriyā . . .	151. A female goat.
Bukᵃrā	Gallē ṭaiṅā . . .	152. Goats.
Yēk mirᵃgā . . .	Ēk hinnā . . .	153. A male deer.
Yēk chhigārī . . .	Ēk hinnī . . .	154. A female deer.
.....	Gallē hinnā-hiniyā . .	155. Deer.
Maī āhū, haū . . .	Maī haū . . .	156. I am.
Taī āhī, hī . . .	Tē hai	157. Thou art.
Wā āhai, hai, āi . .	Ba hai	158. He is.
Ham āhaī, āhen, han .	Ham haī	159. We are.
Tum āhū, āhā, hā . .	Tum hō . . .	160. You are.

English.	Hindōstānī (Delhi).	Dakhinī of Bombay.	Vernacular Hindōstānī (Upper Doab).
161. They are	Wē haĩ	Wō hai	Wē hē
162. I was	Maĩ thā	Maĩ thā, athā	Mē thā
163. Thou wast	Tū thā	Tū thā, athā	Tū thā
164. He was	Woh thā	Wō thā, athā	Ō thā
165. We were	Ham thē	Ham thē, athē	Ham thē
166. You were	Tum thē	Tum thē, athē	Tam thē
167. They were	Wē thē	Wō thē, athē	Wē thē
168. Be	Hō	Hō	Hō
169. To be	Hōnā	Hōnā	Hōṇā
170. Being	Hōtā	Hōtā	Hottā
171. Having been	Hō-kar	Hō-kō	Huā
172. I may be	Maĩ hōũ	Maĩ hōũ	Mē hũ
173. I shall be	Maĩ hōũgā	Maĩ hōũgā	Mē hũgā
174. I should be	Maĩ hōtā	Maĩ hōtā	Mē hottā
175. Beat	Mār	Mār	Mār
176. To beat	Mārnā	Mārnā	Mārṇā, māraṇ
177. Beating	Mārtā	Mārtā	Mārtā
178. Having beaten	Mār-kar	Mār-kō	Mār-kai
179. I beat	Maĩ mārtā-hũ	Maĩ-nē mārtā-hũ	Mē mārũ
180. Thou beatest	Tu mārtā-hai	Tū-nē mārtā-hai	Tū mārē
181. He beats	Woh mārtā-hai	Wō mārtā-hai	Ō mārē
182. We beat	Ham mārtē-haĩ	Ham mārtē-hai	Ham mārē
183. You beat	Tum mārtē-hō	Tum mārtē-hō	Tam mārō
184. They beat	Wē mārte-haĩ	Wō mārtē-hai	Wē mārē
185. I beat (*Past Tense*)	Maĩ-nē mārā	Maĩ-nē mārā	Mē mārā
186. Thou beatest (*Past Tense*).	Tū-nē mārā	Tū-nē mārā	Tē mārā
187. He beat (*Past Tense*)	Un-nē mārā	Un-nē mārā	Us-nē mārā

Bāngarū.	Braj Bhākhā.
Oh haĭ, saĭ . . .	Wē haĭ, gwē aĭ . .
Maĭ thā	Maĭ hau (*or* au), hō (*or* ō).
Tū thā	Tu hau, hō . . .
Oh thā	Wah hau, gu hō . .
Ham thē . . .	Ham hai, hē . . .
Tham thē . . .	Tum hai, hē . . .
Oh thē	Wē hai, gwē hē . .
Hō	Hōu . . . .
Hōṇā	Haibau . . . .
Hōdā	Hōtu . . . .
Hō-kar	Hwai-kai, hai-kē . .
.....	Maĭ hōū . . .
Maĭ hūgā . . .	Maĭ hōūgau . . .
.....	.....
Mār	Māri (*sing.*), mārau (*pl.*) .
Mār^a^ṇā	Māribau . . .
Mār^a^dā	Māratu, māttu . .
Mār-kar	Māri-kai, -kē . . .
Maĭ mārē-sū . . .	Maĭ māratu(māttu)-hū, maĭ māttū.
Tū mārē-sai . . .	Tū māratu(māttu)-hai, tū māttai.
Oh mārē-sai . . .	Wah māratu(māttu)-hai, gu māttai.
Ham mārē-sai (*not* saĭ) .	Ham māratu(māttu)-haĭ, ham māttaĭ.
Tamhē mārō-sō . .	Tum māratu(māttu)-hau, tum māttau.
Waĭ mārē-sai (*not* saĭ) .	We māratu(māttu)-haĭ, gwē māttai.
Mai-nē māryā . . .	Maĭ-nē māryau . .
Tai-nē māryā . . .	Taĭ-nē māryau . .
Us-nē māryā . . .	Wā-nē (bā-nē, gwā-nē) māryau.

Kanauji (Cawnpore).	Bundēlī.
Wē haĩ	Bē hē, ãy . . .
Maĩ rahaũ, thō, hatō .	Maĩ hatō, tō . . .
Tū rahai, thō, hatō . .	Taĩ hatō, tō . . .
Wahu rahai, thō, hatō .	Bō hatō, tō . . .
Ham rahanu, thē, hatē .	Ham hatē, tē . . .
Tum rahau, thē, hatē .	Tum hatē, tē . . .
Wē rahaĩ, thē, hatē . .	Bē hatē, tē . . .
Hui jāu	Hō . . . . .
Hōau	Hōn . . . . .
Hui rahō-hai . .	Hōt . . . . .
Hui-kai, bhai-kai . .	Hō-kē . . . . .
Maĩ hui sakaũ . .	Maĩ hōũ . . .
Maĩ huihaũ . . .	Maĩ hōũgō . . .
Maĩ huihaũ . . .	.....
Mārau	Mār, piṭ, kūṭ . . .
Mārabu	Mār'bō, māran . .
Māratu	Mārat . . . . .
Māri-kai . . .	Mār-kē . . . . .
Maĩ mārat-haũ . .	Maĩ mārū, mārat-hō .
Tū mārat-hai . . .	Tū mārat-hai . . .
Wah mārat-hai . .	Bō mārat-hai . .
Ham mārat-hanu . .	Ham mārat-haĩ
Tum mārat-hau . .	Tum mārat-hau . .
Wahu mārat-haĩ . .	Be mārat-haĩ . . .
Maĩ-nē mārō . . .	Maĩ-ne mārō . . .
Tū-ne mārō . .	Tũ-nē, *or* taĩ-nē, mārō .
Uĩ mārō . . .	Ū-nē mārō . . .

Bundēlī (Banāphari).	Bundēlī (Bhadauri of Gwalior).	English.
Ũy āhaĩ, āhĩ, haĩ, ãi .	Bē haĩ	161. They are.
Maĩ hatō, tō, hatõy, tõy, rahaũ.	Maĩ hatō, hō . . .	162. I was.
Taĩ hatō, tō, hatōy, tōy, rahas.	Tē hatō, hō . . .	163. Thou wast.
Wā hatō, tō, rahai . .	Ba hatō, ho . . .	164. He was.
Ham hatē, tē, hatyan, tyan, raban, rahaĩ.	Ham-ũ hatē, hē . .	165. We were.
Tum hatē, tē, hatyō, tyō, rahā.	Tum-ũ hatē, hē . .	166. You were.
Ũy hatē, tē, rahaĩ . .	Bē-ũ hatē, hē . . .	167. They were.
Hō	Hō	168. Be.
Hōn	Hōn	169. To be.
Hōt	Hōtu	170. Being.
Hō-kai	Hō-kē	171. Having been.
Maĩ hōaũ . . .	Maĩ-ũ hõ . . .	172. I may be.
Maĩ huihaũ, hūhaũ . .	Maĩ-ũ hōõgō . . .	173. I shall be.
.....	.....	174. I should be.
Mār	Mārō	175. Beat.
Māran, māraĩ, mārab, mar^abō.	Mār^abau, mānnau . .	176. To beat.
Mārat	Mārat, mātu, mātta . .	177. Beating.
Mār-kai	Mār-kē	178. Having beaten.
Maĩ mārat-haũ . .	Hõ mātta-hõ . . .	179. I beat.
Taĩ mārat-hi . . .	Tē mātta-hai . . .	180. Thou beatest.
Wā mārat-hai . . .	Ba mātta-hai . . .	181. He beats.
Ham mārat-haĩ . .	Ham mātta-haĩ . .	182. We beat.
Tum mārat-hā . .	Tum mātta-hō . . .	183. You beat.
Ũy mārat-haĩ . . .	Bē mātta-haĩ . . .	184. They beat.
Maĩ-nai mārō, mārõy .	Maĩ-nē mārau . .	185. I beat (*Past Tense*).
Taĩ-nai mārō, mārōy . .	Tē-nē mārau . . .	186. Thou beatest (*Past Tense*).
Wā-nai mārō, mārōe . .	Bā-nē mārau . . .	187. He beat (*Past Tense*).

English.	Hindōstānī (Delhī).	Dakhinī of Bombay.	Vernacular Hindōstānī (Upper Doab).
188. We beat (*Past Tense*)	Ham-nē mārā	Ham-nē mārā	Ham-nē mārā
189. You beat (*Past Tense*)	Tum-nē mārā	Tum-nē mārā	Tam-nē mārā
190. They beat (*Past Tense*)	Unhō̃-nē mārā	Un-nē mārā, wō mārā	Un-nē mārā
191. I am beating	Maĩ mār^atā-hũ	Maĩ mārtā-hũ	Mē mārũ-hũ
192. I was beating	Maĩ mār^atā-thā	Maĩ mārtā-thā	Mē mārũ-thā, mē mārē-thā
193. I had beaten	Maĩ-nē mārā-thā	Maĩ-nē mārā-thā	Mē mārā-thā
194. I may beat	Maĩ mārũ	Maĩ mārũ	Mē mārũ
195. I shall beat	Maĩ mārũgā	Māĩ mārũgā	Mē mārũgā
196. Thou wilt beat	Tū mārēgā	Tū mārēgā	Tū mārēgā
197. He will beat	Woh mārēgā	Wō mārēgā	Ō mārēgā
198. We shall beat	Ham mārẽgē	Ham mārēgā	Ham mārẽgē
199. You will beat	Tum mārōgē	Tum mārēgā	Tam mārōge
200. They will beat	Wē mārẽgē	Wō mārēgā	Wē mārẽgē
201. I should beat	Maĩ mār^atā	Maĩ mārtā	Mē mār^atā
202. I am beaten	Maĩ mārā-jātā-hũ	Maĩ mārā jātā-hũ	Mē mārā jāũ-hũ
203. I was beaten	Maĩ mārā-gayā	Maĩ mārā gayā	Mē mārā gayā
204. I shall be beaten	Maĩ mārā-jaũgā	Maĩ mārā jāũgā	Mē mārā jāũgā
205. I go	Maĩ jātā-hũ	Maĩ jāũ *or* jātā-hũ	Mē jāũ
206. Thou goest	Tū jātā-hai	Tū jātā-hai	Tū jā
207. He goes	Woh jātā-hai	Wō jātā-hai	Ō jāē, jā
208. We go	Ham jātē-haĩ	Ham jātē-hai	Ham jāẽ, jã
209. You go	Tum jātē-hō	Tum jātē-hō	Tam jāō
210. They go	Wē jātē-haĩ	Wō jātē-hai	Wē jāẽ, jã
211. I went	Maĩ gayā	Maĩ gayā	Mē gayā, giyā
212. Thou wentest	Tū gayā	Tū gayā	Tū gayā, giyā
213. He went	Woh gayā	Wō gayā	Ō gayā, giyā
214. We went	Ham gaē	Ham gaē	Ham gayē

Bāngarū.	Braj Bhākhā.
Mhā-nē māryā . .	Ham-nē māryau . .
Thā-nē māryā . . .	Tum-nē māryau . .
Un-nē māryā . . .	Win-nē (bin-nē, gun-nē) māryau.
Maĭ mārŭ-sŭ . . .	Maĭ māttŭ . . .
Maĭ mār riyā-thā . .	Maĭ mār-rahyau . .
Mai-nē māryā-thā . .	Maĭ-nē māryau-au . .
.....	Maĭ mārŭ . . .
Maĭ mārŭgā . . .	Maĭ mārŭgau . . .
Tŭ mārēgā . . .	Tū māraigau . . .
Oh mārēgā . . .	Wah māraigau . .
Ham mārēgē . . .	Ham māraĭgē . . .
Tham mārēgē . . .	Tum māraugē . .
Oh mārēgē . . .	Wē māraĭgē . . .
.....	.....
Maĭ māryā jāndā hŭ . .	Maĭ māryau jātŭ . .
Maĭ māryā gayā . .	Maĭ māryau jātu-au .
Maĭ mārya jāŭgā . .	Maĭ māryau jāŭgau .
Maĭ jāŭ-sŭ . . .	Maĭ jātŭ . . .
Tŭ jāwē-sai . . .	Tū jātu-ai . . .
Oh jāwē-sai . . .	Wah jātu-ai . . .
Ham jāē-saĭ . . .	Ham jātaĭ . . .
Tham jāō-sō . . .	Tum jātau . . .
Oh jāwē-saĭ . . .	Wē jātaĭ . . .
Maĭ gayā . . .	Maĭ gayau . . .
Tŭ gayā	Tū gayau . . .
Oh gayā	Wah gayau . . .
Ham gaē . . .	Ham gaē . . .

Kanauji (Cawnpore).	Bundēli.
Ham-nē mārō . . .	Ham-nē mārō . . .
Tum-nē mārō . . .	Tum-nē mārō . . .
Unhan-nē mārō . .	Un-nē mārō . . .
Maĩ mār rahō-haũ . .	Maĩ mārat-ēũ . . .
Maĩ mār rahō-thō . .	Maĩ mārat-hatō . .
Maĩ-nē mārō-thō . .	Maĩ-nē mārō-tō . .
Maĩ marihaũ . . .	Maĩ mārō . . .
Maĩ marihaũ . . .	Maĩ mārihō, mār^ahō, *or* mārū-gō.
Tū marihai . . .	Taĩ mārihō, mār^ahō, *or* mārē-go.
Wahu marihai . .	Bō mārihē, mār^ahē, *or* mārē-gō.
Ham marihanu, ham marihaĩ.	Ham mārihē, mār^ahē, *or* mārē-gē.
Tum marihau . . .	Tum mārihō, mār^ahō, *or* mārō-gē.
Wē marihaĩ . . .	Bē mārihē, mār^ahē, *or* mārē-gē.
.....	.....
Maĩ mārō jāt-haũ . .	Maĩ mārō jāt . . .
Maĩ mārō gaō-thō . .	Maĩ mārō gaō . . .
Maĩ mārō jaihaũ . .	Maĩ mārō jaihō . .
Maĩ jāũ, jāt-haũ . .	Maĩ jāt . . . .
Tū jāē, jāt-hai . . .	Taĩ jāt . . . .
Wahu jāē, jāt-hai . .	Bō jāt . . . .
Ham jānu, jāt-hanu . .	Ham jāt . . .
Tum jāau, jāt-hau . .	Tum jāt . . . .
Wē jāē, jat-haĩ . .	Bē jāt . . . .
Mai gaō-rahaũ . .	Maĩ gaō (*fem.* gayī) .
Tū gaō-rahai . . .	Tū gaō . . . .
Wahu gaō-rahai . .	Bō gaō . . . .
Ham gaē-rahanu . .	Ham gayē (*fem.* gayī) .

Bundēlī (Banāphari).	Bundēlī (Bhadauri of Gwalior).	English.
Ham-nai mārō, māryan .	Ham-nē mārau . .	188. We beat (*Past Tense*).
Tum-nai mārō, māryō .	Tum-nē mārau . .	189. You beat (*Past Tense*).
Un-nai mārō, mārōn . .	Biu-nē mārau . . .	190. They beat (*Past Tense*).
Maĩ mārat-haũ . .	Maĩ mātta hō . . .	191. I am beating.
Maĩ mārat-hatō, mārat hatõy.	Maĩ mātta hatō . .	192. I had beating.
Maĩ-nai marō-hatō, mārō-hatõy.	Maĩ-nē marau hatō . .	193. I had beaten.
Maĩ māraũ . . .	Haũ māraũ . . .	194. I may beat.
Maĩ marihaũ . . .	Haũ māraũgō . . .	195. I shall beat.
Taĩ maribai . . .	Tē māraigō . . .	196. Thou wilt beat.
Wā mārī . . .	Ba mārᵃhai . . .	197. He will beat.
Ham marihō, marihaĩ ..	Ham-ũ mārᵃhaĩ . .	198. We shall beat.
Tum marihā, maribau .	Tum-ũ mārᵃhau . .	199. You will beat.
Ũy maribaĩ . . .	Bē-ũ mārᵃhaĩ . . .	200. They will beat.
.....	.....	201. I should beat.
Maĩ mārō jāt-haũ . .	Maĩ mārau hō . . .	202. I am beaten.
Maĩ mārō gaō . . .	Maĩ mārau hatō . .	203. I was beaten.
Maĩ mārō jaihaũ . .	Maĩ mārau jāũgō . .	204. I shall be beaten.
Maĩ jāt-haũ . . .	Maĩ chalō, maĩ jāt-hō .	205. I go.
Taĩ jāt-hī . . .	Tē chalai, tē jāt-hai . .	206. Thou goest.
Wā jāt-hai . . .	Ba chalai, ba jāt-hai .	207. He goes.
Ham jāt-haĩ . . .	Ham-ũ jāt-haĩ . . .	208. We go.
Tum jāt-hā . . .	Tum-ũ jāt-hō . . .	209. You go.
Ũy jāt-haĩ . . .	Bē-ũ jāt-haĩ . . .	210. They go.
Maĩ gaō, gā, gaõy . .	Maĩ gayau . . .	211. I went.
Taĩ gaō, gā, gaõy . .	Tē gayau . . .	212. Thou wentest.
Wā gaō, gā . . .	Ba gayau . . .	213. He went.
Ham gaō, gō, gayan . .	Ham-ũ gayō . . .	214. We went.

English.	Hindōstānī (Delhi).	Dakhinī of Bombay.	Vernacular Hindōstānī (Upper Doab).
215. You went . .	Tum gaē . . .	Tum gaē	Tam gayē . . .
216. They went . .	Wē gaē	Wo gaē	Wē gayē . . . .
217. Go	Jā	Jā	Jā . . . . .
218. Going . . .	Jātā	Jātā	Jāttā . . . .
219. Gone . . .	Gayā	Gayā	Gayā, giyā . . .
220. What is your name? .	Tumhārā nām kyā hai? .	Tumārā nām kyā hai? .	Tērā kē nā hē? . .
221. How old is this horse?	Is ghoṛē-kī 'umr kyā hai?	Yē ghōṛē-kī umr kitnī hai?	Yū ghōṛā kai baras-kā? .
222. How far is it from here to Kashmir?	Yahā̃-sē Kashmīr kitᵃnī dūr hai?	Hyā̃-sē Kāshmīr kitnē (*sic*) dūr hai?	Hintar Kasmīr kitᵃni dūr hē?
223. How many sons are there in your father's house?	Tumhārē bāp-kā ghar-mē kitᵃnē bēṭē haĩ?	Tumārē bāp-kē ghar-mē kitnē bēṭē hai?	Tērē bāppū-kē ghar-mē kai beṭṭē?
224. I have walked a long way to-day.	Maī āj bahut chalā-hū̃ .	Āj maĩ bahōt chalā . .	Āj mē bahōt dūr-lō pāhū̃ gayā.
225. The son of my uncle is married to his sister.	Mērē chachā-kē laṛᵃkē-kī us-kē bahin-sē shādī hui-hai.	Mērē chāchā-kē bēṭē-nē us-kī bhain-sē ḍhādī kiyā (*sic*).	Mērē chāchchā-kē beṭṭē-kā byāh us-kī bāhaṇ-kī sāth huā.
226. In the house is the saddle of the white horse.	Ghar-mē safēd ghōṛē-kā zin hai.	Ghar-mē safēd ghōṛē-kā zin hai.	Koṭṭhī-mē dhōḷē ghōṛē-kī kāṭṭhī hē.
227. Put the saddle upon his back.	Us-kī pīṭh-par zīn kasō .	Us-kē pīṭh-par zīn rakh .	Us-kē uppar kāṭṭhī bā̃dhō.
228. I have beaten his son with many stripes.	Maĩ-nē us-kē laṛᵃkē-kō bahut-sē tasmō̃-sē mārā-hai.	Maĩ-nē us-kē bēṭē-kū bahōt chhaṛyā̃ mārā.	Mē us-kē beṭṭē-kai bahōt bēt mārē.
229. He is grazing cattle on the top of the hill.	Woh pahāṛ-kī chōṭī-par mawēshī charā-rahā-hai.	Wō ḍōgar-kē sir-par ḍhōr charātā-hai.	Ō tillē-pē ḍhā̃gar chugāwē.
230. He is sitting on a horse under that tree.	Woh us darakht-kē nīchē ghōṛē-par baiṭhā-hai.	Wō us jhāṛ-kē talē ghōṛē-par baiṭhā-hai.	Ō us rukh-kē taḷē ghōṛē-pē chaḍhā baṭṭha.
231. His brother is taller than his sister.	Us-kā bhāī us-kī bahin-sē ziyādā lambā hai.	Us-kā bhāī us-kē (*sic*) bhain-sē ūchā hai.	Us-kā bhāī us-kī bāhaṇ-tē ghaṇā unchchā.
232. The price of that is two rupees and a half.	Us-kī qīmat ḍhāī rupayē hai.	Us-kī kīmat aṛhāī rūpiyā hai.	Wā chīj ḍhāī rupaē-kī .
233. My father lives in that small house.	Mērā bāp us chhōṭē ghar-mē rahᵃtā-hai.	Mērā bāp us chhōṭē ghar-mē rahtā-hai.	Mērā bāppū us chhoṭṭē ghar-mē rahē.
234. Give this rupee to him	Us-kō yeh rupayā dē-dō .	Yē rūpiyā us-kū dēo . .	Yū rupēyā usē dē-dō . .
235. Take those rupees from him.	Us-sē woh rupayē lē-lō .	Wō rūpiyā us-kē pās-sē lēo	Yē rupaē us-pa-tē lē-lō .
236. Beat him well and bind him with ropes.	Us-kō khūb mārō aur rassiyō̃-sē bā̃dh-dō.	Us-kō khūb mārō aur rassi-sē bā̃dhō.	Usē ghaṇā mār-piṭ-kē jewaṛī-tē bā̃dhō.
237. Draw water from the well.	Kūē-sē pānī khīchō . .	Kūvē-sē pānī nikālō . .	Kuē-mē-tē pāṇī khanchchō.
238. Walk before me .	Mērē sāmᵃnē chalō . .	Mērē āgē chalō . . .	Mērē agē chal . . .
239. Whose boy comes behind you?	Tumhārē pīchhē kis-kā laṛᵃkā-ātā-hai?	Kis-kā chhōkrā tērē pīchhē ātā-hai?	Tērē pichchhē kis-kā lōṇḍā āwē?
240. From whom did you buy that?	Tum-nē woh kis-sē kharīdā-hai?	Yē tū-nē kis-kē pās-sē bēchtē-liyā?	Tē yā chīj kis-kē-tē lai? .
241. From a shopkeeper of the village.	Gā̃w-kē ēk dūkāndār-sē .	Khēḍī-kē dūkāndār-kē pās-sē.	Gām-kē bānᵃyā-pa-tē. .

Bāngarū.	Braj Bhākhā.
Tham gaē	Tum gaē . . . .
Oh gaē	Wē gaē . . . . .
Jā	Jāu, jāau . . . .
Jāndā	Jātu . . . . .
Gayā	Gayau . . . . .
Thārā kai nū sai? . .	Tihārau nām kahā ai? .
Yoh ghōṛā kēḍ baṛā hai? .	Jī ghōṛā-kaī bass kau ai? .
Aiṭhē-tē Kashmīr kitᵃnī bāṭ hai?	Jhā-tē Kasmīri-kū kitēk dūri ai?
Thārē bābbū-kō ghar kaē jaryaṭ haī?	Tihāre dāū-kī bākhari-mē kitēk pūt aī?
Maī āj ghanē dūr chālyā .	Āju maī bhautu chalau-ū .
Mērē kākē-kē chhōrē-kā byāh us-kī bibi-sēti hōyā-sē.	Mērē kākā-kau pūt wā-kī bhaini-kū byāyau-ai.
Ḍhūṇḍ-mē dhaulē ghōṛē-kī kāṭhī sē.	Bākhari-mē dhaurē ghōṛā-kī jīn ai.
Us-kī kuṛ-par kāṭhī dhar diyō.	Wā-kī pīṭhi-pai jīn dhari dēu.
Mai-nē us-kē chhōrē-tī ghaṇē kōṛyā-sitē māryā-sē.	Maī-nē wā-kē pūt-kū bhaut kurran-sū mārau-ai.
Oh pahāṛ-kē sikhar ḍiṅgar charāwē-sai.	Wuh pahāṛi-kī ṭugᵃsi-pai ḍhōr charāmatu-ai.
Oh ēk ghōṛē-par us rūkh-kē talē baiṭhā-sē.	Wuh ghōṛā-pai wā pēṛ-kē nīchaī baiṭhau-bhayau-ai.
Us-kā bhāi us-kī bibi-tē ghanā ūchā sē.	Wā-kau bhaīkᵃrau wā-kī bhaīni-sū lambau ai.
Us-kā mōl dhāī (*sic*) rōpaya saī.	Wā-kau mōlu aṛhāī rupaiyā ai.
Mērā bābbū us chhōṭī ḍhūṇḍ-mē rahᵃwē-sē.	Mērau dāū bā chhōṭi bākhari-mē rahatu-ai.
Yoh rōpaya us-tī dē-dō .	Bā-kū ji rupaiyā dai-dēu .
Un rōpaya-tī us-tī lē-lō .	Bā-pai-tē bē rupaiyā lai-lēu.
Us-tē zōr mārō ar jiwaryā-sitē bāndh-diyō.	Bā-kū khūbu pitau aurn bā-kū rassini-tē bāndhau.
Kūē-tē pānī kāh-diyō .	Kūā-mē-sū pānī khaīchau .
Mērē āgē chālō . .	Mērē saūhī chalau . .
Kis-kā jaryaṭ thārē pāchhē āwē-sē?	Tihārē pāchhaī kaun-kau chhauṛā āmatu-ai?
Oh thā-nē kis-tē mōl-liyā?	Tum-nē buh kaun-pai-sū mōl liyau?
Gām-kē ēk haṭṭiālē-tē .	Gām-kē ēk dukān-bārē-pai-sū.

Kanauji (Cawnpore).	Bundēli.
Tum gayē-rahō . .	Tum gayē . . . .
Wē gayē-rahaĩ . .	Bē gayē . . . . .
Jāu	Jā . . . . .
Jātu	Jāt . . . . .
Gaō	Gaō . . . . .
Tumhārō kaunu nāmu hai?	Tumāō (tōrō) kā nāo hai? .
Jau ṭaṭuā kitti umir-kō hai?	Jō ghurᵉwā kai bars-kō hai?
Ihā-tē Kaśmīr kitᵉnī dūri hai?	It-sē Kaśmīr kitek dūr hai?
Tumhārē bāpu-kē ghar-mahā kitᵉnē larikā haĩ?	Tumāyē bāp-kē ghar-mē kai larᵉkā hē?
Maĩ āju dūri chalō-rahō .	Maĩ āj bilāt riṅgō phirō .
Hamārē chāchā-kō larikā bahi-kī bahinī-tē biyāhō hai.	Mērē kakkā-kō larᵉkā ū-kī bain-kō biāhō hai?
Obᵉrī-mē sapēd ṭaṭuā-kō jīnu dharō-hai.	Sapēt ghurᵉwā-kō palaĩchā ū ghar-mē dharō hai.
Ṭaṭuā-kēri piṭhi-par jīnu dhar-dēu.	Ū-kī piṭh-pai palaĩchā dhar dō.
Bahi-kē larikā-kā̃ maĩ-nē bahut bētan mārō-hai.	Maĩ-nē ū-kē larᵉkā-khō̃ khūb kōran-sē mārō.
Wahu goruan-kā̃ pahāṛ-kī chuṭaīyā-par charāwat-hai.	Bō pahār-kī chuṭiā-pai ḍhōr charāut-āy.
Wahu ēk ṭaṭuā-par wā rūkh-kē tarē baiṭhō-hai.	Bō ū rūkh-kē naĩchē ghurᵉwā-pai baiṭhō hai.
Bahi-kō bhāi bahi-kī bahin-sē ūchō hai.	Ū-kō bhaīyā ū-kī bain-sē ūchō hai.
Wā-kō dāmu aṛhāi rupᵉyā haĩ.	Ū-kō dām aṛhāi rupaīyā haĩ.
Hamār bāpu uhi chhōṭi obᵉrī-mahā basat-hai.	Mērē bāp ū halᵉkē ghar-mē rat-haĩ.
Jē rupᵉyā bahi-kā dēu .	Jō rupaīyā ū-khō̃ dēi rākhō.
Un rupᵉyan-kā̃ un-sē lai-lēu	Bē rupaiyā ū-sē lēi lō .
Bahi-kā̃ bahut mārau auru bahi-kā̃ jauṛi-sē bādhi-dēu.	Ūē ain mār-kē jēorā-sē bādh dēō.
Kuwā-tē pāni khaĩchi-lēu .	Kuā-sē pāni aĩchhō . .
Hamārē sāmᵉnē chalō .	Mōrē āgē riṅgō . .
Tumhārē pāchhē kehi-kō larikā āwatu-hai?	Kaun-kō mōṛā tumāyē pāchhē āut?
Bahi-kā̃ tum-nē kehi-sē laō-rahai?	Bō tum-nē kaun-sē laō-tō?
Gāū-kē dukāndār-tē .	Gāw-kē ēk bāniyā-sē .

Bundēlī (Banāpharī).	Bundēlī (Bhadaurī of Gwalior).	English.
Tum gaē, gē, gayō . .	Tūm-ū gayē	215. You went.
Ūy gaē, gē	Bē-ū gayē	216. They went.
Jā	Jāu	217. Go.
Jāt	Jāt	218. Going.
Gaō, gā, gau	Gayau	219. Gone.
Tumār kā nāw hai ? .	Tihārō kā nāū hai ? . .	220. What is your name ?
Yā ghurᵃwā kai baras-kā hai ?	Ji ghōrā kitᵃnī bassan-kō hai ?	221. How old is this horse ?
Ihā-taĩ Kashmir kitᵃnī dūr hai ?	Hīyā-sē Kasᵃmir kittī dūr hai ?	222. How far is it from here to Kashmir ?
Tumār bāp-kē ghar-maĩ kai larᵃkā haĩ ?	Tihārē pitā-kē ghar-mē kai larᵃkā haĩ ?	223. How many sons are there in your father's house ?
Āj maĩ bahut niāgō . .	Āj haū bauhat chal-kē āō haū.	224. I have walked a long way to-day.
Mōrē kakā-kē larᵃkā-khā bahinīwā-kī byāhī hai.	Hamārē kakā-kē larᵃkā-kau byāh bā-ki baihin-sē bhaō-hai.	225. The son of my uncle is married to his sister.
Ghar-maĩ supēt ghurᵃwā-kā palaĩchā dharō hai.	Bā ghar-mē bā suphēd ghōrā-kō pallēchā dharō-hai.	226. In the house is the saddle of the white horse.
Wā-kī pīṭh-par palaĩchā dhar dyā.	Bā pallēchā-kō bā-pai kasō .	227. Put the saddle upon his back.
Wā-kē larᵃkā-khā maĩ-nai bahut chapᵃkan mārō-hai.	Ham-nē jā larᵃkā-kē bauhat ḍūrukiyā daĩ.	228. I have beaten his son with many stripes.
Wā pahār-kē ūpar gōrū charāwat-hai.	Bā ḍāṛē-pai pohiyā-pauhā charāi rahau-hai.	229. He is grazing cattle on the top of the hill.
Wā wā pyāṛē-kō taraĩ ghurᵃwā-pai baiṭhō hai.	Ba ghōrā-pai chaṛhō ṭhāṛhō-hai pēṛ-kē nichē.	230. He is sitting on a horse under that tree.
Wā-kau bhāī wā-kī bihan-saū ūchō hai.	Bā-kau bhaiyā bā-kī baihin-sō baṛō hai.	231. His brother is taller than his sister.
Wā-kau mōl aṛāī rupaiyā hai.	Bā-kē dām aṛhāī rupaiyā haĩ.	232. The price of that is two rupees and a half.
Mōr bāp wā halᵃkī maṛaiyā-maĩ rahat-hai.	Mērau kakā bā chhōṭī-sī bākhar-mē rahat-hai.	233. My father lives in that small house.
Wā-khā yā rupaiyā dai-dyā.	Jē rupaiyā un-kō dēu .	234. Give this rupee to him.
Wā saū yā rupaiyā lai-lyā .	Bē rupaiyā lai lēu . .	235. Take those rupees from him.
Wā-khā khūb mār aur jiwᵃrī-sai bādh dyā.	.....	236. Beat him well and bind him with ropes.
Pānī kuwā-taĩ aĩch-lā .	Kuā-tē pānī bhar lāu .	237. Draw water from the well.
Mōr āgai naĩg . .	Hamārē sāmᵃnē phirō .	238. Walk before me.
Kyā-kau larᵃkā tumār pāchhaĩ āwat-hai ?	Kaun-kau larᵃkā chalau āut-hai pāchhē ?	239. Whose boy comes behind you ?
Wā kyā-khaĩ lal-hai ? .	Kaun-tē tum-nē bā-kō laō ?	240. From whom did you buy that ?
Gāw-kē dukan-dār-sai .	Bā gāū-kē baniyē-kē-tē .	241. From a shopkeeper of the village.

Map

Illustrating the

DIALECTS & SUB-DIALECTS OF THE PUNJABI LANGUAGE.

Scale 1 Inch = 64 Miles.

Reg. No. 3023 E., 10 — L. 1650

PAÑJĀBĪ.

Name of the Language.

The name 'Pañjābī' explains itself. It means the language of the Punjab. As will be seen immediately the name is not a good one, for Pañjābī is not by any means the only language spoken in that Province.

Where spoken.

Pañjābī is the tongue of about 12¾ millions of people, and is spoken over the greater part of the eastern half of the Province of the Punjab, in the northern corner of the State of Bikaner in Rajputana, and in the southern half of the State of Jammu. In the extreme north-east of the Province, *i.e.* in most of the Simla Hill States and Kulu, the language is Pahāṛī. Further south, in the districts lying on or near the right bank of the river Jamna, *viz.* in the eastern half of Umballa, in Karnal, in most of Hissar (and the neighbouring portions of the State of Patiala), in Rohtak, Delhi and Gurgaon, the language is not Pañjābī, but is some form of Western Hindī. With these exceptions, we may say that the vernacular of the whole of the eastern Punjab is Pañjābī. To the north of this area lie the Himalayas, to its south the arid plains of Bikaner, and to its west the inhospitable *Bāṛ* of the Rechna Doab.

Linguistic Boundaries.

To its north and north-east Pañjābī is bounded by the Pahāṛī of the lower ranges of the Himalayas. It hardly extends into the hill country. On the east it has the various forms of western Hindī, Vernacular Hindōstānī in east Umballa, and Bāṅgarū spoken in the country immediately to the west of the Jamna. On the south it has the Bāgṛī and Bīkānērī dialects of Rājasthānī spoken in west Hissar and Bikaner. The boundary between Pañjābī and all these languages is very fairly defined (although of course there is a certain amount of merging from one language into another), for the difference of language to a large extent connotes a difference of nationalities. More especially on the border-line between Pañjābī and Western Hindī we see that Pañjābī is essentially the language of the Sikhs. We may here roughly put the boundary between the two languages, as coinciding with the course of the river Ghaggar. The people to the east of the Ghaggar valley, excepting stray colonies of Sikhs, all speak Western Hindī.

To the south, on the other hand, there is a gradual merging into Rājasthānī, through an intermediate dialect named Bhaṭṭiānī. Like Pañjābī, Rājasthānī is a language which originally belonged to the Outer Circle of Indo-Aryan speeches, a substratum of which still remains. At the same time, this basis has been overlaid and almost hidden by a wave of language belonging to the Inner Group.[1] The two languages, thus closely resembling each other, merge into each other without difficulty. Indeed, it is a curious fact that the Ḍōgrā, the most northern form of Pañjābī, shows peculiarities of pronunciation (such as the change of the initial *k* to *g* in declensional suffixes) which also exist in Bāgṛī.

[1] This will be fully explained when dealing with the characteristics of Pañjābī. *Vide* pp. 614 ff., *post*.

On the north there is a distinct dialect of Pañjābī, Ḍōgrā,—which is intermediate between standard Pañjābī and the Pahāṛī of the lower Himalayas.

Western Boundary.

It will have been observed that hitherto I have said nothing about the western boundary of Pañjābī. The reason is that it is impossible to fix such a boundary. To the west of Pañjābī lies the Lahndā or Western Pañjābī language, which we may take to be firmly established in the Jech Doab. On the other hand Pañjābī of the purest kind is spoken in the upper part of the Bari Doab. Between these two lies the Rechna Doab and the lower part of the Barī Dōab. A glance at the map facing page 607 will make my meaning clear. Here the language is a mixture of Pañjābī and Lahndā,—more Pañjābī to the east,—more Lahndā to the west. We shall see that the reason for this is that an old form of Lahndā must once have extended right up to the Sarasvatī, and that it is still the foundation of Pañjābī. The Lahndā influence grows stronger (even in the Pañjābī tract) as we go westwards, as the influence of the wave of the language of the Inner Group, which has encroached from the east and has formed modern Pañjābī, weakens. It thus happens that, although in India we continually see two neighbouring languages gradually merging into each other, nowhere is the process so gradual as in the case of Pañjābī and Lahndā. It is quite impossible to point to any boundary line or approximate boundary line between the two forms of speech. As, however, some kind of boundary between the two languages is necessary for the purposes of this Survey, I have assumed the following conventional line to mark the division between them. Commence at the northern end of the Pabbī range in the Gujrat district, go across the district to the Gujranwala town of Rāmnagar on the Chenab. Then draw a line nearly due south to the southern corner of Gujranwala, where it meets the northern corner of the district of Montgomery. Then continue the line to the southern corner of Montgomery on the Sutlej. Follow the Sutlej for a few miles and cross the northern corner of the State of Bahawalpur. Everything to the east of this line I call Pañjābī, and everything to the west of it I call Lahndā; but it must be remembered that this line is a purely arbitrary convention, and that for some distance to the west of that line, the language which I call Lahndā differs but slightly from the language of the east of the Rechna Doab and of north-east Gujrat which I call Pañjābī. I have been guided mainly by the vocabulary. To the west of the line, the language, which is mainly that of the tract known as the *Bāṛ*, or Jungle, has a vocabulary which agrees much more closely with that of Lahndā. Except in Multan, we do not find Lahndā inflexions *established* till we cross the Chenab.

Pañjābī and the Land of the Five Rivers.

An interesting fact arises from the foregoing discussion. The Punjab, or *Panj-āb*, is properly the 'Land of the Five Rivers,' the Jhelum, the Chenab, the Ravi, the Beas, and the Sutlej. Now, the Pañjābī language extends far to the east of the Sutlej, the most eastern of these five, reaching up to the Ghaggar. It occupies the Doabs between the Beas and Sutlej, and between the Ravi and the Beas-Sutlej. It also occupies a part of the Rechna Doab between the Chenab and small corner of the Jech Doab between the Jhelum and the Chenab, and the Ravi, but in nearly the whole of the great tract watered by the Chenab and the Jhelum and by the lower part of the Sutlej Pañjābī is not spoken. Pañjābī is hence not the language of the entire 'Land of the Five Rivers.'

Dialects and Sub-dialects.

Pañjābī has two dialects,—the ordinary idiom of the language, and Ḍōgrā or Ḍōgrī. The latter, in various forms, is spoken over the submontane portion of the Jammu State and over most of the head-quarters division of the Kangra district with an overflow into the neighbouring parts of the districts of Sialkot and Gurdaspur and of the State of Chamba. It will be dealt with separately, later on.

Ordinary Pañjābī is spoken over the rest of the Pañjābī area in the plains of the Punjab, and has also encroached into the neighbouring Simla Hill States. This standard Pañjābī varies slightly from place to place, and its purest form is admitted to be that of the *Mājh* or middle part of the Bari Doab, centring round Amritsar. This Mājhī sub-dialect may be said to be the language of cis-Ravi Lahore, of Amritsar, and of Gurdaspur. Lower down the Doab, in the district of Montgomery, the language is not pure Mājhī, but is mixed with Lahndā. We may take Mājhī as the standard form of Pañjābī. But, owing to the accidental circumstance that the first serious European students of Pañjābī lived at Ludhiana and not at Amritsar, another standard Pañjābī, which we may call the European Standard Pañjābī, has also come into existence. Ludhiana, where J. Newton wrote his Grammar in 1851, where a 'Committee of the Lodiana Mission' published the first Pañjābī Dictionary in 1854, and where E. P. Newton published the latest and most complete grammar of the language in 1898, has, since the middle of the last century, been the fountain of instruction in Pañjābī for Englishmen. It is only natural that these eminent scholars should have taken as their standard that particular phase of Pañjābī with which they were most familiar, and we hence find that the idiom taught by them contains a few characteristics which are peculiar to eastern Pañjābī and are strange to the Mājh.[1] Of these the most striking is the employment of the peculiar cerebral *ḷ*. The sound of this letter is not heard in the Mājh, although its employment is taught in all the grammars and dictionaries.[2]

We thus see that there are two standards of Pañjābī, that of the Mājh, which is accepted by natives of India and (theoretically) by Europeans, and that of Ludhiana, which is the one practically accepted by Europeans, which is described in most grammars and dictionaries of the language, and into which the Scriptures have been translated.[3]

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[1] So definitely do even scholars like Mr. E. P. Newton take the Ludhiana Pañjābī as their standard that they actually give forms peculiar to the Mājh as exceptions. Compare pp. 33, 57, and 73 of his grammar. If he had taken the Mājh dialect as his standard, the forms referred to on these pages would have been given as the regular ones, and their non-use elsewhere, not their use in the Mājh, would have been treated as exceptional.

Dr. Tisdall's little *Simplified Grammar* is the only one I have seen which is by an Englishman and which is confessedly founded on the Mājh dialect.

I may mention here that the Pañjābī versions of the Scriptures are criticized by native scholars as being in the idiom of Ludhiana.

[2] The use of this cerebral *ḷ* is restricted to a well defined tract of country. In the northern plains of India, it is heard between the Biās-cum-Sutlej on the west, and the Ganges on the east. It is hence prominent in the Eastern Punjab, both where Pañjābī and where Hindōstānī and Bāṅgarū are spoken, and in the Upper Gangetic Doab, where the language is Hindōstānī. It is also common in the Western Pahāṛī of the Simla Hill States and the neighbourhood, and in the Central Pahāṛī of Garhwal and Kumaon, but does not appear in the Eastern Pahāṛī or Khas-kurā of Nepal. The central line from which it here radiates may be taken as the course of the sacred river, the Saraswatī. I have not met with it in Braj Bhākhā, but, through Bāṅgarū, it extends south into the Bāgṛī country and thence over Rajputana, Central India, Gujarat, and the Marāṭhā country. In the south of India it is heard in Dravidian languages. It does not occur in Sindhī, nor is it in Kāshmīrī or Khas, but is heard in Lahndā and the neighbouring Pañjābī tract west of the Mājh. It occurs in the other Himalayan Indo-Aryan dialects west of Western Pahāṛī, but gradually disappears as we approach Kāshmīrī through Punchhī.

[3] The *Dulhan Darpaṇ*, an adaptation of the *Mir'atu'l 'arūs*, by Bhāī Hazārā Singh Giānī of Amritsar, which is in the purest dialect of the Mājh, does not contain a single cerebral *ḷ* from cover to cover.

The other sub-dialects of ordinary Pañjābī are the dialect of the Jullunder Doab, Pōwādhī, Rāṭhī, Mālwāī, Bhaṭṭiānī, and the Pañjābī of the Rechna Doab and North-east Gujrat. The dialect of the Jullunder Doab closely resembles that of Ludhiana. As we approach the hills, however, we see signs of the influence of Pahāṛī. Pōwādhī (the Pañjābī of the Pōwādh, or eastern Punjab), as its name implies, is the most eastern form of Pañjābī. It is spoken on the south bank of the Sutlej in the Ludhiana district (and is here identical with the Ludhiana dialect just dealt with at some length), but its main territory is the Pañjābī speaking part of the Punjab east of, say, the 76th degree of east longitude. To its east we have the Western Pahāṛī of the southern Simla Hill States, the vernacular Hindōstānī of Umballa and East Patiala, and the Bāṅgarū of Karnal. To its south it has the Rāṭhī Pañjābī to be described immediately, and to its west Mālwāī Pañjābī. As we may expect, Pōwādhī Pañjābī is more and more influenced by Western Hindī as we go eastwards. Immediately to the south of Pōwādhī and Mālwāī Pañjābī, in the valley of the Ghaggar, lies the Rāṭhī Pañjābī of the Rāṭh or 'Ruthless' Musalmān Pachhāḍās of that tract. It is even more strongly infected by the Bāṅgarū dialect of Western Hindī than Pōwādhī. It is also noteworthy for its preference for nasal sounds. To its south lie the Bāgṛī and Bāṅgarū of Hissar. West of the 76th degree of east longitude as far as the Sutlej lies the Mālwā or old settled dry country of the Sikh Jaṭṭs, to the south of which lies the 'Jangal' or unsettled country. The language of these areas is known as Mālwāī Pañjābī or Jaṅgalī. To its south it has the Rāṭhī Pañjābī of the Ghaggar valley, and the Bhaṭṭiānī Pañjābī of South Ferozepore and Bikaner. Mālwāī Pañjābī does not differ materially from the Ludhiana Standard, but as we go south a tendency is observable to substitute a dental *n* and *l* for a cerebral *ṇ* and *ḷ* respectively. South of the Mālwā in South Ferozepore and north-west Bikaner, lies Bhaṭṭiānā, the country of the Bhaṭṭīs. Here Pañjābī is merging into Rājasthānī and we find a mixed dialect which I name Bhaṭṭiānī. Bhaṭṭiānī is spoken on the left bank of the Sutlej a long way up into Ferozepore, and is there locally known as Rāṭhaurī. Crossing the Sutlej we enter the Bari Doab. The central portion of this is the Mājh and has been already dealt with. South-east of Lahore lies the district of Montgomery, like Lahore, lying on both sides of the Ravi. The cis-Ravi portion of Montgomery, although politically within the Bari Doab, belongs linguistically to the next Doab, the Rechna, between the Ravi and the Chenab. It is in this Rechna Doab that we see Pañjābī merging into Lahndā.

As explained above, it is impossible to show any distinct boundary between these two languages, and, for the purposes of this Survey, I have adopted a purely conventional line commencing at the northern end of the Pabbī range of hills near the north-west corner of Gujrat and ending on the Sutlej at the south-east corner of Montgomery, with a slight deflection down the Sutlej, across the north-eastern end of the State of Bahawalpur, where it meets the southern border of Bhaṭṭiānī. Everything to the east of this line I call, for the purposes of this Survey, Pañjābī, and everything to its west Lahndā. This Pañjābī of north-east Gujrat, of the Rechna Doab, and of east Montgomery becomes more and more infected with Lahndā characteristics as we go west.

Number of speakers.

The following tables show the number of speakers of Pañjābī as estimated for this Survey. Most of the figures are based on those of the Census of 1891. I commence with the number of speakers of Pañjābī in those tracts in which it is a vernacular.

TABLE SHOWING THE NUMBER OF SPEAKERS OF PAÑJĀBĪ IN AREAS IN WHICH IT IS A VERNACULAR.

Mājhi—		
Lahore	1,033,824	
Amritsar	973,054	
Gurdaspur	800,750	
		2,807,628
Jullunder Dōābi—		
Jullunder	905,817	
Kapurthala	296,976	
Hoshiarpur	848,655	
Mixed dialects	207,321	
		2,258,769
Pōwādhī—		
Hissar	148,352	
Umballa	337,123	
Kalsia State	18,933	
Nalagarh State	39,545	
Mailog State	3,193	
Patiala State	837,000	
Jind State	13,000	
		1,397,146
Rāṭhī—		
Hissar	36,490	
Jind State	2,500	
		38,990
Mālwāi—		
Ferozepore	709,000	
Ludhiana	640,000	
Faridkot	110,000	
Maler-kotla	75,295	
Patiala	334,500	
Nabha	207,771	
Jind	44,021	
Kalsia	9,467	
		2,130,054
Bhaṭṭiāni—		
Rāṭhī of Bikaner	22,000	
'Bāgrī' of Ferozepore	56,000	
Rāṭhaurī of Ferozepore	38,000	
		116,000
Pañjābī merging into Lahndā—		
North-east Gujrat	457,200	
Sialkot	1,010,000	
East Gujranwala	505,000	
Trans-Ravi Lahore	17,398	
East Montgomery	292,426	
North Bahawalpur	150,000	
		2,432,024
Ḍōgrā—		
Standard	568,727	
Kaṇḍiālī	10,000	
Kāṅgrā Dialect	636,500	
Bhaṭēālī	14,000	
		1,229,227
Total number of speakers of Pañjābī in the area in which it is a vernacular		12,409,838

Pañjābī is also spoken in other districts of the Punjab in which it is not classed as a vernacular. The most important figures are those of Karnal and Multan. As regards Karnal, this district immediately adjoins the Pōwādhī-speaking tract of Patiala, and the figures represent an overflow of Sikh settlers from that State. In Multan there is a large colony of Sikhs settled on the Sidhmai canal system. In the other districts, the figures reported call for no remarks. They are as follows:—

TABLE SHOWING THE NUMBER OF SPEAKERS OF PAÑJĀBĪ IN DISTRICTS AND STATES OF THE PUNJAB IN WHICH IT IS NOT A VERNACULAR.

Rohtak		238
Gurgaon		178
Delhi		1,784
Pataudi		132
Loharu		7
Dujana		2
Karnal		25,500
Simla		3,280
Simla Hill States:—		
Bashahr	276	
Keonthal	194	
Baghal	129	
Baghat	702	
Jubbal	27	
Kumharsain	95	
Bhajji	36	
Balsan	38	
Dhami	30	
Kuthar	188	
Kunhiar	97	
Mangal	10	
Bija	65	
Tarhoch	12	
Nahan	8,197	
		10,096
Mandi		732
Suket		146
Chamba		2,387
Multan		87,102
Dera Ismail Khan		7,238
Dera Ghazi Khan		6,999
Muzaffargarh		8,480
TOTAL		154,301

We therefore arrive at the following figures for the total number of speakers of Pañjābī in the Punjab, as reported for this Survey:—

In areas in which it is a vernacular	12,409,838
In areas in which it is not a vernacular	154,301
GRAND TOTAL for the Punjab	12,564,139

At the Census of 1891, 15,754,895 people were recorded as speaking Pañjābī (including Ḍōgrā) in the Punjab. The difference is accounted for as follows. In the first place, about 4,583,000 people were shown in the Census tables as speaking Pañjābī in Gujranwala (western half), Montgomery (western half), Bahawalpur (north-western portion), Jhang, Shahpur, Jhelam, Rawalpindi, Hazara, Peshawar, Kohat, and Bannu and other localities, who, in this Survey, will be shown as speaking Lahndā. On the

other hand the above figures include 636,500 speakers of the Kangra dialect who, in the Census tables, are shown as speaking Pahāṛī, and also include the 434,000 speakers of Ḍōgrā in Jammu territory and 22,000 speakers of Bhaṭṭiānī in Bikaner, which do not appear in the Punjab Census tables at all, as Jammu and Bikaner do not fall politically within that province. By making these allowances on each side, we arrive at a Census total of 12,262,395. The difference between this and the above Survey figures, which amounts to 301,744, is due, partly to the fact that round numbers are employed as much as possible in the Survey, partly to the fact that many of the Survey figures are independent estimates made by local officials some seven or eight years after the Census had been taken, and partly to the inclusion, in the Survey figures, of small items which, in the Census tables, are grouped under other languages. In border tracts where one language merges into another, classification necessarily depends much on the personal equation, which must be allowed for in dealing with statistics of this kind.

We now come to the number of people who speak Pañjābī outside the limits of the Punjab. Here we have to resort to the figures of the Census of 1891, and are confronted by two difficulties. At that Census, the speakers of the various languages were not enumerated in Kashmir or in Rajputana and Central India. In the second place, at that Census (except in the Punjab) no distinction was made between Lahndā and Pañjābī, the two being grouped together under one head—Pañjābī. I therefore in the following table cannot give the number of speakers of Pañjābī in Kashmir or in Rajputana and Central India, and instead thereof give the total number of people of Punjab birth (for which figures *are* available) in these localities. The second difficulty is more serious. We can only estimate. In the Census of 1901 the figures for Lahndā and Pañjābī were kept separate, and their totals bore the proportion of 3 and 17, respectively, to each other. I assume that this proportion was also true for 1891 and deduct from the total of the following figures three-twentieths, to allow for speakers of Lahndā. The remainder should approximately represent the total number of speakers of Pañjābī outside the Punjab.

TABLES SHOWING THE TOTAL NUMBER OF PERSONS WHO SPOKE PAÑJĀBĪ OR LAHNDĀ OUTSIDE THE PUNJAB ACCORDING TO THE CENSUS OF 1891.

Kashmir	66,106 (estimated).
Sindh (and Khairpur)	22,150
United Provinces (and States)	13,080
Quetta	10,544
Burma	8,105
Bengal (and States)	2,857
Hyderabad	2,439
Bombay (and States)	3,334
Rajputana and Central India	99,790 (estimated).
Andamans	1,513
Ajmer-Merwara	1,154
Central Provinces	1,154
Madras	498
Berar	373
Baroda	255
Assam	160
Mysore	18
TOTAL	233,530

Deducting three-twentieths of this, *i.e.* 35,030, for Lahndā, we arrive at an estimated total of 198,500 for the number of people who speak Pañjābī in India outside the Punjab.

We thus arrive at the total number of speakers of Pañjābī in all India :—

Speakers of Pañjābī as a local vernacular in the Punjab and elsewhere . .	12,564,139
Speakers elsewhere in India	198,500
GRAND TOTAL of all speakers of Pañjābī .	12,762,639

Most of the speakers of Pañjābī outside the Punjab are either Sikh troops or police officers and the like.

Characteristics of the language.

Pañjābī, together with Western Hindī, Rājasthānī, and Gujarātī, is one of the members of the Central Group of the Indo-Aryan Vernaculars. Of these the only pure member of the Group is Western Hindī. The others are mixed languages. Although in the main possessing the essential characteristics of the Central Group they each present signs of another language which has been superseded,—overlaid would be a more correct expression—by a central one. We shall see this clearly in the case of Rājasthānī and Gujarātī, and shall also notice in the case of these two languages, that the further we go from the centre from which the Inner Language encroached, the more prominent this submerged layer becomes. In every case this submerged layer was evidently a language of the Outer Circle of Indo-Aryan languages. We may take the centre of dispersion as the central Gangetic Doab between Mathurā and Kanauj. Kanauj, it may be remarked, was the great centre of Indo-Aryan power during the centuries preceding the Musalmān conquest of India.

Relationship to Lahndā and Western Hindī.

Pañjābī is the language of the Eastern Punjab, and, at the present day, immediately to its west, in the Western Punjab, we find Lahndā to be the vernacular. Lahndā is one of the languages of the Outer Circle, and is closely connected with Sindhī, Kāshmīrī and the languages of the Indus-Kōhistān. There can be no doubt, if linguistic evidence is of any value, that a language closely akin to this Lahndā was also once spoken over the entire area of which Pañjābī is now the vernacular. Immediately to the east of Pañjābī we have the Hindōstānī forms of Western Hindī which are spoken on both sides of the river Jamnā and in the Upper Gangetic Doab. It is clear from the present linguistic conditions that an old form of this Hindōstānī has gradually spread over the whole of the eastern Punjab, superseding, or overlying, the old Lahndā language, as far, at least, as the upper half of the river Chenab. Indeed, its influence has spread further, and it is not till we get to the great *thal*, or sandy tract between the Jhelum-Chenab and the Indus, that we lose all traces of it. As in Rajputana, the desert has formed a barrier against the advancing tide of the Central language, and, in each case, we find west of it a pure language of the Outer Circle—in the one case Sindhī, in the other Lahndā.

As this tide progressed westward from its starting point, it gradually lost its body and its force. In the extreme east of the Pañjābī tract, on the banks of the ancient Sarasvatī, few traces of the ancient Lahndā are observable. When we come to the Bari Doab, where standard Pañjābī is spoken, we find several characteristics of Lahndā still surviving which have disappeared in the Pōwādh or Eastern Punjab. In the Rechna Doab these characteristics become more prominent and here we come to the conventional

boundary line between Paňjābī and Lahndā. In the Jech Doab they are still more in evidence and Lahndā may be said to be firmly established. In the Sindh-Sāgar Doab all except one or two traces of the influence of the Central language have disappeared, and we are in the presence of a true language of the Outer Circle. We thus see that Paňjābī is a composite language.

To change the metaphor, its substratum is a language of the Outer Circle akin to the modern Lahndā, while its superstructure is a dialect of Western Hindī. The superstructure is so important, and has so concealed the foundation, that Paňjābī is rightly classed, at the present day, as a language of the Central Group.

Pronunciation.

Coming to details, we find in the first place an initial *w* or *v* in Western Hindī always becomes *b*, while in the Paňjābī it is in certain cases retained. Thus, Western Hindī *bīch*, but Paňjābī *vichch*, in. This is also characteristic of Sindhī, Lahndā and Kāshmīrī.

There is another circumstance in Paňjābī pronunciation which is extremely characteristic, and gives the clear-cut tone to the language, that at once attracts the attention of anyone who hears it for the first time. In order to describe it, it will be necessary to discuss a question of derivation. All the various Prakrit dialects of India had, for reasons which it is unnecessary to explain here, a large number of words containing each a double consonant, preceded by a short vowel. For instance, we may take *ghōḍassa*, of a horse; *juttō*, joined; *khaggō*, a sword; *makkhaṇam*, ointment; *mārissai*, he will strike. By one of the phonetic rules of these languages there was a tendency to simplify these double letters by omitting the first member of the compound, and to lengthen the preceding short vowel in compensation. There was thus a tendency for these words to become respectively *ghōḍāsa; jūtō; khāgō; mākhaṇaṁ; mārīsai.*[1] In the modern vernaculars of the Central Group, we observe this tendency acting with no uniformity. In Western Hindī we commonly meet both forms of the same word—often one in the literary language, and the other in colloquial speech. Thus for 'butter' the Prakrit *makkhaṇam* becomes *makkhan* in Literary Hindōstānī, but we often hear *mākhan* in the mouths of the villagers. In Rājasthānī the tendency to simplify the compound increases as we go westward and southward till we arrive at Gujarātī in which language simplification, with compensatory lengthening of the preceding vowel, has become the general rule. We have *mākhaṇ* and never *makkhaṇ*. On the other hand, the Hindōstānī of the Upper Gangetic Doab prefers the pronunciation of the double letter, with the short preceding vowel, so that we have always *makkhaṇ* and not *mākhaṇ*. Paňjābī follows suit in this. It never simplifies such compounds. We always have *makkhaṇ*, not *mākhaṇ*. Similarly we have Paňjābī *kamm*, but Hindōstānī *kām*, work; Paňjābī *vichch*, but Hindōstānī *bīch*, in; Paňjābī *uchchā*, but Hindōstānī *ūchā*, high.[2] All this gives a predominant sound of sharply doubled letters throughout a Paňjābī sentence, and gives the well-known clear-cut character to the language as heard by one whose acquaintance with Indian languages was first made in the Ganges Valley.

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[1] Amongst the various Prakrit dialects, the older ones and Śaurasēnī show fewer signs of this tendency than some of the others. Śaurasēnī may be looked upon as the parent of Western Hindī, and of the superstructure (as distinct from the substratum) of the other languages of the Central Group.

[2] Lahndā, in this, follows Paňjābī. It has *makkhuṇ*. Sindhī carries the process forward another way. It simplifies a surd compound consonant but does not lengthen the vowel. It has *makhaṇ*. All this is of importance when considering the derivation of Paňjābī words. For instance we may be sure that the Paňjābī word *sītā*, sewn, is not contracted from **sittā*. Such a contraction would be against the genius of Paňjābī, Lahndā, or Sindhī.

Nominal termination.

In the declension of nouns, we find that the termination of strong masculine substantives with *a*-bases, is *ā*, not *au* or *ō* as in pure Western Hindī. Thus we have *ghōṛā*, a horse, not *ghōṛau* or *ghoṛō*, as in Western Hindī.

This is typical of nearly all the languages of the Outer Circle. Compare the Marāṭhī *ghōḍā* and the Bengali *ghōṛā*.[1]

Termination of the Genitive.

A characteristic of Pañjābī which at once strikes the beginner, and which is, in fact, a most prominent feature of the language, is the employment of the termination *dā* for the suffix of the genitive, instead of the *kau*, *kō* (or *kā*) of Western Hindī. This termination is also employed in Southern Lahndā, and no doubt belongs to the original form of that language which once spread all over the Punjab. It is certainly indigenous in the Eastern Punjab.[2]

Termination of the case of the Agent.

Literary Hindōstānī employs the suffix *nē* to indicate the case of the agent. This suffix does not properly belong to Western Hindī (of which Hindōstānī is a dialect). In the other dialects of that language an organic case of the agent is employed without any suffix. The *nē* of Literary Hindōstānī is, however, also found in the Vernacular Hindōstānī of the Upper Gangetic Doab, and is clearly borrowed from Pañjābī in which language its employment (under the form of *nai*) is regular.

Personal Pronouns.

The plurals of the pronouns of the first and second persons (*asī̃*, we, oblique form *asā̃*, and *tusī̃*, ye, obl. form *tusā̃*), are relics of the old Lahndā basis of the language, and do not belong to the true Central Language, which has *ham* and *tum* respectively. Compare Sindhī *asī̃* (obl. *asā̃*), we: Lahndā *assī̃* (obl. *assā̃*), we; *tussī̃* (obl. *tussā̃*), you; Maiyā̃ (of the Indus Kōhistān) *tus*, you; Kāshmīrī *ás'* (obl. *asé*), we. Moreover, these pronouns make their genitives *asāḍā*, *tusāḍā*. The cerebral *ḍ* in these words is typical of Lahndā.

Passive voice.

The Pañjābī verb occasionally makes a passive voice by adding *ī* to the root.[3] This is common in Lahndā, while a closely connected passive form is current in Sindhī. In Western Hindī this passive has only survived (if this is a survival) in one or two of the so-called polite imperatives.

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[1] In this respect, Pañjābī has reacted on those dialects of Western Hindī which are geographically nearest to it. The dialect of the Upper Gangetic Doab, and the Literary Hindōstānī founded upon it, both have *ā*, not *au* or *ō*. So also Braj Bhākhā nouns substantive, but not adjectives.

[2] Both *dā* and *kā* are derived from the same old Sanskrit word *kṛitaḥ*. Both have come down to the vernaculars through the Prakrit *kidaō* or *kidau*. In Hindōstānī, in process of time, the *d* disappeared, and the word became *kiaō*, and hence *kā*, which it will be observed is a postposition,—a distinct word,—and not a termination. On the other hand, the languages of the Outer Circle treated *kidaō*, not as a separate word, but as a termination. Thus for 'of a horse,' the speakers of the old language from which Hindōstānī is derived said *ghōḍahi kidau* (hence *ghōṛē kā*) in which *kidau* is as distinct a word as is 'of' in the English phrase. But the speakers of the old Lahndā said *ghōḍahikidau*, in which they dealt with *kidau* as if it were a termination like the *i* in the Latin *equi*. Now, there is a well-known phonetic rule that in a case like this a *k* between two vowels *in the same word* disappears. Hence as *ghōḍahikidau* was spoken as one word it became *ghōḍahiidau*, and hence *ghōṛēdā*, without any hyphen between the *ghōṛē* and the *dā*. This tendency to unite old postpositions with the main word, and to treat the two as one, is typical of the languages of the Outer Circle, and is rare in the languages of the Central Group.

The termination *kidau* is noted by Prakrit Grammarians as surviving in Śaurasēnī Prakrit the language of the Central and Upper Gangetic Doab, but its occurrence in Lahndā shows that it must have survived to a comparatively late period over the greater part of North-Western India.

[3] I have met this passive but rarely in the limited course of my Pañjābī reading. Except Mr. Tisdall's, all the grammars include Lahndā under Pañjābī. Mr. E. P. Newton mentions this passive, but all his examples are taken from the *Janam Sākhī*, a Lahndā work.

One of the most striking characteristics of the languages of the Outer Circle is the free use they make of pronominal suffixes added to verbs (a procedure totally strange to the languages of the Central Group). Thus, Lahndā has *ākheus*, said (*ākheā*) by him (*us*), *i.e.* he said. In the Mājh dialect of Pañjābī, these also occur. Thus, *ākhius*, he said. We rarely hear these further East.

Pronominal suffixes.

Finally, like Lahndā and Sindhī, Pañjābī is a language with a vocabulary mainly composed of honest *tadbhavas*. *Tatsama* words are conspicuous only by their absence, and in this respect the tongue of the Land of the Five Rivers offers a striking contrast to the bastard mixture of Sanskrit and vernacular which the Pandits of Calcutta and Benares imagine to be literature. It is a homely language, redolent of the Punjab of to-day. Mr. Beames[1] puts this well,—

Vocabulary.

> 'There is a flavour of wheaten flour and a reek of cottage smoke about Pañjābī and Sindhī, which is infinitely more natural and captivating than anything which the hide-bound Pandit-ridden languages of the eastern parts of India can show us.'

But though thus homely in character, it must not be assumed that it is a rude form of speech incapable of literature. It is no more rude than was the broad lowland Scotch of the poet Burns. Pañjābī can express any idea with its own stock of vocables, and is well adapted for both prose and poetry. It is true that it has hardly any literature, but that is due to its being overshadowed by its near relation, Hindōstānī, and to the fact that for centuries the Punjab has been ruled from Delhi; but the ballads of the people, which are current everywhere, well show its capabilities. Even at the present day there is too great a tendency to look down upon it as a mere dialect of Hindōstānī (which it is not), and to deny its status as an independent language. Its claim mainly rests upon its phonetic system and on its store of words not found in Hindī, both of which characteristics are due to its old Lahndā foundation. Some of the most common Pañjābī words do not occur in Hindōstānī. Such are *piu*, a father; *māū*, a mother; *ākhnā*, to say; *ikk*, one; *sāh*, breath; *tih*, thirst, and hundreds of others, all of which can be found in languages of the Outer Circle.

The mixed character of the languages of the Central and Western Punjab (Pañjābī and Lahndā) is well illustrated by the character given to the inhabitants of those tracts in the Mahābhārata, and by incidental references in the grammar of Pāṇini. Although not distant from the Madhyadēśa or Gangetic Doab, the centre from which Sanskritic civilisation spread, we learn that the laws and customs of the Punjab were at a very early period widely different from those of the Madhyadēśa. The people are at one time described as living in a state of kingless anarchy, and at another time as possessing no Brāhmaṇs (a dreadful thing to an orthodox Hindū of the Middle Country), living in petty villages, and governed by princes who supported themselves by internecine war. Not only were there no Brāhmaṇs, but there were no castes. The population had no respect for the Vēda, and offered no sacrifices to the gods. They were rude and uncultured, given to drinking spirituous liquor, and eating all kinds of flesh. Their women were large-bodied, yellow, extremely immoral in

Old Accounts of the Punjab.

[1] Comparative Grammar, Vol. I, p. 51.

their behaviour, and seem to have lived in a state of polyandry, a man's heir being not his son, but the son of his sister's.[1] That this account was true in every particular need not be urged. It is given to us by enemies; but, whether true or not, it illustrates the gulf in habits, customs, and languages, which existed between the Madhyadēśa and the Punjab.

Literature.

Pañjābī has a very scanty literature. The oldest work which is usually said to be written in the language is the *Ādi Granth*, the sacred Scriptures of the Sikhs; but, although the manuscripts of the book are universally written in the Gurmukhī character, a very small portion of its contents is really in the Pañjābī language. It is a collection of hymns by various poets, most of whom wrote in some form of Western Hindī, while others even wrote in Marāṭhī. The best known Pañjābī portion is the *Japjī*, or introductory stanzas by Nānak, who was born in 1469 A.D. The celebrated *Janam Sākhī* (a life of Nānak) is in Lahndā, not in Pañjābī. Later works are the *Sākhi-nāma* (translated into English by Sardār Attar Siṅgh Bhadauriā), another Janam Sākhī by Maṇi Siṅgh, and a life of Har Gōbind, the sixth guru (1606-1638 A.D.). Some of these are probably in Lahndā, but I cannot say this for certain, as I have not seen any of them. The *Wārā Bhāī Gurdāsdā* is a collection of verses dating from the guruship of Arjun (1581-1606 A.D.), and has been printed (Amritsar, 1879). The verses are written in the style known as *wār*. A *wār* originally meant a dirge for the brave slain in battle, and hence any martial song of praise, and the poems are intended to describe the battle of good and evil in the human soul. As specimens of the earlier secular literature, Dr. Thornton[2] mentions the *Pāras bhāg* (a collection of ethical precepts), an epic on Akbar's siege of Chitaur, and a much admired epic on Nādir Shāh's invasion. The later literature is mainly composed of translations and imitations of works in Sanskrit, Hindī, or Persian. The most famous of these imitators is Hāshim, who flourished in the time of Raṇjit Siṅgh. The *Khair Manukh* is a poetical guide to the Greek system of medicine.

Besides the above, the bardic, or folk-literature, of the Punjab deserves more than a passing notice. It contains several cycles that may almost be called epics, the most important of which are those referring to the famous hero Rājā Rasālū, to Hīrā and Rānjhā, and to Mīrzā and Sāhibā. The version of the Hīrā and Rānjhā legend by Wāris Shāh is considered to be a model of the purest Pañjābī. The folk-poetry of the Punjab has received considerable attention from European scholars, and deservedly so. It has all the swing and music of the border ballads of England and Scotland. The best known work on the subject is Colonel Sir Richard Temple's monumental *Legends of the Panjāb*.

The Serampore missionaries issued a Pañjābī version of the New Testament in 1815. Since then several editions of other parts of the Bible have appeared in the language. There is also a considerable Christian literature.

AUTHORITIES—

Carey, the famous missionary of Serampore, was the first to describe the Pañjābī language, in his Grammar published in 1812. The only previous mention of it which I can find is a couple of brief notices in Adelung's *Mithridates* (1808—1817).

[1] Can the author of this description have had the customs of the Jaṭṭs in his mind when writing? The passage referred to above is *Mahābhārata*, VIII, 3029 ff. In l. 2033 the tribe of Jārttikas is mentioned, and these perhaps were the ancestors of the modern Jaṭṭs.

[2] See the article mentioned under the head of Authorities.

The following is a list of all the works dealing with Pañjābī which have come under my notice. Except in one or two instances, I have excluded reference to texts printed in India. These can be found in Mr. Blumhardt's catalogues mentioned below. I give, however, a pretty full account of editions of the *Ādi Granth*. I have excluded all mention of works in Western Pañjābī, or Lahndā, in which the *Janam Sākhī* and other works are written. This is an altogether different language, akin to Sindhī and Kāshmīrī.

I.—GENERAL (including Texts).

ĀDI GRANTH,—*Srī Guru Granth Sāhib Jī*. Numerous editions. I have noted the following. Unless otherwise stated, they are in the Gurmukhī character. Lahore, 1864; *ib.*, 1868; *ib.*, 1881; Gujranwala, 1882; Lahore, 1885; *ib.*, 1886; *ib.*, 1887; *ib.*, 1889; Amritsar, 1892; Lucknow (Dēva-nāgarī character), 1893.

Selections, etc.,—A collection of ślōkas from the Ādi Granth. Composed by Tēgā Bahādur, the ninth Guru. Lahore, 1867. *Pōthī Anandu Sāhib Mahlā* (*Devotional hymns of the Sikhs*), *composed by Guru Amar Dās* (consisting of 40 verses from Rāg Rāmkalī of the Ādi Granth). Lahore, 1873.

Pañj Granth Ādi,—(A collection of eight devotional books of the Sikhs, consisting of selections from the Ādi Granth.) Lahore, 1874; Gujranwala (Persian character), 1875; Lahore, 1878; *ib.*, 1879; Gujranwala (Persian character), 1879; Lahore, 1881; *ib.*, 1882; *ib.*, 1885; *ib.*, 1886; Amritsar (Persian character), 1895.

Pōthī Rahirās,—(A manual of Sikh evening prayers, consisting of selections from the Ādi Granth and the Granth of Guru Gōbind Siṅgh.) Lahore, 1867, 1869, (with other extracts from the Ādi Granth) 1869, 1873, 1874, (with select passages from the Ādi Granth, Persian character) 1874, 1875, 1878, 1879; Amritsar, 1893.

Pōthī Japjī,—(A collection of Sikh hymns and prayers, composed by Nānak, which form the introductory chapter to the Ādi Granth.) Lahore, 1865, 1868, (Persian character) 1871, (Persian character) 1872, 1873, (with other verses by Nānak taken from the Ādi Granth) 1873, 1874, (Persian character) 1874; Amritsar, 1875; Karachi, (in Khoja-Sindhī characters) 1875; Lahore, 1876, (with other verses by Nānak) 1876, (with a Pañjābī commentary by Bihārī Lāl) 1876; (Persian character) Sialkot, 1876; Lahore, 1877, (with a commentary by Maṇi Siṅgh) 1877, (with a commentary by Paṇḍit Salgrām Dās) 1877; (Persian character) Sialkot, 1877; (Persian character) Lahore, 1878, 1879, (with Maṇi Siṅgh's commentary) 1879; (Persian character) Sialkot, 1879; Amritsar, 1882; (with commentary of Hariprakās, entitled *Bōdh-arthāvalī*) Rawalpindi, 1889; Lahore, (with Bihārī Lāl's commentary) 1891, with Maṇi Siṅgh's commentary) 1900.

(The original text of the Japjī form is given as an appendix to Trumpp's Translation of the Ādi Granth.)

Translations of the Japjī. Text in Persian characters, with a Hindōstānī translation and notes. Followed by the *Janam-sākhī*, or Life of Nānak, and the *Gurbilās*, or account of his successors. Lahore, 1870. The same, Lahore, 1878. With an interlinear translation in Hindōstānī, Gujranwala, 1879. With an Introduction and translation into Hindōstānī by Sardār 'Itr Siṅgh of Patiala, Gujranwala, 1879. *Jap-paramārtha*, an edition of the Pañjābī text, with a Hindī translation and notes by Lakshmaṇ Prasād Brahmachārī, Lucknow, 1887. A Circular Letter to the Sikhs, dated Amritsar, December 24th, 1897, written by M. Macauliffe. To this is added a tentative translation of the Japjī into English. Letter printed at the New Anglo-Gurmukhī Press, Amritsar. *Translation of the Japji*. By M. Macauliffe. *Journal* of the Royal Asiatic Society, 1900, pp. 43 ff.

Pōthī Āsādī Wār. (A collection of hymns from the Rāg Āsā of the Ādi Granth. Repeated by Sikhs after the Japjī and the Hazārēdē Sabd as a morning divine service.) Lahore, (1873), (Persian character) 1874, (Persian character) 1875, 1876, 1877. *The Asa di War. A Morning Prayer of the Sikhs.* By M. Macauliffe. *Indian Antiquary*, Vol. xxx. (1901), pp. 537 ff. (A translation of the *Āsādī Wār* into English, with a short Introduction.)

Translation of the Ādi Granth—

TRUMPP, DR. ERNEST,—*The Ādi Granth, or the Holy Scriptures of the Sikhs, translated from the original Gurmukhī, with Introductory Essays.* London, 1877. According to Mr. Pincott (see below), Trumpp only translated 5,719 stanzas, out of a total of 15,575.

Books dealing with the Ādi Granth—

PINCOTT, FREDERIC,—*The Arrangement of the Hymns of the Adi Granth. Journal* of the Royal Asiatic Society, Vol. xviii. (1886), pp. 437 and ff.

VISHṆU DĀS UDĀSĪ,—*Ādi Granthdā Kōsha.* Glossary to the Ādi Granth. Amritsar, 1892. *Meanings of Words occurring in the Sikh Granth. (A Vocabulary in Punjābi of difficult Words occurring in the Ādi Granth.)* By Bāwā Bishan Dās. Amritsar, 1893.

MACAULIFFE, MAX ARTHUR,—*The Sikh Religion, its Gurus, sacred Writings and Authors.* Six Volumes, Oxford, 1909.

Other works, arranged under authors' names, in the order of the respective dates of the first work of each author.

ADELUNG, JOHANN CHRISTOPH,—*Mithridates oder allgemeine Sprachenkunde mit dem Vater Unser als Sprachprobe in bey nahe fünfhundert Sprachen und Mundarten.* Berlin, 1806—1817. Vol. i., p. 195, a short account of the local Dialect of Lahore called the *Panzabische Sprache*, about which nothing except the name, together with the fact that it is much mixed with Persian, was known. On p. 201 a version of the Lord's Prayer in the *Gemeine Mundart zu Kasi* by the missionary Schultz (*sic*), which is a mixture of Pañjābi and Bihārī. There is also a brief mention of the language in Vater's appendix to Vol. iv., p. 487.

ABBOTT, MAJOR J.,—*On the Ballads and Legends of the Punjab. Journal* of the Asiatic Society of Bengal, Vol. xxiii. (1854), pp. 59 (general account of the subject) and 123 (*A Rifacimento on the Legend of Russaloo*).

BEAMES, JOHN,—*Outlines of Indian Philology, with a Map shewing the Distribution of Indian Languages.* Calcutta, 1867.

" " *A Comparative Grammar of the modern Aryan Languages of India : to wit, Hindi, Punjabi, Sindhi, Gujarati, Marathi, Oriya, and Bengali.* Three Vols. London, 1872—79.

SHADDHĀ RĀM,—*Sikkhādē Rājdī Vithiā. A History of the Sikh Rulers, and of the present Administration of the Panjab.* Ludhiana, 1868. Another edition, Lahore, 1892.

Translated by Major H. Court, Lahore, 1888. See under Grammars.

TOLBORT, T. W. H.,—*The District of Lúdiána. Journal* of the Asiatic Society of Bengal, Vol. xxxviii, (1869), Pt. I., pp. 83 and ff.

HOERNLE, DR. A. F. R., C.I.E.,—*Essays in Aid of a Comparative Grammar of the Gaurian Languages. Journal* of the Asiatic Society of Bengal, Vol. xli. (1872), Pt. I., pp. 120 and ff. Vol. xlii. (1873), Pt. I., pp. 59 and ff. Vol. xliii. (1874), Pt. I., pp. 22 and ff.

" " *The Local Distribution and Mutual Affinities of the Gaudian Languages. Calcutta Review,* Vol. lxvii (1878), pp. 752 and ff.

" " *A Grammar of the Eastern Hindi compared with the other Gaudian Languages. Accompanied by a Language-map and Table of Alphabets.* London, 1880.

VARIOUS WRITERS,—*The Roman-Urdú Journal.* Lahore, 1878-83 (Vols. I—VI). Contains many well-edited texts in the Pañjābi language.

STEEL, MRS. F. A., AND TEMPLE, LIEUTENANT [LIEUTENANT-COLONEL SIR] RICHARD CARNAC,—*Folklore in the Panjab. Collected by F. A. S., with Notes by R. C. T., Indian Antiquary,* Vol. ix. (1880), pp. 205, 207, 209, 280, 302 ; Vol. x. (1881), pp. 40, 80, 147, 228, 331, 347 ; Vol. xi. (1882), pp. 32, 73, 163, 169, 226, 229 ; Vol. xii. (1883), pp. 103, 175, 176, 177.

" " " *Folklore from Kashmir. Collected by F. A. S., with Notes by R. C. T., Indian Antiquary,* Vol. xi. (1882). Note on Rājā Rasālū by R. C. T. on pp. 346 ff.

" " " *Wide Awake Stories. A Collection of Punjab and Kashmir Tales.* Bombay, 1884 (many Linguistic and other Notes).

STEEL, MRS. F. A.,—*Tales of the Punjab told by the People, with illustrations by John Lockwood Kipling, C.I.E., and Notes by R. C. Temple.* London, 1894.

TEMPLE, LIEUTENANT [LIEUTENANT-COLONEL SIR] RICHARD CARNAC,—*Notes on the Country between Khójak Pass and Lugárí Bárkhán. Journal* of the Asiatic Society, Bengal, Vol. xlviii., Pt. II., 1879, pp. 103 ff.

" " *The Sassí Punnún of Háshim Sháh. The Roman-Urdú Journal* (*q. v.*), 1881, Vol. iv., July, pp. 19—31 : August, pp. 34—43 : September, pp. 12—20 (contains, carefully transliterated, the whole Pañjābi text of this important poem).

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Written Character.

The Pañjābī language is usually said to be written in the Gurmukhī alphabet; indeed, the name 'Gurmukhī' is often applied, most incorrectly, to the language itself. There is no more a 'Gurmukhī' language than there is a 'Dēva-nāgarī' one. As a matter of fact several languages have been written in Gurmukhī. The *Ādi Granth*, which is throughout written in that character, is mostly in some dialect or other of Western Hindī, and even contains some Marāṭhī hymns.

The true alphabet of the Punjab is known as the *Laṇḍā* or 'clipped.' It is connected with the Mahājanī character of Northern India, and resembles it in having a very imperfect system of representing the vowel sounds. Vowel signs are frequently omitted. It is said that in the time of Aṅgad, the second Sikh Guru (1538-1552 A.D.), this Laṇḍā was the only alphabet employed in the Punjab for writing the vernacular. Aṅgad found that Sikh hymns written in Laṇḍā were liable to be misread, and he accordingly improved it by borrowing signs from the Dēva-nāgarī alphabet (then only used for Sanskrit manuscripts), and by polishing up the forms of the letters, so as to make them fit for recording the scriptures of the Sikh religion. Having been invented by him this character became known as the *Gur-mukhī*, or the alphabet proceeding from the mouth of the Guru. Ever since, this alphabet has been employed for writing the Sikh Scriptures, and its use has widely spread, mainly among members of that sect.

On the other hand Laṇḍā has remained current all over the Punjab, and is especially used by shop-keepers.

Closely resembling Laṇḍā is Ṭākrī or Ṭākrī, the character employed in the Himalayas north of the Punjab, a refined variety of which is Ḍōgrī, the official character of Jammu. Ṭākrī leads us further north into Kashmir. Here, just as Gurmukhī is a polished form of Laṇḍā, we find the Śāradā character employed in Kashmir by Hindūs for all purposes. It is a polished variety of Ṭākrī, and is as complete as Dēva-nāgarī. In order to show the close connection between these four alphabets, I give them together, in parallel columns, on the following page. Laṇḍā and Ṭākrī differ considerably from place to place, and I have taken the specimens from fairly central localities in the area in which they are respectively employed.[1]

[1] Ḍōgrī is fully described in pp. 637 ff. For other varieties of Laṇḍā and Ṭākrī, the reader is referred to Dr. Leitner's *Collection of Specimens*, mentioned under the head of 'Authorities.' Compare also the present writer's article on the Modern Indo-Aryan Alphabets of North-Western India, also mentioned under that head.

Gurmukhī.	Laṇḍā.	Ṭākrī.	Śāradā.		Gurmukhī.	Laṇḍā.	Ṭākrī.	Śāradā.	
ਅ				'āiṛā'	ਡ				ḍa
ੲ				'īṛī'	ਢ				ḍha
ੳ				'ūṛā'	ਣ				ṇa
ੳ				ō	ਤ				ta
ਸ				sa	ਥ				tha
ਹ				ha	ਦ				da
ਕ				ka	ਧ				dha
ਖ				kha	ਨ				na
ਗ				ga	ਪ				pa
ਘ				gha	ਫ				pha
ਙ				ṅa	ਬ				ba
ਚ				cha	ਭ				bha
ਛ				chha	ਮ				ma
ਜ				ja	ਯ				ya
ਝ				jha	ਰ				ra
ਞ		...		ñ	ਲ				la
ਟ				ṭa	ਵ				va
ਠ				ṭha	ੜ				ṛa

While the Śāradā alphabet closely follows the Dēva-nāgarī in the arrangement of its letters, and in the system of representation of its vowels, Gurmukhī, with Laṇḍā and Ṭākrī, diverges somewhat from the latter in both particulars.

Gurmukhī has only one sibilant ਸ *sa*, corresponding to the Dēva-nāgarī स. It has nothing to correspond to the Dēva-nāgarī श *śa* or ष *sha*, these letters not being required for the Pañjābī language. When it is desired to represent the sound of *sh*, as it appears in words borrowed from Arabic or Persian, a dot is put under ਸ *sa*. Thus, ਸ਼ *sha*.

In the order of the alphabet, ਸ *sa* and ਹ *ha* do not come at the end, after the other consonants, as in Dēva-nāgarī, but *precede* the other consonants, coming immediately after the vowels.

The system of representing vowels in Gurmukhī is somewhat peculiar. It has three signs, *viz.* ੳ, ੲ, and ੳ which are known respectively as *āiṛā*, *īṛī*, and *ūṛā*. These are used when vowels are initial, as bases to support the non-initial forms of the vowels it is desired to represent. With these bases they become initial vowels. ੳ *āiṛā* is used as the base of the initial forms of ਅ *a*, ਆ *ā*, ਐ *ai*, and ਔ *au*, the non-initial forms of the last three being ਾ ੈ and ੌ respectively. As in Dēva-nāgarī, ਅ *a* has no non-initial form. ੲ *īṛī* is used as the base of the initial forms of ਇ *i*, ਈ *ī*, and ਏ *ē*, the non-initial forms of these vowels being ਿ, ੀ, and ੇ respectively. ੳ *ūṛā* is the base of the initial forms of ਉ *u* and ਊ *ū*, the non-initial forms of these vowels being ੁ and ੂ respectively. Finally by slightly modifying the upper curve of ੳ *ūṛā*, so as to leave it open, we get ਓ, the initial form of the vowel *ō*, of which the non-initial form is ੋ.

We thus arrive at the following vowels as written in the Gurmukhī alphabet.

Initial forms.

ਅ *a*, ਆ *ā*, ਇ *i*, ਈ *ī*, ਉ *u*, ਊ *ū*, ਏ *ē*, ਐ *ai*, ਓ *ō*, ਔ *au*.

Non-initial forms.

ਕ *ka*, ਕਾ *kā*, ਕਿ *ki*, ਕੀ *kī*, ਕੁ *ku*, ਕੂ *kū*, ਕੇ *kē*, ਕੈ *kai*, ਕੋ *kō*, ਕੌ *kau*.

The Gurmukhī consonants are as follows :—

ਸ *sa*,	ਹ *ha*,			
ਕ *ka*,	ਖ *kha*,	ਗ *ga*,	ਘ *gha*,	ਙ *ṅa*.
ਚ *cha*,	ਛ *chha*,	ਜ *ja*,	ਝ *jha*,	ਞ *ña*.
ਟ *ṭa*,	ਠ *ṭha*,	ਡ *ḍa*,	ਢ *ḍha*,	ਣ *ṇa*.
ਤ *ta*,	ਥ *tha*,	ਦ *da*,	ਧ *dha*,	ਨ *na*.
ਪ *pa*,	ਫ *pha*,	ਬ *ba*,	ਭ *bha*,	ਮ *ma*.
ਯ *ya*,	ਰ *ra*,	ਲ *la*,	ਵ *wa*, *va*,	ੜ *ṛa*.

Each vowel and consonant has, in Pañjābī, a definite name. Thus, non-initial ਾ *ā* is called *ā-kannā*, non-initial ਿ *i*, *i-siārī*, and so on. Similarly, ਸ *sa*, is called *sassā*, ਹ *ha* is called *hahā*, and so on. It is unnecessary to give these names here, as they are of little practical use and can be found in any Pañjābī Grammar.

There are two nasal signs, *viz.* ˆ known as *ṭippī*, and ˙ known as *bindī*.

Ṭippī can be written over any syllable containing (non-initial) *ā*, or any of the short vowels *a*, *i*, or (non-initial) *u*. Before ਸ *sa*, it is pronounced as *n*. Thus, ਅੰਸ is pronounced *ans*. Before ਹ *h* or another vowel, or at the end of a word, it has the sound of the *n* in the French word *bon*, which I represent by the sign ˜ over the vowel nasalised. Thus, ਸਿੰਘ *sīh*, ਜਿਉ *jīu*, ਨੂੰ *nū̃*. Before any other consonant it has the sound of the nasal of the class to which that consonant belongs. Thus, ਚੰਗਾ *chaṅgā*, ਪਾਂਛੀ *pañchhī*, ਪਿੰਡ *piṇḍ*, ਹਿੰਦੂ *hindū*, ਖੰਨਾ *khannā*, ਅੰਬ *amb*, ਸੰਮਤ *sammat*.

Bindī may be written over any syllable containing any of the long vowels *ā*, *ī*, *ē*, *ai*, *ō* or *au*, whether initial or non-initial, or over the initial forms of *u* and *ū* (the non-initial forms of these last two vowels take *ṭippī*). *Bindī* generally has the sound of the *n* in the French word *bon*, and is then represented in transliteration by ˜. Thus, ਬਾਂਸ *bā̃s*, ਅਸੀਂ *asī̃*, ਏਲੋਂ *ēlõ*. Often, however, when not at the end of a word or preceding *h* or *s*, it is pronounced like *ṭippī*.

The Pañjābī language requires very few compound consonants. The following are the ones most usually met with:— ਸ੍ਟ *sṭa*, ਮ੍ਹ *mha*, ਨ੍ਹ *nha*, ਰ੍ਹ *rha*, ਲ੍ਹ *lha*, ਜ਼੍ਹ *ṛha*, ਗਯ *gya*, ਸ੍ਥ *stha*, ਤਯ *tya*, ਸਮ *sma*. When ਰ *ra* is the second member of a conjunct it takes the form of a subscript dash. Thus, ਸ੍ਰ *sra*, ਕ੍ਰ *kra*, ਖ੍ਰ *khra*, ਗ੍ਰ *gra*, ਤ੍ਰ *tra* (rather common), ਦ੍ਰ *dra*, ਪ੍ਰ *pra*, ਬ੍ਰ *bra*, ਭ੍ਰ *bhra*.

When a letter is doubled the sign ˇ, known as *adhik*, is written above the line immediately in front of it. Thus, ਸੱਪ *sapp*, ਗੱਦੀ *gaddī*, ਅੱਸੂ *assū*, ਬਿੱਛੂ *bichchhū*, ਪੱਥਰ *patthar*.

Other compound consonants are indicated by mere juxtaposition. Thus, ਬਕਬਕੀ *bakbakī*, not *bakabakī*, as we might expect; ਖੁਰਚਣ *khurchaṇ*, not *khurachaṇ*; ਮਾਟਣਾ *māṭṇā*, not *māṭaṇā*; ਮਾਰਦਾ *mārda*, not *māradā* or *mār'dā*.

In the Eastern Punjab, but not in the Mājh, there is a cerebral *ḷ*-sound which also occurs in Lahndā, Vernacular Hindōstānī, Central and Western Pahāṛī, Rājasthānī, Gujarātī, Marāṭhī, and Oṛiyā. It is indicated by affixing a short tick to the right hand lower corner of the ordinary character for *l*. Thus, ਲ਼ *ḷa*.

As in Western Hindī the inherent *a* of the final consonant of a word is not pronounced.

The letter ਵ sometimes has the sound of *wa*, and sometimes that of *va*. The *va* is *not* pronounced as in English, with the lower lip pressed against the upper teeth. It is a pure labial sound made by pressing the two lips together, and letting the breath issue between them. In cognate languages the letter generally has a *v*-sound before the vowels *i* and *e* (whether long or short) and a *w*-sound before other vowels. In Pañjābī this rule generally holds good when the letter is in the middle of a word, but at the commencement of a word it is not followed. Here the only rule seems to be custom, and I have accordingly given as a supplement to the skeleton grammar a list of words taken from Bhāī Māyā Singh's Dictionary which commence with the letter and in which that letter is pronounced as *v*. In all other Pañjābī words commencing with the letter it is pronounced as *w*.[1]

Hitherto we have dealt with the alphabets employed by Sikhs and Hindūs. It must be remembered that there is also a large Musalmān population in the Pañjābī-

[1] See pp. 633 ff.

speaking area, which uses Pañjābī as freely as its Hindū neighbours. These people, however, when they write the language usually employ the Perso-Arabic alphabet as adapted for Hindōstānī. It has no local peculiarities.

Specimens written in all the foregoing scripts (except Laṇḍā) will be found in the following pages. No specimens have been received in Laṇḍā, nor does that character easily lend itself to writing more than a few sentences. Its decipherment is so difficult even to those who write it, that it is seldom employed except for writing accounts and the like among illiterate shopkeepers.

Grammar.

Pañjābī Grammar in the main follows that of Hindōstānī, so that few remarks are necessary.

As regards pronunciation, the only letters which require special notice are *h* and some of the aspirated consonants. In Lahndā these are pronounced in a peculiar way, and the same fact is evident in the western districts of the Pañjābī area. The best account of this pronunciation is that given by Mr. Grahame Bailey in his grammar of the Wazirabad dialect, of which the following is an abstract.

In these districts, when *h* commences a word, or precedes an accented syllable, it has a strong guttural sound resembling that of a somewhat strongly pronounced ع *'ain*, in Arabic. We might compare the Cockney pronunciation of *ham* as *'am* (not *'am*). Thus, *hiyyā̃*, the sides of a bed, is pronounced *'iyyā̃*, and *pihā̃ī*, the wages of grinding, *pi'ā̃ī*.

In other positions, *i.e.* when it is not at the beginning of a word or preceding an accented syllable, it is hardly audible or may be altogether inaudible, but it strongly raises the pitch of the preceding vowel, often altering the whole tone of the word. Thus, *lā̃h*, bring down, is very different in sound from *lā*, attach, although the *h* in the former is often quite inaudible. Similarly the first *ā̃* in *kā̃hḷā*, speedy, is pronounced in a high tone, while in *kā̃ḷā*, black, it has the ordinary tone, although the *h* in the former word is not itself sounded.

The same remarks apply to the *h* shown in transliteration of soft (not hard) aspirated consonants, *viz.* :—*gh*, *jh*, *ḍh*, *dh*, *bh*, *ṇh*, *nh*, *mh*, *ṛh*, *rh*, *wh*, etc., but not in the case of the hard aspirated consonants *kh*, *chh*, *ṭh*, *th*, *ph*, or of *sh*. Thus, *bhrā*, a brother, is pronounced *b'rā*, *ghumā̃*, a measure of land, *g'umā̃*, and *Chanhā̃'*, the Chināb river, is pronounced *Chan'ā̃'*. On the other hand, in *kúṛh*, in which *ṛh* follows an accented vowel, the *h* is inaudible, but the *u* is pronounced in a higher tone than in *kúṛ*, the joint of a plough; and the *a* of *bágghī* (pronounced *bágg'ī*, not *bágg'ī*), a buggy, is higher in tone than the *a* of *bággī* (feminine), white.

In nouns, the most noteworthy peculiarities are that the oblique plural ends in *ā̃* and that the suffix of the genitive is *dā*, which, like adjectives ending in *ā*, agrees, not only in gender and number, but also in case, with the noun with which it is in agreement.

In the verbs, two forms of the verb substantive may be noted. One is *jē*, he is. This is only heard in the western districts of the Pañjābī area, and its correct meaning was first indicated by Mr. Grahame Bailey in his Wazirabad Grammar already alluded to. By origin *jē* is the pronoun of the second person plural combined with the verb

substantive, and it properly means 'there is to (*or* by) you.' This is evident in phrases like:—

kī miḷeā jē, literally, what was got to you, *i.e.* what did you get? Standard Paṅjābī *tuhāṅ̃ kī miliā*.

kī ākheā jē, what was said by you, what did you say? Standard *tusī̃ kī ākheā*.

kī jē, what has happened to you.

Generally, the reference to the second person is less direct, and must be translated, if at all, by some such phrase as 'I say to you,' or 'I ask you.' Thus, *kī jē*, already given, also means 'I ask you what has happened (to anybody, not necessarily to you).' Similarly:—

ōtthē dō jē, I say to you there are two there.
maī̃ āyā jē, I say to you I have come.
sāhb jē, I say to you it is the Sāhib.

It is evident that, in the last three examples, the 'I say to you' can be for all practical purposes omitted, and the *jē* represented, as it is in the grammar, by 'he is' or 'they are.' It can, however, only be used in sentences like the foregoing.

The common form of the past tense of the verb substantive is usually *sī* for both masculine and feminine singular, and for the masculine plural. This is generally explained as the feminine of *sā*, but much more probably it is a corruption of some old form akin to the Prakrit *āsī*, Sanskrit *āsīt*, he was. The infinitive of the finite verb generally ends in *ṇa* (not *na*), though *na* occurs in the case of some verbs. The future presents a few irregularities and there is a passive voice formed by adding *ī* to the active root (see p. 616), but on the whole the conjugation of the verb closely resembles that of vernacular Hindōstānī. It is therefore believed that the annexed skeleton grammar will enable the student to understand the language of the following specimens.

PAÑJĀBĪ SKELETON GRAMMAR.

I. NOUNS.—Gender.—This closely follows Hindōstānī. The most important exception is *rāh*, a road, which is masculine in Pañjābī.

Number and Case.—The nominative plural closely follows Hindōstānī. Oblique plurals terminate in *ā̃*. Thus,—

Singular.		Plural.		
Direct.	Oblique.	Direct.	Oblique.	
muṇḍā, a boy	*muṇḍē*	*muṇḍē*	*muṇḍiā̃*	The following are the usual forms of the Vocative:—*ē muṇḍiā* (sing.); *ē muṇḍiō*: *ē bāṇiā̃* (or *bāṇiē̃*); *ē bāṇiē̃*: *ē manukkhā*; *ē manukkhō*: *ē bhāiā*; *ē bhāiō*: *ē kāwā̃*; *ē kāwō* (or *kāō*): *ē pāwā*; *ē pāwō*: *ē dhīā*; *ē dhīō*: *ē kandhā*; *ē kandhō*: *ē māwā̃* (or *māū*); *ē māwō* (or *māō*): *ē vidhwā*: *ē vidhwāō*. The nominative is sometimes used instead of the vocative.
bāṇiā̃, a shopkeeper	*bāṇiē̃*	*bāṇiē̃*	*bāṇiā̃*	
manukkh, a man	*manukkh*	*manukkh*	*manukkhā̃*	
bhāī, a brother	*bhāī*	*bhāī*	*bhāiā̃*	
kāū, a crow	*kāū*	*kāū*	*kāwā̃*	
piu, a father	*piu*	*piu*	*pāwā̃*	
dhī, a daughter	*dhī*	*dhīā̃*, *dhī̃*	*dhīā̃*, *dhī̃*	
kandh, a wall (*fem.*)	*kandh*	*kandhā̃*	*kandhā̃*	
māū, a mother	*māū*	*māwā̃*	*māwā̃*	
vidhwā, a widow	*vidhwā*	*vidhwā̃*	*vidhwā̃*	

There are also other cases occasionally met with; *viz.* an agent plural in *ī̃* as in *tusī̃ lābī̃ pāiā*, you people have obtained; a locative singular in *ī*, as in *gharī*, in the house; *chhāwī̃* (from *chhāū*), in the shade; a locative plural in *ī̃*, as in *gur-mukhī akkharī̃*, in Gurmukhī letters; an ablative singular in *ō̃*, as in *gharō̃*, from the house; and an ablative plural in *ī̃*, as in *hattthī̃*, by hands.

The case postpositions are,—

Agent—*nai* (often omitted).
Dat.-Acc.—*nū̃*.
Instr.-Abl.—*tō*, *tō̃*, *thō̃*, *thī̃*, *dō̃*, by, with, from.
Gen.—*dā*.
Loc.—*vichch*, in; *pur*, on; *pās*, *pāh*, near; *nāl*, with.

Many of these may be used with the oblique genitive masc., as *gharvichch* or *ghardē vichch*, in the house.

NOTE.—*Dā* of the genitive is a termination rather than a postposition. It should hence be written without a hyphen. Thus, *ghardā*, not *ghar-dā*, of a house. So also *nai* of the agent, and *nū̃* of the dative-accusative; but *ghar-pur*, on the house, with a hyphen. Regarding the declension of the genitive, see Adjectives.

Adjectives.—Adjectives ending in *ā* and genitives agree with their qualified nouns in gender, number and form. Thus, *nikkā muṇḍā*, a good boy; *nikkā muṇḍēnū̃*, to a good boy; *ē nekkiā muṇḍiā*, O good boy; *nikkē muṇḍē*, good boys; *nikkiā muṇḍiā̃nū̃*, to good boys; *ē nikkiō muṇḍiō*, O good boys; *nikkī kuṛī*, a good girl; *nikkī kuṛīnū̃*, to a good girl; *ē nikkiō kuṛīō*, O good girl; *nikkiā kuṛiā̃*, good girls; *nikkiā kuṛiā̃nū̃*, to good girls; *ghōṛēdā mūh*, the horse's mouth; *ghōṛēdē mūh-vichh*, in the horse's mouth; *ghōṛēdī akkh*, the horse's eye; *ghōṛēdiā̃ akkhā̃-vichch*, in the horse's eyes. The Hindōstānī system of using the termination *ē* for all oblique masculine cases, and *ī* for all feminine cases is also employed.

Comparison of adjectives is as in other Indian languages. Thus, *ih us-thō̃ vaḍā hai*, this is greater than that: *ih sabhnā̃-thō̃ vaḍā hai*, this is greatest of all.

II. PRONOUNS.—

	I.	Thou.	He, she, it, that.	This. (1)	This. (2)	Who, which. (1)	Who, which. (2)
Sing.							
Nom.	*haū* (obs.), *maī*	*tū*	*uh*, *ōh*, *ōhu*, *auh*	*ih*, *ēh*	*ah*, *āh*, *āhi*	*jō*	*jihṛā*, *jēhṛā*
Agent	*maī*	*taī*	*un*, *ōn*, *uhnai*, etc.	*in*, *ēn*, *ihnai*, etc.	.....	*jin*, *jihnai*, etc.	Declined regularly, as an adjective.
Obl.	*mai*, but *mē-tō*, from me.	*tai* (*tō-tō*)	*uh*, *us*, *ōs*	*ih*, *is*, *ēs*, *ais*	Base unchanged	*jih*, *jis*	
Gen.	*mēnī*	*tērā*	*uhdā*, *usdā*, etc.	*ihdā*, *isdā*, etc.	.....	*jihdā*, etc.	
Plur.							
Nom.	*asī̃*	*tusī̃*	*ōh*	*ēh*	*ah*, *āh*, *āhi*	*jō*	
Agent	*asī̃*	*tusī̃*	*unhī̃*, *unhā̃nai*, etc.	*inhī̃*, *inhā̃nai*, etc.	*ahā̃nai*, etc.	*jinhī̃*, *jinhā̃nai*	
Obl.	*asā̃*, *sā̃*	*tusā̃*, *tuhā̃*[1]	*unhā̃*, *ōnhā̃*	*inhā̃*, *ēnhā̃*	*ahā̃*, *āhā̃*	*jinhā̃*	
Gen.	*asāḍā*, *sāḍā*	*tusāḍā*, *tuhāḍā*	*unhā̃dā*, etc.	*inhā̃da*, etc.	*ahā̃dā*, etc.	*jinhā̃dā*	

[1] In colloquial Pañjābī we have *tuā*, *tuāḍḍā*, instead of *tuhā*, *tuhāḍā*.

. *Āp*, self, has its genitive *āpṇā*. In the sense of 'Your Honour,' the use of the word is borrowed from Hindōstānī. The usual respectful pronoun of the second person is the plural *tusī̃*.

	That. (1)	That. (2)	Who? (1)	Who? (2)	What?	Anyone, someone.	Anything.
Sing.							
Nom.	*sō*	*tikṛā, tēkṛā*	*kauṇ*	*kikṛā, kēkṛā*	*kī, kiā*	*kōī, kaī*	*kuchh, kichh, kuiḥ, kujj, kuḥ.*
Agent	*tin*, etc.	Declined regularly, as an adjective.	*kin*, etc.	Declined regularly, as an adjective.	*kāhnai*, etc.	*kinē, kisēnai*	*kāsēnai*
Obl.	*tih, tis*		*kih, kis*		*kāh, kās*	*kisē*	*kāsē*
Gen.	*tihdā*, etc.		*kihdā*, etc.		*kāhdā*, etc.	*kisēdā*	*kāsēdā*
Plur.							
Nom.	*sō*		*kauṇ*		Not usual.	Like the plural of *kauṇ*.	.....
Agent	*tinhī*		*kinhī*, etc.				.....
Obl.	*tinhā*		*kinhā*				.....
Gen.	*tinhādā*		*kinhādā*				.....

III. VERBS.—A.—Auxiliary Verb and Verb Substantive.

Present Tense.—I am, etc.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	*hā, hāgā, haī*	*hā, hāgī, haī*	*hā, hāgē, haīgē*	*hā, hāgīā, haīgīā*
2	*haī, haīgā, ē*	*haī, haīgī, ē*	*hō, hō, hōgē, haigēō*	*hō, hō, hōgīā*
3	*hai, haigā, haisu, haī, ī, ī, ē, nē, jē.*	*hai, haigī, haisu, haī, ī, ī, ē, nē, jē.*	*hau. hau-gē, haīgē, hain, hainī, hainsu, nē, jē.*	*hau, hau-gīā, haīgīā, hain, hainī, hainsu, nē, jē.*

Past Tense.—I was, etc.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1, 2, 3	*sā, sāgā, sī, sīgā, thā*	*sī, sīgī, thī*	*sē, sē-gē, sī, sī-gē, thē*	*sīā, sī-gīā, thīā*
also				
1	*sā, sāgā, hai-sā*	*sā, sāgī, hai-sā*	*sā, sā-gē, hai-sē*	*sā, sā-gīā, haisīā*
2	*hai-sī*	*hai-sī*	*hai-sē, saū*	*hai-sīā, sīō*
3	*hai-sī, sāī*	*hai-sī, sāī*	*sau, sau-gē, sain, sāu, hai-sau*	*sau, sau-gīā, sain, sāu, hai-sau*

The negative of the forms *hai-sā*, etc., is *hai-nahī-sā*, etc. The negative of *sī* is *nasō* or even *thā nasō*. *Nasō* is used for both genders and both numbers.

Some of the above forms are only of local occurrence. The most usual forms are:—

	Present (Com. Gen.).		Past.			
			Sing.		Plur.	
	Sing.	Plur.	Masc.	Fem.	Masc.	Fem.
1	*hā*	*hā*	*sā, sī*	*sī*	*sā, sī, sā*	*sīā*
2	*haī*	*hō, hō*	*sā, sī*	*sī*	*saū, sī, sē*	*sīā*
3	*hai*	*han*	*sā, sī*	*sī*	*sau, sī, sē*	*sau, sīā*

B.—**Active Verb.**—

Root,—	*ghall*, send
Infinitive,—	*ghallṇā, ghallaṇ*, to send
Pres. part.,—	*ghalldā*, sending
Past part.,—	*ghallia*, sent
Noun of Agency,—	*ghallaṇ-wāḷā*, a sender
Gerund,—	*ghallia*, sending
Conjunctive part.,—	*ghall, ghalli, ghall-kē*(*-kar, -kar-kē*), *ghalli-kē*(*-kar, -kar-kē*)

NOTE.—If the root ends in *ṇ, ṛ, ḷ*, or *r*, the infinitive ends in *nā*, not *ṇā*. Thus, *jāṇnā*, to know; *mārnā*, to strike.

Roots ending in a vowel or *h* form the pres. part. in *ndā*. Thus, *āundā*, coming; *rahindā*, remaining; *khāndā*, eating; *gākandā*, threshing. Sometimes the pres. part. takes the termination *nā*. Thus, *dēkhnā*, for *dēkhdā*, seeing.

Roots ending in *i*, and a few others form the past part. in *ā*, not *iā*. Thus, *rakiā*, remained; *labbhā*, found. Roots in *āu* and *āe* drop the *u*. Thus, *āuṇā*, to come; *āiā*, come; *chāhuṇā*, to wish; *chāhiā*, wished. Other roots in *u* change it to *v*. Thus, *jīuṇā*, to live; *jīviā*, lived.

Roots ending in *i* or *u* drop it in the conjunctive participle. Thus, *rakiṇā*, *rak* or *rahi*; *āuṇā*, *ā*.

Present subjunctive (old simple present),
I may send.

	Sing.	Plur.
1	*ghallā*	*ghalliyē*
2	*ghallē*, *ghallī* (obs.)	*ghallō*, *ghallē*, *ghalliō* (obs.)
3	*ghallē*	*ghallaṇ*

Roots ending in *u* change it to *w* or *v*; thus, *āwā*; or drop it, as in *ā*. The 3rd sing. may end in *u*, and the 3rd plur. in *uṇ* or *āṇ*. Thus, *āvā*, *ā*, or *āē*, he may come; *āwaṇ*, *āṇ*, or *āuṇ*, they may come. Roots ending in *i* drop it in this tense. Thus, *rahā*, I may remain. The 3rd plur. may end in *iṇ*. Thus, *rahaṇ* or *rahiṇ*. Roots ending in other vowels optionally insert *w* or *v*. *Dhōṇā*, to wash; *dhōā* or *dhōwā*, I may wash. Roots in *ṇ* change it to *n* in the 3rd plur. Thus, *jāṇṇā*, to know; *jānaṇ*, they may know.

Imperative, send thou, *ghall*, *ghallī*, *ghallē* (obs.); send ye, *ghallō*, *ghallio*. Forms like *ghallīā*, be pleased to strike, are borrowed from Hindōstānī, and are not true Pañjābī.

Future, I shall send. Formed by adding *gā* (sing. masc.), *gī* (sing. fem.), *gē* (masc. plur.), and *giā* (fem. plur.) to the present subjunctive. The 1st plur. is *ghallāgē*. Optional forms of the 3rd sing. are *ghallāgā*, *ghallāgu*, *ghallē*. The verb agrees with its subject in gender, number and person as in Hindōstānī.

Tenses are formed from the present participle and from the past participle as in Hindōstānī. Thus, *jō maī ghallidā*, if I had sent; *maī ghallidā-hā*, I am sending; *maī ghallidā-sī*, I was sending; *maī diā*, I came; *maī ghalliā*, he was sent by me, I sent him; *maī diā-hā*, I have come; *maī ghalliā-hai*, I have sent him; *maī diā-sī*, I had come; *maī ghalliā-sī*, I had sent him; and so on.

Tenses formed from the past participles of transitive verbs are treated exactly as in Hindōstānī. The construction may be passive personal or passive impersonal. Thus (passive personal), *uhnai ikk chiṭṭhī likhī*, by him a letter was written, he wrote a letter; (passive impersonal) *unhānai kuṛīnū mārīā*, by-him with-reference-to-the girl it-was-beaten (or a-beating-was-done), he beat the girl.

C.—**Irregular Verbs.**—

Irregular Past Participles.

Root.	Past Participle.
siāṇ, recognise,	*siātā**
sīu, sew,	*sītā*
sau, sleep,	*suttā**
kahi, say,	*kihā**
kar, do,	*kītā**
khalō, stand,	*khalōtā*
khaṛ, stand,	*khaṛā*
khaṛō, stand,	*khaṛōtā*
khā, eat,	*kāhdā*, *khādhā*
jaṇ, bear, bring forth,	*jāiā*, *jaiṇā**
jā, go,	*giā*, *gaiā*
jāṇ, know,	*jāttā**
ṭhāṇ, resolve,	*ṭhayā**
ḍhahi, *ḍhai*, fall,	*ḍhaṭṭhā*, *dhiṭṭhā**
dēkh, see,	*ḍiṭṭhā*, *diṭṭhā**
dē, give,	*dittā*
dhō, wash,	*dhōtā*
nahāu, bathe,	*nahātā**
pahin, put on (clothes),	*paidhā**
pahuṭ, *pahuch*, arrive,	*pahuttā*, *pahuntā*, *puijā*, *puhuchiā*.
pachhāṇ, recognise,	*pachhatā*,* *pachhaiṇā**
parō, string (beads),	*parōtā**
pāṛ, tear,	*pāṭā**
pī, drink,	*pītā*
pīh, grind,	*pīṭhā*
puchāu, convey,	*puchātā**
pai, *pau*, fall,	*piā*, *paiā*
phas, stick fast,	*phātthā**
banuh, bind,	*baddhā**
baras, rain,	*baṭṭhā**
mar, die,	*mūiā**
rahi, remain,	*rihā**
rinuh, stew,	*riddhā**
rō, weep,	*runnā**
lahi, alight,	*latthā**
liāu, bring,	*liāndā*,* *āndā**
lai, take,	*liā*, *laiā*, *lītā*, *littā*

Those words marked with the sign * may also be regular. Thus, *siāṇiā*. In nearly all cases the gerund takes the regular form only. Thus the gerund of *khalō* is *khalōiā*. The following gerunds, however, are irregular:—

sīu	makes	*sīā*
jā	,,	*jāyā*, *jāiā*
dē	,,	*diā*
nahāu	,,	*nahāiā* or *nahātiā*.
pahuṭ	,,	*pahutā* or *pahuntā*.
pīh	,,	*pīṭhā*
pai	,,	*piā* or *paiā*
lai	,,	*liā* or *laiā*

Dē, give, has its pres. part. *dindā*; its pres. subj. *diā* or *dēwā*; its imperat. sing. *dik*, plur. *diō* or *dēwō*.

Pai, fall, has its pres. subj. as follows:—

	Sing.	Plur.
1	*pawā*	*paiē*
2	*paē*, *pawē*	*paō*, *paē*, *pawō*, *pawē*
3	*paē*, *pawē*	*paiṇ*

Liāndā and *āndā*, the past participles of *liāu*, bring, are treated as belonging to transitive verbs, and take the subject in the agent case, but the regular participle *liāiā* is treated as belonging to an intransitive verb, and takes its subject in the nominative.

Lai, take, has its present subj. *lawā*, conjugated like *pawā*, above.

The following feminines of past participles are irregular:—

Masc.	Fem.
kihā, said	*kahī*
giā, gone	*gaī*
rihā, remained	*rahī*
liā, taken	*laī*

The present participle of the verb *hōṇā*, to become, is *hundā*.

The verb *āuṇā*, to come, often makes its conjunctive participle *āṇ-kē*.

D.—**Passive Voice.**—The Passive voice may be formed as in Hindōstānī by conjugating the past participle with *jāṇā*, to go. Thus, *muṇḍā mārā-giā*, the boy was struck; *kuṛī mārī gaī*, the girl was struck. Or *ī* may be added to the root. Thus, *ū mārīdā-hai*, he is being beaten. This form is practically confined to tenses formed from the present participle, and is principally heard in the western districts.

E.—**Causal Verbs.**—These are formed much as in Hindōstānī. There are causals and double causals. Thus, *sikkhṇā*, to learn; *sikkhāuṇā*, *sikhlāuṇā* or *sikhāḷnā*, to teach; *sikkwāuṇā*, to have taught; *uṭṭhṇā*, to rise; *uṭhāuṇā*, to raise; *uṭhwāuṇā*, to have lifted; *jāgṇā*, to awake; *jagāuṇā*, to waken; *jagwāuṇā*, to get wakened; *baiṭhṇā*, to sit; *biṭhāuṇā*, *baiṭhāuṇā*, *baiṭhāḷnā*, *biṭhāḷnā*, *baṭhāḷnā*, *biṭhlāuṇā*, to seat; *biṭhwāuṇā*, to have seated: *turnā*, to go; *tōruā*, to send off; *turwāuṇā*, to have sent off: *jaḷnā*, to burn; *jāḷnā*, *jaḷāuṇā*, to burn (trans.): *ṭuṭṭṇā* or *tuṭṭṇa*, to break; *tōṛnā*, to break (trans.); *ṭuṛwāuṇā*, to have broken.

F.—**Compound Verbs.**—These are formed as in Hindōstānī. Thus, *bhajj jāṇā*, to run away; *jā sakṇā*, to be able to go; *maī kamm kar chukkiā hā*, I have finished the work; *asī rōṭī khā haṭē*, we have finished eating bread; *jāiā karnā*, to go regularly; *jāiā chāhuṇā*, to wish to go; *jāṇā chāhuṇā*, to wish to go; *jō tū rōṭī khāṇī chāhē*, if thou wish to eat bread; *bālak rōṇā laggā*, the child began to cry; *jāṇē dēṇā*, to allow to go; *jāṇē* (or *jāṇā*) *pāēgā*, he will be allowed to go; *hasdā rahiṇā*, to continue laughing; *jāndā rahiṇā*, to die; *uh nachdā ṭappdā challiā āundā-sī*, he was coming along singing and dancing; *uh challiā jāndā-sī*, he was going along; *uh challiā giā*, he went away.

IV. **NEGATIVE.**—The usual negative particles are *na*, *nā*, *nē*, *nahī*, *nāhī*, *nāhi*. With the imperative we have usually *nā*, but *nāhī*, etc., are also employed. *Mat* is borrowed from Hindōstānī and is not true Pañjābī. A negative form of the past tense of the verb substantive is *nasō*, was not, which does not change for gender, number, or person. Sometimes we find *thā nasō* with the same meaning.

List of Pañjābī words in which an initial व is pronounced as *v* and not as *w*.

Vā, wind, air.
Vāch, a tax on village artizans.
Vāchak, a reader.
Vachāū, preservation.
Vachāuṇā, to protect.
Vachāwā, a protector.
Vachhāī, spreading a bed.
Vāchhaṛ, driving rain.
Vaḍāṇak, a kind of wheat.
Vaḍbōl, *vaḍbōlā*, a boaster.
Vaḍḍā, *waḍḍā*, great.
Vaḍḍh, a field which has been reaped.
Vaddh, increase.
Vāddhā, profit.
Vaḍḍhī, a bribe.
Vāḍḍhī, reaping, a carpenter.
Vaḍḍhṇā, to cut.
Vāddhū, superfluous.
Vaḍērā, an ancestor, great, large.
Vāḍhā, a sojourner.
Vaḍhāī, reaping, wages for reaping.
Vadhān, an increase.
Vadhāuṇā, to enlarge.
Vadhērā, much, more.
Vāḍhī, reaping, a bribe.
Vadhīk, more.
Vādhū, superfluous.
Vaḍhwāī, reaping, wages for reaping.
Vaḍhwāuṇā, to cause to be reaped.
Vaḍiāī, greatness.
Vaḍiāuṇā, to magnify.
Vaḍphūlgī, *vaḍphūlī*, extravagance.
Vāh, good! (interjection).
Vahaṛ, *vahiṛ*, a young calf.
Vāhī, ploughing.
Vahī, an account book.
Vahiṇ, the flowing of a stream; consideration, thought.
Vahiṇā, to flow.
Vahitar, a beast of burden or for riding.
Vahṇ, the surface of a roughly ploughed field.
Vāhṇā, *vāhuṇā*, to plough.
Vaid, a doctor.
Vaidaṇ, *vaidaṇī*, a female doctor.
Vaihaṇ, *vaihiṇ*, the flowing of a stream.

Vaiḥṇā, to sit, to flow.
Vair, enmity.
Vairan, vairī, an enemy.
Vairān, vairānī, waste, depopulated.
Vais, the name of a certain caste.
Vāj, sound, voice (corruption of *āwāz*).
Vajāṇā, vajāuṇā, to play upon a musical instrument.
Vajj-vajākē, by beat of drum.
Vajṇā, to emit a sound.
Vakālat, agency.
Vakam, sapan wood (used as a dye).
Vākambā, wakhūmbā, a certain tree, *Careya arborea*.
Vakamī, coloured with *vakam*.
Vakīl, an agent, a pleader.
Vakkh, separate, asunder.
Vakkõdī, near the time for bringing forth young (of a cow or mare).
Vakkhō-vakkhī, vakkhrā, divided, separated.
Val, a crook, bend.
Vāl, hair; a breeze.
Valā, a round rafter.
Valã, towards, by.
Valāit, vaiait, see *vilāit*.
Valgan, the wall round a courtyard.
Valī, a saint, a prophet.
Valṇā, to surround.
Valṭōh, valṭōhā, -hū, -hī, a large brass cooking vessel.
Vaṇ, a certain tree, *Salvadora oleoides*.
Vaṇj, traffic, commerce.
Vañjh, a bamboo, a tent-pole.
Vãṛ, wāṇ, an arrow; a kind of coarse twine.
Vaṛaĩch, name of a sept of the Jaṭ caste.
Vargā, like, equal to; timber to support the earth filled into a grave.
Vargalāṇā, vargalāuṇā, to inveigle, persuade.
Vārī, a window, a small door; time, turn.
Vaṛī, a preparation of pulse.
Variām, bold, brave.
Variāmgī, heroism.
Varkā, the leaf of a book.
Varm, heartache, severe sorrow.
Varmā, a carpenter's bit.
Varmī, the mound raised by white ants; a small carpenter's bit.
Vart, a fast, fasting; a share.
Vartārā, usage, custom; a share.
Vartāuṇā, to divide, distribute.
Vartāwā, usage, custom; a divider.

Vasāū, growing (of a village).
Vasākh, see *visākh*.
Vasōā, a Hindū holiday occurring on the first of Vasākh.
Vast, a thing, goods and chattels.
Vāṭ, distance, space; a road.
Vaṭṭ, a weight; enmity; a boundary line between fields, etc.
Vatt, again; moisture in the ground.
Vaṭwāṇī, a clod for cleaning.
Vayāh, a wedding.
Vayāhṇā, *vayāhuṇā*, to marry.
Vayāhtā, married (of a woman).
Vayākarn, grammar.
Vayākarnī, a grammarian.
Vayāpak, pervading.
Vayāpī, pervading.
Vēchṇā, to sell.
Vēdāt, the Vēdānta system of philosophy.
Vēkhṇā, to see.
Vēl, a climbing plant.
Vēlā, time, moment.
Vēlnā, *vēlṇā*, a rolling-pin; to roll, to seed cotton.
Vēlṇī, a machine for seeding cotton.
Vēṛhā, the courtyard of a house.
Vēsākh, see *visākh*.
Vēsākhī, see *visākhī*.
Viāhṇā, = *vayāhṇā*.
Viāhtā, = *vayāhtā*.
Vīch, an interval.
Vichār, consideration.
Vichch, in.
Vichōlā, a mediator.
Vidā, dismissed.
Viddiā, *viddyā*, knowledge.
Vigaṛṇā, to be spoiled.
Vigāṛṇā, to spoil.
Vigāṛū, a spoiler.
Vigṛāū, damage; one who spoils.
Vigṛāuṇā, to cause to be spoiled.
Vikāū, sale, selling; for sale.
Vikāuṇā, to cause to be sold.
Vikh, poison.
Vilāit, *vilait*, *valāit*, or *valait*, a country; England.
Vilāitī, foreign; English.
Vilkṇā, to sob, lament.
Viṅgā, crooked, uneven.

Vīr, a brother (used by a sister).
Virāṇā, a waste, solitude.
Vird, daily use, practice.
Virk, name of a sept of the Jat caste.
Virlā, scarce, rare, far apart.
Virōdh, enmity.
Virōdhī, quarrelsome.
Virt, a circle of clients.
Visāh, trust, faith.
Visākh, *vasākh*, *vēsākh*, name of a month.
Visākhī, *vasōā*, *vēsākhī*, the first day of Visākh, on which a festival occurs.
Vishṭā, ordure.
Vissarṇā, to be forgotten; to forget.
Viṭṭh, a bird's dung.
Viṭṭhṇā, to drop dung (of a bird).
Vuhār, conduct, behaviour; trade, traffic.

ḌŌGRĀ OR ḌŌGRĪ.

Where spoken.

The Ḍōgrā or Ḍōgrī dialect of Pañjābī takes its name from Ḍōgar or Ḍugar, the title of the submontane portion of the Jammu State. This portion of the Jammu State has to its north the hill country of Jammu separating it from Kashmir, in which a variety of dialects, such as Rāmbanī and Pŏgulī, intermediate between Ḍōgrā and Kāshmīrī are spoken. These dialects in many respects closely resemble Ḍōgrā, but I have classed them with Kāshmīrī as they present the regular use of pronominal suffixes attached to the verb which is characteristic of that language. In the hills in the north-east of the Jammu State lies Bhadarwāh, the language of which, Bhadarwāhī, is a form of Pahāṛī. To the east of Jammu lies the State of Chamba. The main language of Chamba, Chamĕāḷī, is also a form of Pahāṛī ; but a mixed form of speech called Bhaṭĕālī, which is based on Ḍōgrā, is spoken in the west of the State, near the Jammu Frontier. South of Jammu lie the Punjab districts of Sialkot and Gurdaspur, the main language of which is Pañjābī. Ḍōgrā is, however, spoken along the northern border of these districts. South-east of Jammu lies the district of Kangra ; here a dialect of Pañjābī is spoken which is closely allied to Ḍōgrā. Not far to the west of Jammu City runs the river Chenab, beyond which lies the Naushahra country. Ḍōgrā extends to a few miles beyond the Chenab. Further on we come to the hill dialects connected with the northern form of Lahndā.

Origin of the name.

The word Ḍōgar is popularly said to be a corruption of the Sanskrit Dvigarta, but this derivation is not accepted by European scholars at the present day. On the contrary, the ancient name of the country appears to have been *Durgara*, from which 'Ḍōgar' is derived, through the Prakrit 'Doggara.'[1]

Language Boundaries.

As will have been gathered from the foregoing remarks, Ḍōgrā is bounded on the south by standard Pañjābī, on the east and north-east by Pahāṛī, on the north by the semi-Kāshmīrī hill dialects, and on the west by Lahndā.

Sub-dialects.

There are three sub-dialects of Ḍōgrā mentioned in the reports. These are Kaṇḍiālī, the Kāṅgrā Dialect, and Bhaṭĕālī. Kaṇḍiālī is a mixture of standard Pañjābī and Ḍōgrā spoken in the hills of the north-east of Gurdaspur. The Kāṅgrā Dialect is the main language of the head-quarters *taḥṣīls* of Kangra District, and Bhaṭĕālī is spoken in Western Chamba. Like Kaṇḍiālī, the Kāṅgrā Dialect is a mixure of Ḍōgrā and standard Pañjābī, with also a few peculiarities of its own, while Bhaṭĕālī is a mixture of Ḍōgrā, Kāṅgrī, and Chamĕāḷī.

Number of speakers.

The following are the estimated number of speakers of Ḍōgrā in localities in which it is a vernacular :—

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[1] See Dr. Stein's translation of the *Rājataraṅgiṇī*, Vol. II, p. 432. It will be observed that the initial *ḍ* of Ḍōgar has been cerebralised. This is an example of the influence of Lahndā, in some dialects of which an initial *ḍ* is often cerebralised. Thus in the Thaḷī of Shahpur, the root *dā*, give, becomes *ḍā*.

Ḍōgrā Proper—		
Jammu and neighbourhood	434,000	
Gurdaspur	60,000	
Sialkot	74,727	
		568,727
Kaṇḍiālī (Gurdaspur)		10,000
Kāṅgrā Dialect		636,500
Bhaṭṭāli		14,000
	TOTAL	1,229,227

In the above table, the figures for Jammu are mere estimates, based on the returns of the Census for 1901, as no language census was taken of that State in 1891. The Gurdaspur and Sialkot figures are better estimates, being based by the local officers on the returns of the Census of 1891. The Bhaṭṭāli figures are those reported by the Chamba officials. In Gurdaspur Ḍōgrā is spoken nearly all over the lower hills, and in Sialkot it is spoken in 116 villages of Zafarwal *Taḥṣīl* to the north and west of Zafarwal, and all over the Bajwat *'Alāqa* of the Sialkot *Taḥṣīl*.

No information is available as to the number of speakers of Ḍōgrā outside the region in which it is a vernacular.

Characteristics of the dialect.

Ḍōgrā closely resembles standard Pañjābī. The main differences consist in the change in oblique form of the noun substantive, and in the employment of a different postposition for the accusative-dative case. The vocabulary, too, differs somewhat, being influenced by Lahndā and (especially) Kāshmīrī. As regards the oblique form, all masculine nouns add a short *e* or *ai* in the singular to the nominative, while feminine nouns add *ā*, thus following the example of northern Lahndā. For the accusative-dative case, the usual suffix is *kī* or *gī*, instead of the Pañjābī *nū*. In Kāngrā an alternative suffix is *jō*. Ḍōgrā also prefers the word *thā* to mean 'was', instead of the more usual *sā* or *sī* of standard Pañjābī.

Literature.

So far as I am aware the only Ḍōgrā book which has been printed is a version of the New Testament in 'Jumboo or Dogura' issued by the Serampore Missionaries in the year 1826. There are said to be some translations of Sanskrit books into Ḍōgrā, one of which, a version of the Līlāvatī (a mathematical work) is mentioned by Dr. Bühler.[1]

AUTHORITIES—

The only previous account of the Ḍōgrā dialect which I have seen is contained in the following :—

DREW, FREDERIC,—*The Jummoo and Kashmīr Territories. A Geographical Account.* London, 1875. Account of Dogrī, pp. 463 ff. Dogrī Alphabet described, p. 471. Appendix I (pp. 503 ff.), Dogrī Grammar.

Written Character.

Ḍōgrā has an alphabet of its own, which is allied to the Ṭākrī alphabet current in the Punjab Himalayas. Some thirty or forty years ago, the then Mahārājā of Jammu and Kashmir caused to be invented a modified form of the current Ṭākrī so as to bring it more into line with Dēvanāgarī and Gurmukhī. This improved Ḍōgrī is used for official documents, but it has not generally displaced the old Ṭākrī form of script, which is that employed in the

[1] *Detailed Report of a Tour in search of Sanskrit MSS. made in Kāśmīr, Rajputana, and Central India.* Bombay, 1877, p. 4.

following specimens. This alphabet is very imperfect. Theoretically it has all the letters found in Dēvanāgarī except a few which are not employed in the vernacular language, but the vowels are so loosely written, that it might almost be said that any vowel sign can be employed indifferently for any vowel sound. More especially, *e* and *i*, and *o* and *u* are frequently confounded. At other times we find vowels omitted altogether, so that the reading of a Ḍōgrā document is no easy task.

There is another peculiarity in Ḍōgrā writing which should be observed. It is the very frequent employment of the initial forms of vowels instead of the non-initial forms in order to represent non-initial long vowels. It is as if in Dēvanāgarī we were to write द्आ when we meant to write दा. An examination of the specimens will show instances of this in every line. In order to indicate this, in transliterating the specimens, I insert an apostrophe before every vowel which is written in the initial form. It is as if I were to transliterate द्आ by *d'ā* and दा by *dā*.

In order to facilitate the reading of the text I have, whenever a word is wrongly spelt, first transliterated it strictly as it is written and have then immediately afterwards transliterated the correct spelling which I place between marks of parenthesis. I have, however, altogether ignored the very frequent use of a long vowel for a short one, or *vice versa*. Such cases I have passed over silently in the transliteration. Ḍōgrā has never been printed in type of its own character. I therefore give the specimens in the vernacular character in facsimile just as I have received them. Types are, however, available for the form of Ṭākrī employed in the adjoining State of Chamba, which is closely allied to that used for Ḍōgrā, and, as type-printed words are easier to read than facsimiles of handwriting, I give in each case the specimen also printed (in correct spelling) in the Ṭākrī type of Chamba.

The printed Chamba Ṭākrī alphabet is as follows:—

Vowels.

a ā i ī u ū

ē ai ō au ṁ.

Consonants.

ka	kha	ga	gha	ṅa
cha	chha	ja	jha	
ṭa	ṭha	ḍa	ḍha	ṇa
ta	tha	da	dha	na
pa	pha	ba	bha	ma
ya	ra	la	va	
sa	ha	ṛa	ḷa	kha

Conjuncts.

yā thi hi su pā or hū

tē hai yō yau rasṁ or rā chhya

pra tra mha.

Numerals.

1, 2, 3, 4, 5, 6,

7, 8, 9, 0.

Double letters are never written. They are left to be inferred by the reader. Thus, *dittā*, given, is written *ditā*, but must be read *dittā*.

The following are the Ḍōgrā characters as used in the specimens :—

Vowels.

Initial Forms.

a, ā, i or ī, u or ū, or

e, ē or ai, ō or au, ṁ or ~

Non-initial Forms.

ka, kā, ki or kī, or ku, kū, ke or kē,

kai, kō, kau, kaṁ or kã.

Note.—Great carelessness is allowed in writing the vowels and the nasal sign. They are often omitted altogether. Long and short vowels are frequently interchanged. Initial vowels are often written in the place of non-initial long ones. Thus—

for *dā*; for *tū*. The letter *e* or *ē* is frequently written for *i*, and *ō* for *u*.

Consonants.

ka, *kha*, *ga*, *gha*, *ṅa*;

cha, *chha*, *ja*, *jha*, *ñ*;

ṭa, *ṭha*, *ḍa*, *ḍha*, or *ṇa*;

ta, *tha*, *da*, *dha*, *na*;

pa, *pha*, *ba*, *bha*, *ma*;

ya, *ra*, *la*, *va*, *wa*;

sha, *sa*, *ha*, *ṛa*.

Note.—That the same sign is employed for *ja* and *ya*, and for *ba* and *va* (or *wa*), respectively. There is really only one sibilant,—the letter *sa*. When it is necessary to represent the sound of the Persian *sh*, the character for *chha* is employed.

In order to facilitate comparison, I next give the current written forms of the letters of the Gurmukhī, Kāṅgrā, and Ḍōgrā alphabets.

Gurmukhī.	Kāṅgrā.	Ḍōgrā.		Gurmukhī.	Kāṅgrā.	Ḍōgrā.	
ਅ	अ	अ	'āiṛā'	ਡ	ड	ड	ḍa
ੲ	ए	ए	'īṛī'	ਢ	ढ	ढ	ḍha
ੳ	उ	उ	'ūṛā'	ਣ	ण	ण	ṇa
ੳ	ॐ	उ	ō	ਤ	त	त	ta
ਸ	स	स	sa	ਥ	थ	थ	tha
ਹ	ह	ह	ha	ਦ	द	द	da
ਕ	क	क	ka	ਧ	ध	ध	dha
ਖ	ख	ख	kha	ਨ	न	न	na
ਗ	ग	ग	ga	ਪ	प	प	pa
ਘ	घ	घ	gha	ਫ	फ	फ	pha
ਙ	ङ	ङ	ṅa	ਬ	ब	ब	ba
ਚ	च	च	cha	ਭ	भ	भ	bha
ਛ	छ	छ	chha	ਮ	म	म	ma
ਜ	ज	ज	ja	ਯ	...	य	ya
ਝ	झ	झ	jha	ਰ	र	र	ra
ਞ	...	ञ	ña	ਲ	ल	ल	la
ਟ	ट	ट	ṭa	ਵ	व	व	va
ਠ	ठ	ठ	ṭha	ੜ	ड़	ड़	ṛa

ḌŌGRĀ GRAMMAR.

In its grammar Ḍōgrā closely resembles standard Pañjābī. The following are two main points of difference :—

In pronunciation, no difference seems to exist between *e* and *ai*. These two vowels appear to be quite interchangeable. Sometimes one is written and sometimes the other. At the end of a word (especially in the declension of nouns) both are pronounced short and both have the same sound, which more nearly resembles that of a short *a* than anything else. Indeed *ā* is often written for it. In the skeleton grammar which follows I represent this final sound by *e*, but *ai* or *ā* would be equally correct. Similarly *ẽ* is often written *aĩ* or *ã*.

All nouns, even those ending in consonants, have an oblique form singular differing from the nominative. In the case of masculine nouns, this oblique form usually ends in the indeterminate short vowel, sometimes written *e*, sometimes *ai*, sometimes *ā*, which has just been described. The termination of the feminine oblique form singular is *ā*. These terminations also occur in the northern dialects of Lahndā and in Western Pahāṛī. The termination of the oblique plural is *ẽ*, *aĩ* or *ã*. The postposition of the accusative-dative is generally *kī* or *gī*, and very rarely the Pañjābī *nũ*. Sometimes *de* (the locative of the genitive termination *dā*) is employed for the dative, as in *jāedātī-wālede jāī*, having gone to a rich man. The other postpositions coincide with those in use in Pañjābī.

The Pronouns do not call for any special remarks unless we draw attention to the form of the accusative-dative of the pronouns of the first, second, and third persons. 'Me' is *mikī*, *migī*, or *mī*; 'thee' is *tukī*, or *tugī*; and 'him' is *usī*. Similarly the accusative-dative of 'this' is *isī*. The conjugation of verbs presents a few irregularities There is an alternative form ending in *dā*, of the past participle. Thus, *mōīdā*, dead *gōāchādā*, lost; *chāhīdī-hai*, it is proper; *giādā-thā*, it was gone. The addition of the postposition of the genitive to a past participle without altering its meaning occurs in other hill languages; e.g. in Eastern and Western Pahāṛī. The future has several forms which are strange to standard Pañjābī. The syllable *che* or *chai* is added to the Imperative to give a permissive force. Thus, *khāchai*, let us eat; *manāchai*, let us celebrate. In the word *khãden*, they (were) eating, the final *n* is a pronominal suffix meaning 'they,' added to the verb in imitation of Kāshmīrī. There are occasional instances of neuter participles as in *chūmiã*, it was kissed.

It is hoped that the above remarks will be sufficient to enable the student to read the Ḍōgrā specimens, with the aid of the Skeleton Grammar which follows.

ḌŌGRĀ SKELETON GRAMMAR.

I. NOUNS. Gender.—This follows standard Pañjābī.

Number and Case:—

Singular.		Plural.	
Direct.	Oblique.	Direct.	Oblique.
Masc.—			
laukṛā, a boy.	*laukṛe*	*laukṛe.*	*laukṛẽ.*
babbā, a father.	*babbe.*	*babbā̃* or *babbaī̃.*	*babbā̃* or *babbaī̃.*
ḍaṅgar, an ox.	*ḍaṅgre.*	*ḍaṅgar*	*ḍaṅgrẽ.*
Fem.—			
bakrī, a she-goat.	*bakrīā.*	*bakrīā̃.*	*bakrīẽ.*

The terminations *e* of the oblique singular, and *ẽ* of the oblique plural are short. They are often written *ai* or *ā*, and *aĩ* or *ã̄*, respectively Thus, *sahbedā*, *sahbaidā*, or *sahbādā*, of the sāhib. However written, the pronunciation resembles that of a short *a* or *ā*, respectively.

Two cases are formed without postpositions,—the Vocative and (optionally) the Accusative-dative. The following are the forms of the **Vocative**:—Sing., *laukṛeā* or *ā laukṛā*; *ḍaṅgrā* or *ā ḍaṅgar*; *bakriā* or *ā bakrī*: Plur., *ā laukṛẽ*; *ā babbaī̃*; *ā ḍaṅgrẽ*; *ā bakrīã̄*.

The optional forms of the **Accusative-Dative** are:—Sing., *laukṛeī*; *babbaiī*; *ḍaṅgreī*; *bakrīāī*: Plur., *laukṛẽī*; *babbaī̃ī*; *ḍaṅgrẽī*; *bakrīẽī*.

The **Postpositions** are,—Acc.-dat., *kī* or *gī*, *kachh*, to; Instr., *kane*, by; Abl., *thwã̄*, *thã̄*, *kachha*, from; Gen., *dā*, as in standard Pañjābī, obl. masc. also *dai*; Loc., *vich*, in; *pās*, near; *par*, on; Agent, *ne* or *nai*, by.

Adjectives ending in *ā* are thus declined. Masc. Sing., direct, *kālā*, black; oblique, *kāle*; Plur., direct, *kāle*; obl., *kālẽ*; Fem. Sing., direct, *kālī*; obl., *kālīā*; Plur., direct, *kālīã̄*; obl., *kālīẽ*. In other respects adjectives are treated as in standard Pañjābī.

II. PRONOUNS.

	I	Thou.
Singular—		
Nominative	*āẽ, maĩ, mẽ.*	*tũ.*
Agent	*maĩ, mẽ.*	*taĩ, tẽ, tudh.*
Accusative-dative	*mi-kī, mi-gī, mī.*	*tu-kī, tu-gī.*
Genitive	*mērā.*	*tērā.*
Ablative	*mērā-thwã̄.*	*tēre-thwã̄.*
Locative	*mērā-vich.*	*tēre-vich.*
Plural—		
Nominative	*as.*	*tus.*
Agent	*asẽ.*	*tusẽ.*
Accusative-dative	*asẽ-kī, -gī, -ī, asẽ.*	*tusẽ-kī, -gī, -ī, tusẽ.*
Genitive	*sāṛā.*	*tusāṛā, thwāṛā.*
Ablative	*sāṛe-thwã̄.*	*tusẽ-thwã̄.*
Locative	*sāṛe-vich.*	*tusẽ-vich.*

	He, she, it, that.	This.	That same.	This same.	Who.	He, that.	Who?	What?	Anyone.	Anything.
Sing.										
Nom.	*ō, oh.*	*ie, eh, ehe.*	*ūai.*	*īai.*	*jō.*	*seh.*	*kun, kaun.*	*keh.*	*kōī.*	*kichh, kijh.*
Acc.-dat.	*usī.*	*iesī.*	*usse-kī.*	*isse-kī.*	*jisī.*	*tisī.*	*kusī.*	*kus-kī.*	*kuse-kī.*	*kuse-kī.*
Obl.	*us, uh.*	*is, ih.*	*usse.*	*isse.*	*jis.*	*tis.*	*kus, kuh.*	*kus.*	*kuse.*	*kuse.*
Plur.										
Nom.	*ō, oh.*	*ē, eh.*	*ūai.*	*īai.*	*jō.*	*seh.*	*kun, kaun.*	*keh.*	*kōī.*	*kichh, kijh.*
Obl.	*un, une, ū.*	*in, ine, ī.*	*unneī.*	*inneī.*	*jine.*	*jine.*	*kune.*	*kune.*	*kune.*	*kiniā, kine.*

Kōkā, declined regularly as an adjective, is 'which?' The reflexive pronoun is *apū*; Gen., *apnā*; Acc.-dat., *apū-kī, -gī*; Abl., *apne-thuā*; Loc., *apne-vich*; Agent, *apū*. The plural is the same as the singular.

III. VERBS.—A.—Auxiliary Verbs and Verbs Substantive.

Present Tense, 'I am, etc.'—

	Singular.	Plural.
1	*hā, ā.*	*haī, hā, aī, ā.*
2	*haī, hā, aī, ā.*	*hō, ō.*
3	*hai, he, ai, e.*	*haī, hā, aī, ā, hain.*

The past tense is *thā*, or *sā*, which, as usual, is treated like an adjective. Thus, masc. plur., *the*; fem. sing. *thī*; fem. plur. *thiā*. 'I was' is *sā*.

B.—Active Verb.

Root,—*mār*, strike.
Infinitive,—*mārnā*, to strike.
Present Participle,—*mārdā* or *mārnā*, striking.
Past Participle,—(1) *māriā*, struck; fem. *mārī*; Plur. masc., *māre*; fem. *māriā*.
(2) *māriādā* or *mārīdā*, etc.
Conjunctive Participle,—*mārī-ke, mārīe*, or *mārīai*, having struck.
Noun of Agency,—*mārne-wālā*, a striker.

	Present Subjunctive and old Present Indicative. 'I may strike,' 'I strike,' etc.		Future. 'I shall strike,' etc.	
	Singular.	Plural.	Singular.	Plural.
1	*mārā.*	*mārē, mārche.*	*mārañ.*	*māran, mārge* (fem. *-giā*).
2	*mārē.*	*mārō.*	*marga* (fem. *-gī*).	*mārgiō, mārge* (fem. *-giā*).
3	*māre.*	*mārē, māren.*	*marag*	*mārgā, mārgan, mārange, mārañgan.*

Instead of *mārgā* (*-gī*) we may have *mārghā* (*-ghī*), and, instead of *mārge* (*-giā*), *mārghe* (*-ghiā*).
Imperative, *mār*, strike thou; *mārō*, strike ye; *mārche, mārchai*, let me, thee, him, us, you, them, strike.

Participial Tenses.

āū mārdā, or *mārnā*, I strike, (if) I had struck.
āū mārdā-ā, mārnā-ā, I am striking.
āū mārdā-sā, mārnā-sā, I was striking.
mē māriā, I struck (him).
mē māriā-e, I have struck (him).
mē māriā-sā, I had struck (him).

Irregular Past Participles.

hōnā, to become, Past part. *hōā*, or *huā*. (Pres. part. *hundā*).
jānā, to go, Past part. *giā*.
karnā, to do, Past part. *kītā* or *kariā*.
dēnā, to give, Past part. *dittā*.
lēnā, to take, Past part. *littā*.

The Passive Voice is formed with *jānā*, as in Pañjābī.
Causals and Double Causals are formed as in Pañjābī.

STANDARD PAÑJĀBĪ.

In order to illustrate the standard Pañjābī described in the preceding grammatical sketch, I here give the Parable of the Prodigal Son taken from the version of the Gospel of St. Luke published by the British and Foreign Bible Society. The translation is an excellent one, but should not be taken as representing, in all its purity, the Pañjābī of the Mājh. The standard of the grammatical sketch is rather a refined version of the Pañjābī spoken in the Pōwādh[1] of the District of Ludhiana, which differs slightly from the Pañjābī of Amritsar.

[No. I.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

(British and Foreign Bible Society, 1890.)

ਇੱਕ ਮਨੁੱਖਦੇ ਦੋ ਪੁੱਤ ਸਨ। ਅਤੇ ਉਨ੍ਹਾਂ ਵਿੱਚੋਂ ਛੋਟੇਨੇ ਪਿਉ ਨੂੰ ਆਖਿਆ ਪਿਤਾ ਜੀ ਮਾਲਦਾ ਜਿਹੜਾ ਹਿੱਸਾ ਮੈਨੂੰ ਪਹੁੰਚਦਾ ਹੈ ਸੋ ਮੈਨੂੰ ਦੇ ਦਿਓ। ਅਤੇ ਉਸਨੇ ਉਨਾਂਨੂੰ ਪੂੰਜੀ ਵੰਡ ਦਿੱਤੀ। ਅਰ ਥੋੜੇ ਦਿਨਾਂ ਪਿੱਛੋਂ ਛੋਟਾ ਪੁੱਤ ਸਭੋ ਕੁਛ ਕੱਠਾ ਕਰਕੇ ਦੂਰ ਦੇਸਨੂੰ ਚੱਲਿਆ ਗਿਆ ਅਰ ਓਂਥੇ ਆਪਣਾ ਮਾਲ ਬਦ ਚਲਣੀ ਨਾਲ੍ਹ ਉਡਾ ਦਿੱਤਾ। ਅਤੇ ਜਾਂ ਉਹ ਸਭ ਖਰਚ ਕਰ ਚੁੱਕਿਆ ਤਾਂ ਉਸ ਦੇਸ ਵਿੱਚ ਵਡਾ ਕਾਲ੍ਹ ਪੈ ਗਿਆ ਅਤੇ ਉਹ ਮੁਤਾਜ ਹੋਣ ਲੱਗਾ। ਅਰ ਉਹ ਉਸ ਦੇਸਦੇ ਕਿਸੇ ਰਹਿਣਵਾਲ੍ਹੇਦੇ ਕੋਲ੍ਹ ਜਾ ਰਿਹਾ ਅਤੇ ਉਸਨੇ ਉਹਨੂੰ ਆਪਣਿਆਂ ਖੇਤਾਂ ਵਿੱਚ ਸੂਰਾਂਦੇ ਚਾਰਣ ਲਈ ਘੱਲਿਆ। ਅਰ ਉਹ ਉਨ੍ਹਾਂ ਛਿੱਲੜਾਂ ਨਾਲ੍ਹ ਜੇਹੜੇ ਸੂਰ ਖਾਂਦੇ ਸਨ ਆਪਣਾ ਢਿੱਡ ਭਰਣਾ ਚਾਹੁੰਦਾ ਸੀ ਪਰ ਕਿਨੇ ਉਸਨੂੰ ਕੁਛ ਨਾ ਦਿੱਤਾ। ਪਟ ਉਹਨੇ ਸੁਰਤ ਵਿੱਚ ਆਣਕੇ ਕਿਹਾ ਭਈ ਮੇਰੇ ਪਿਉਦੇ ਕਿੰਨੇਹੀ ਕਾਮਿਆਂਨੂੰ ਵਾਫ਼ਰ ਰੋਟੀਆਂ ਹਨ ਅਤੇ ਮੈਂ ਐਂਥੇ ਭੁੱਖਾ ਮਰਦਾ ਹਾਂ। ਮੈਂ ਉੱਠਕੇ ਆਪਣੇ ਪਿਉ ਕੋਲ੍ਹ ਜਾਵਾਂਗਾ ਅਤੇ ਉਸਨੂੰ ਆਖਾਂਗਾ ਪਿਤਾ ਜੀ ਮੈਂ ਅਸਮਾਨਦਾ ਅਰ ਤੇਰੇ ਅੱਗੇ ਗੁਨਾਹ ਕੀਤਾ ਹੈ। ਹੁਣ ਮੈਂ ਇਸ ਜੋਗ ਨਹੀਂ ਜੋ ਫੇਰ ਤੇਰਾ ਪੁੱਤ ਸਦਾਵਾਂ। ਮੈਨੂੰ ਆਪਣਿਆਂ ਕਾਮਿਆਂ ਵਿੱਚੋਂ ਇਕ ਜਿਹਾ ਰੱਖ। ਸੋ ਉਹ ਉੱਠਕੇ ਆਪਣੇ ਪਿਉ ਕੋਲ੍ਹ ਗਿਆ। ਪਰ ਉਹ ਅਜੇ ਦੂਰ ਸੀ ਕਿ ਉਹਦੇ ਪਿਉਨੇ ਉਸਨੂੰ ਡਿੱਠਾ ਅਤੇ ਉਹਨੂੰ ਤਰਸ ਆਇਆ ਅਰ ਦੌੜ ਕੇ ਗਲ੍ਹੇ ਲਾ ਲਿਆ ਅਤੇ ਉਹਨੂੰ ਚੁੰਮਿਆ। ਅਰ ਪੁੱਤ ਨੇ ਉਸਨੂੰ ਆਖਿਆ ਪਿਤਾ ਜੀ ਮੈਂ ਅਸਮਾਨਦਾ ਅਰ ਤੇਰੇ ਅੱਗੇ ਗੁਨਾਹ ਕੀਤਾ ਹੈ ਹੁਣ ਮੈਂ ਇਸ ਜੋਗ ਨਹੀਂ ਜੋ ਫੇਰ ਤੇਰਾ

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[1] See Pōwādhī, *post*, pp. 679 ff.

ਪੁੱਤ ਸਦਾਵਾਂ॥ ਪਰ ਪਿਤਾਨੈ ਆਪਣੇ ਚਾਕਰਾਂਨੂੰ ਕਿਹਾ ਕਿ ਸਭਥੋਂ ਚੰਗੇ ਬਸਤ੍ਰ ਛੇਤੀ ਕੱਢਕੇ ਇਹਨੂੰ ਪਹਿਨਾਓ ਅਰ ਇਹਦੇ ਹੱਥ ਵਿੱਚ ਅੰਗੂਠੀ ਅਰ ਪੈਰੀਂ ਜੁੱਤੀ ਪਾਓ। ਅਤੇ ਖਾਂਦੇ ਹੋਏ ਅਸੀਂ ਖੁਸੀ ਕਰਿਯੇ ਕਿੰਉ ਜੋ ਮੇਰਾ ਇਹ ਪੁੱਤ ਮੋਇਆ ਸੀ ਅਤੇ ਫੇਰ ਜੀ ਪਿਆ ਹੇ। ਹੁਆਚ ਗਿਆ ਸੀ ਅਤੇ ਫੇਰ ਲੱਭਿਆ ਹੈ। ਸੋ ਓਹ ਲੱਗੇ ਖੁਸੀ ਕਰਨ॥

ਪਰ ਉਹਦਾ ਵਡਾ ਪੁੱਤ ਖੇਤ ਵਿੱਚ ਸੀ ਅਰ ਜਾਂ ਉਹ ਆਣਕੇ ਘਰਦੇ ਨੇੜੇ ਅੱਪੜਿਆ ਤਾਂ ਰਾਗ ਨਾਚਦੀ ਅਵਾਜ ਸੁਣੀ। ਤਦ ਨੌਕਰਾਂ ਵਿੱਚੋਂ ਇਕਨੂੰ ਆਪਣੇ ਕੋਲ੍ ਸੱਦਕੇ ਪੁੱਛਿਆ ਭਈ ਇਹ ਕੀ ਹੈ। ਅਤੇ ਉਸਨੇ ਉਹਨੂੰ ਆਖਿਆ ਤੇਰਾ ਭਰਾਉ ਆਇਆ ਹੈ ਅਰ ਤੇਰੇ ਪਿਉਨੈ ਵਡਾ ਪਰੋਸਾ ਪਰੋਸਿਆ ਹੈ ਇਸ ਲਈ ਜੋ ਉਹਨੂੰ ਭਲਾ ਚੰਗਾ ਪਾਇਆ। ਪਰ ਉਹ ਗੁੱਸੇ ਹੋਇਆ ਅਤੇ ਅੰਦਰ ਜਾਣਨੂੰ ਉਹਦਾ ਜੀ ਨਾ ਕੀਤਾ। ਸੋ ਉਹਦਾ ਪਿਉ ਬਾਹਰ ਆਣਕੇ ਉਸਨੂੰ ਮਨਾਉਣ ਲੱਗਾ। ਪਰ ਓਨ ਆਪਣੇ ਪਿਉਨੂੰ ਉੱਤਰ ਦਿੱਤਾ ਵੇਖ ਮੈਂ ਐਂਨੇ ਵਰਿਹਾਂ ਥੋਂ ਤੇਰੀ ਟਹਿਲ ਕਰਦਾ ਹਾਂ ਅਤੇ ਤੇਰਾ ਹੁਕਮ ਕਦੇ ਨਹੀਂ ਮੋੜਿਆ ਅਰ ਤੈਂ ਮੈਨੂੰ ਕਦੇ ਇੱਕ ਪਠੋਰਾ ਬੀ ਨਾ ਦਿੱਤਾ ਜੋ ਮੈਂ ਆਪਣਿਆਂ ਬੇਲੀਆਂ ਨਾਲ੍ ਖੁਸੀ ਕਰਾਂ। ਪਰ ਜਦ ਤੇਰਾ ਇਹ ਪੁੱਤ ਆਇਆ ਜਿਹਨੈ ਕੰਜਰੀਆਂਦੇ ਮੂੰਹ ਤੇਰੀ ਪੂੰਜੀ ਉੜਾ ਦਿੱਤੀ ਤੈਂ ਉਹਦੇ ਲਈ ਵਡਾ ਪਰੋਸਾ ਪਰੋਸਿਆ ਹੇ। ਪਰ ਓਨ ਉਸਨੂੰ ਆਖਿਆ ਬੱਚਾ ਤੂੰ ਸਦਾ ਮੇਰੇ ਨਾਲ੍ ਹੈਂ ਅਤੇ ਮੇਰਾ ਸਭੋ ਕੁਛ ਤੇਰਾ ਹੈ। ਪਰ ਖੁਸੀ ਕਰਨੀ ਅਤੇ ਅਨੰਦ ਹੋਣਾ ਜੋਗ ਸੀ ਕਿੰਉਕਿ ਤੇਰਾ ਇਹ ਭਰਾਉ ਮੋਇਆ ਸੀ ਅਤੇ ਫੇਰ ਜੀ ਪਿਆ ਹੈ ਅਰ ਗੁਆਚ ਗਿਆ ਸੀ ਅਤੇ ਹੁਣ ਲੱਭਿਆ ਹੈ॥

[No. I.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

(British and Foreign Bible Society, 1890.)

TRANSLITERATION AND TRANSLATION.

Ikk manukkhdē dō putt san. Atē unhā̃-vichchō̃ chhōṭēnai
One man-of two sons were. And them-from-in the-younger-by

piunū̃ ākhiā, 'pitā-jī, māldā jihṛā hissā mainū̃
the-father-to it-was-said, 'father-dear, the-property-of whatever share me-to

pahūchdā-hai sō mainū̃ dē-diō.' Atē usnai unhā̃nū̃ pū̃jī
arriving-is that me-to give-away.' And him-by them-to the-wealth

waṇḍ dittī. Ar thōṛē dinā̃ pichchhō̃, chhōṭā putt,
having-divided was-given. And a-few days from-after, the-younger son,

sabhō kuchh kaṭṭhā kar-kē, dūr dēsnū̃ challiā-giā, ar
all anything together made-having, a-distant country-to went-away, and

ōtthē āpṇā māl bad-chalṇī-nāḷ uḍā-dittā. Atē jā̃ uh
there his-own property bad-behaviour-with was-squandered. And when he

sabh kharach kar-chukkiā, tā̃ us dēs-vichch waḍā kāḷ pai-giā,
all spending had-finished, then that country-in a-great famine fell,

atē uh mutāj hōṇ laggā. Ar uh us dēsdē kisē
and he distressed to-be began. And he that country-of a-certain

rahiṇ-wāḷēdē kōḷ jā rihā, atē usnai uhnū̃ āpṇiā̃
inhabitant-of near having-gone remained, and him-by as-for-him his-own

khētā̃-vichch sūrā̃dē chāraṇ-laī ghalliā. Ar uh unhā̃ chhillṛā̃-nāḷ
fields-in swine-of the-feeding-for it-was-sent. And he those husks-with

jēhṛē sūr khāndē san āpṇā ḍhiḍḍ bharnā chāhundā-sī, par
which the-pigs eating were his-own belly to-fill wishing-was, but

kinē usnū̃ kuchh nā dittā. Par uhnai surat-vichch āṇ-kē
by-anyone him-to anything not it-was-given. But him-by senses-in come-having

kihā, 'bhai! mērē piudē kitnē-hī kāmmiā̃nū̃ wāphar
it-was-said, 'Lo! my father-of now-many-even servants-to superfluous

rōṭiā̃ han, atē maī aitthē bhukkhā mardā-hā̃. Maī uṭṭh-kē
loaves there-are, and I here hungry dying-am. I arisen-having

āpṇē piu kōḷ jāwā̃gā, atē us-nū̃ ākhā̃gā, "pitā-jī, maī
my-own father near will-go, and him-to I-will-say, "Father, by-me

asmāndā ar tērē aggē gunāh kītā-hai; huṇ maī is jōg
heaven-of and of-thee before sin done-is; now I (of-)this worthy

nahĩ jō phēr tērā putt sadāwã, maínũ āpṇiã kāmmiã
am-not that again thy son I-may-be-called, me thine-own servants
vichchõ ikk jihā rakkh."' Sō uh uṭṭh-kē āpṇē piu kōḷ giā.
from-in one like keep."' So he arisen-having his-own father near went.
Par uh ajē dūr sī, ki uhdē piunai usnũ ḍiṭṭhā, atē
But he yet far was, when him-of father-by as-for-him it-was-seen, and
uhnũ taras āiā, ar dauṛ-kē gaḷē lā-liā, atē uhnũ
him-to pity came, and run-having on-his-neck it-was-embraced, and him-to
chummiā. Ar puttnai usnũ ākhiā, 'pitā-jī, maĩ
it-was-kissed. And the-son-by him-to it-was-said, 'father-dear, by-me
asmāndā ar tērē aggē gunāh kītā-hai, huṇ maĩ is jōg
heaven-of and of-thee before sin done-is, now I this worthy
nahĩ jō phēr tērā putt sadāwã.' Par pitā-nai āpṇē
am-not that again thy son I-may-be-called.' But the-father-by his-own
chākrãnũ kihā ki, 'sabh-thõ chaṅgō bastr chhētī
servants-to it-was-said that, 'all-than good clothes quickly
kaḍḍh-kē, ihnũ pahināō, ar ihdē hatth-vichch ãgūṭhī, ar
brought-out-having, him dress, and him-of the-hand-on a-ring, and
pairĩ juttī pāō; atē khāndē-hōē asĩ khusī kariyē.
on-feet boot put-on; and eating us happiness let-us-make.
Kĩu jō mērā ih putt mōiā sī, atē phēr jī-piā-hai;
Because that my this son dead was, and again alive-fallen-is;
guāch giā-sī, atē phēr labbhiā-hai.' Sō uh laggē khusī
lost gone-was, and again found-is.' So they began rejoicing
karan.
to-do.

Par uhdā waḍā putt khēt-vichch sī, ar jã uh āṇ-kē
But him-of the-elder son the-field-in was, and when he come-having
ghardē nēṛē appariā, tã rāg-nāchdī awāj
the-house-of in-the-neighbourhood arrived, then music-dancing-of the-sound
suṇī. Tad naukrã-vichchõ ikknũ āpṇē kōḷ sadd-kē,
was-heard. Then the-servants-from-in one of-himself near called-having,
puchchhiā 'bhaī, ih kī hai?' Atē usnai uhnũ ākhiā
it-was-asked 'ho, this what is?' And him-by him-to it-was-said
'tērā bharāu āiā-hai, ar tērē piunai waḍā parōsā parōsiā-hai,
'thy brother come-is, and thy father-by a-great feast feasted-is,
is-laī jō uhnũ bhalā chaṅgā pāiā.' Par uh gussē
this-for that him-to well in-health he-has-been-obtained.' But he angry
hōiā, atē andar jāṇnũ uhdā jī nā kītā. Sō uhdā
became, and within going-for his mind not was-made. So his

piu bāhar āṇ-kē usnũ manāuṇ laggā, par un
father outside come-having him-to to-remonstrate began, but by-him
āpṇē piunũ uttar dittā, 'vēkh, maĩ aĩnē warihã-thõ tērī
his-own father-to answer was-given, 'see, I so-many years-from thy
ṭahil kardā-hã, atē tērā hukam kadē nahĩ mōṛiā, ar
service doing-am, and thy command ever not was-disobeyed, and
taĩ mainũ kadē ikk paṭhōrā bī nā dittā, jō maĩ
by-thee me-to ever one kid even not was-given, that I
āpṇiã bēliã-nāḷ khusī karã. Par jad tērā ih putt
my-own friends-with happiness I-may-make. But when thy this son
āiā, jihnai kañjarīãdē mũh tērī pũjī uḍā-dittī, taĩ
came, whom-by harlots-of by-means thy wealth was-squandered, by-thee
uhdē laī waḍā parōsā parōsiā-hai.' Par ōn usnũ
him-of for-the-sake a-great feast been-feasted-is.' But by-him him-to
ākhiā, 'bachchā, tũ sadā mērē nāḷ haĩ, atē merā
it-was-said, 'child, thou always of-me by-the-side are, and my
sabhō kuchh tērā hai. Par khusī karnī, atē anand hōṇā
all anything thine is. But happiness to-be-done, and joyful to-be
jōg sī, kĩu ki tērā ih bharāu mōiā sī, atē phēr
proper was, because that this thy brother dead was, and again
jī-piā-hai; ar guāch giā-sī, atē huṇ labbhiā-hai.'
alive-fallen-is; and lost gone-was, and now found-is.'

MĀJHĪ.

Mājhī is the dialect of the Mājhā tract of the Punjab. It is often incorrectly called Mānjhī, just as Mājhā is often wrongly called Mānjhā. The Mājhā, or Midland, lies in the Dōāb between the rivers Ravi and Beas-cum-Sutlej. It therefore includes the districts of Amritsar and Gurdaspur[1] and most of the district of Lahore. The number of speakers of Mājhī was estimated for the purposes of this Survey to be as follows:—

Lahore	1,033,824
Amritsar	973,054
Gurdaspur	800,750
TOTAL	2,807,628

Mājhī Pañjābī is by universal consent the purest form of the language, but is not the standard adopted by most of the grammars. As explained above (pp. 609 ff.), these are mainly based on the dialect of Ludhiana, which lies some way to the south-east. Mājhī has certain peculiarities of its own which will presently be described. The most prominent one is the entire absence of the cerebral *ḷ*.

As specimens of Mājhī I give a version of the Parable of the Prodigal Son which comes from Amritsar, an extract from a folksong from the same locality, and another folksong from Lahore.

The version of the Parable I give in facsimile of the copy received, as a specimen of Gurmukhī handwriting, and also in Gurmukhī type with the usual transliteration and translation. The second is given in Gurmukhī type with transliteration and translation. The third is given in the Gurmukhī and also in the Persian character, with transliteration and translation.

The following are the main points of difference from the Ludhiana standard that are exhibited by the specimens.

The cerebral *ḷ* is never sounded in Amritsar. The ordinary dental *l* is always substituted for it. Thus, *nāl*, not *nāḷ*, with. The letter *ḍ* is often doubled. Thus, *tuhāḍḍā*, for *tuhāḍā*, your; *waḍḍā*, for *waḍā*, great; *durāḍā* or *durāḍḍā*, far. On the other hand, letters which are doubled in the standard dialect of Ludhiana are often not doubled in Amritsar. Thus, *uṭh-kē*, for *uṭṭh-kē*, having risen; *vich*, not *vichch*, in, but *vichchõ*, from in; *lagiā*, joined, but *laggā*, began; *labh-piā*, not *labbh-piā*, got; *apariā*, for *appariā*, arrived.

Nasalisation is frequent. Thus, *āpṇã dhan*, his own wealth; *ãundī-hai*, she is coming; *bharnã chãhundā-sī*, he was wishing to fill; *jãwãgā*, I will go; *chummiã*, it was kissed; *manãiē*, let us celebrate. Some of these nasalised forms are relics of the old neuter gender.

In the declension of nouns, the initial *v* of the postposition *vich*, in, is often elided, and the remainder of the postposition is attached to the main word as a termination, as in *gharich*, for *ghar-vich*, in the house. The postposition of the agent case is *nai* or *naĩ*. Note relics of old neuters as in *āpnã dhan*, *chummiã*, etc., quoted above.

[1] A corner of Gurdaspur lies to the west of the Ravi, but it may be considered as part of the Mājh for our present purposes.

Note also false genders, caused by attraction, in phrases like *ihdī hatthī*, on this one's hand. Note, moreover, that *hatthī* is used in the *singular*.

In the pronouns, the nasal of *asī*, we, and *tusī*, you, is omitted, so that we have *asī* and *tusī*. Other forms not shown in the grammar are *maīnaī*, by me; *sāḍḍā*, our; *taīnaī*, by thee; *tuhāḍḍā*, your. *Tū*, thou, often has its oblique singular *tudh*. The oblique plural of the pronoun of the third person is *unā*, not *unhā*.

In the verb substantive, we have *haī* and *han*, both meaning both 'we are' and 'they are.' The past tense has the following forms :—

	Sing.	Plur.
1.	*sā*	*sā*
2.	*saī*	*sau*
3.	*sī*	*sē*

The present participle of finite verbs often ends in *nā* instead of *dā*. Thus, *mārnā-hā*, I am striking.

Irregular forms noted are *dēu*, give thou; *dēh*, give; *jāh*, go; *jāwāgā*, I will go. *Āunda* or *āndā* is 'coming.'

In one important point these specimens do not illustrate the dialect of the Mājhā. This is the occasional use of personal terminations with the past tenses of verbs. This is properly a characteristic of the outer circle of languages, and does not belong to Pañjābī, as illustrated in the grammars. On the other hand, it regularly appears in Lahndā, and, as explained in the introduction to this section, there is a Lahndā basis at the bottom of Pañjābī, which is almost concealed by the language of the Inner Group that has established itself in the Central and Eastern Punjab. As we go westwards from the old Sarasvatī, the Lahndā basis becomes more and more prominent, and hence we occasionally find these terminations in Mājhī. In Mājhī they are only found in the third person of transitive verbs, and are, for the singular, *us*, *ōs*, or *ōsu*, and, for the plural, *ōnē*. Thus, instead of the regular *us ākhiā*, he said, we frequently hear *ākhiōs*, and instead of *unhā* (or *unā*) *ākhiā*, they said, *ākhiōnē*. So *dittōs*, he gave; *kahiōs*, he said; *kītōsu*, he did; *mannius*, he heeded; *dittōnē*, they gave; *kītōnē*, they did.

[No. 2.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

MĀJHĪ DIALECT. (DISTRICT, AMRITSAR.)

SPECIMEN I.

੧੮ ਇਕੱਅਠੱਖਦੇ ਦੇਖੁਤੱਮੇ॥ ਅਤੇ ਛੋਟੇ ਨੈਂ ਉਨਾਂ ਵਿਚੋਂ ਆਪਣੇ ਪਿਉ ਨੂੰ ਆਖਿਆ, ਬਾਪੂਜੀ, ਮਾਲ ਦੀ ਵੰਡ ਸੀਹਣੀ ਮੈਂਨੂੰ ਆਂਉ ਦੀ ਹੈ ਦੇਉ॥ ਅਤੇ ਉਸਨੈ ਉਨਾਂ ਨੂੰ ਆਪਣੀ ਜਦਾਤ ਵੰਡ ਦਿੱਤੀ॥ ਅਰ ਥੋੜੇ ਦਿਨਾਂ ਪਿੱਛੋ ਛੋਟਾ ਪੁੱਤ ਸੱਭੇ ਕੁਝ ਕੱਠਾ ਕਰਕੇ ਦੂਰਾਡੇ ਦੇਸ ਨੂੰ ਚਾਲਿਆ ਗਿਆ, ਅਰ ਓਥੇ ਆਪਣਾਂ ਧਨ ਵੈਲਦਾਰੀ ਵਿਚ ਗੁਆ ਦਿੱਤਾ॥ ਅਤੇ ਜੱਦੋਂ ਸੱਭੇ ਕੁਝ ਖਰਚ ਕਰ ਚੁਕਿਆ, ਤਾਂ ਉਸ ਦੇਸ ਵਿਚ ਵੱਡਾ ਕਾਲ ਆਇਆ॥ ਅਰ ਓਹ ਮੁਤਾਜ ਹੋਣ ਲੱਗਾ॥ ਅਤੇ ਉਹ ਉਸ ਦੇਸ ਦੇ ਕਿਸੇ ਰਹਣ ਵਾਲੇ ਦੇ ਕੋਲ ਜਾਕੇ ਕੱਠਾ ਰਹਿ ਪਿਆ॥ ਅਰ ਓਸਨੈ ਉਹ ਨੂੰ ਆਪਣੀਆਂ ਖੇਤੀਆਂ ਵਿਚ ਸੂਰ ਚਾਰਣ ਲਈ ਘਲਿੱਆ॥ ਅਰਜਿਹੜੇ ਛਿੱਲੜ ਸੂਰ ਖਾਂਦੇ ਸੀ ਉਹ ਉਨਾਂ ਨਾਲ ਆਪਣਾਂ ਢਿੱਡ ਭਰਨਾਂ ਚਾਂਹੁੰਦਾ ਸੀ॥ ਪਰ ਕਿਸੇ ਓਸ ਨੂੰ ਨਾਂ ਦਿੱਤੇ॥ ਅਰ ਜਦ ਸੁਰਤ ਵਿਚ ਆਇਆ, ਤੇ ਆਖਿਆ, ਮੇਰੇ ਪਿਉ ਦੇ ਕਿੰਨੇ ਹੀ ਕਾਮਿਆਂ ਨੂੰ ਵਾਫਰ ਰੋਟੀਆਂ ਹਨ, ਅਰ ਮੈਂ ਭੁੱਖਾ ਮਰ ਦਾ ਹਾਂ॥ ਮੈਂ ਉਠਕੇ ਆਪਣੇ ਪਿਉ ਕੋਲ ਜਾਂਦਾ ਗਾ, ਅਰ ਓਸ ਨੂੰ ਆਖਾਂ ਗਾ, ਬਾਪੂਜੀ ਮੈਂ ਰੱਬ ਦਾ ਅਤੇ ਤੇਰੇ ਅੱਗੇ ਗੁਨਾਹ ਕੀਤਾ ਹੈ॥ ਅਰ ਹੁਣ ਮੈਂ ਇਸ ਜੋਗਾ ਨਹੀਂ ਜੋ ਫੇਰ ਤੇਰਾ ਪੁੱਤ ਸਦਾਵਾਂ॥ ਮੈਂਨੂੰ ਆਪਣਿਆਂ ਕਾਮਿਆਂ ਵਿਚੋਂ ਇੱਕ ਜਿਹਾ ਰੱਖ॥ ਸੋ ਓਹ ਉਠਕੇ ਆਪਣੇ ਪਿਉ ਕੋਲ ਆਇਆ॥ ਪਰ ਓਹ ਅਜੇ ਦੂਰਸੀ ਜੋ ਉਹਦੇ ਪਿਉਨੈ ਓਹ ਨੂੰ ਦੇਖਿਆ ਤੇ ਓਸਨੂੰ ਤਰਸ ਆਇਆ ਦੌੜਕੇ ਗਲ ਲਗਿਆ ਅਰ ਉਹ ਨੂੰ ਚੁੰਮਿਆਂ॥ ਅਤੇ ਪੁੱਤ ਨੈ ਉਹਨੂੰ ਆਖਿਆ, ਬਾਪੂਜੀ ਮੈਂ ਰੱਬ ਦਾ ਅਰ ਤੇਰੇ ਅੱਗੇ ਗੁਨਾਹ ਕੀਤਾ ਹੈ, ਹੁਣ ਮੈਂ ਇਸ ਜੋਗਾ ਨਹੀਂ ਜੋ ਫੇਰ ਤੇਰਾ ਪੁੱਤ ਸਦਾਵਾਂ॥ ਪਰ ਪਿਉ ਨੈ ਆਪਣੇ

ਚਾਕਰਾਂ ਨੂੰ ਕਿਹਾ, ਸਭਤੋਂ ਚੰਗੇ ਲੀਰੇ ਕਢ ਕੇ ਇਹ ਨੂੰ ਪੁਆਓ, ਅਰ ਇਹਦੀ ਹੱਥੀਂ ਛਾਪ ਤੇ ਪੈਰੀਂ ਜੁੱਤੀ ਪਾਓ॥ ਅਤੇ ਖਾਈਏ ਤੇ ਖੁਸੀਆਂ ਮਨਾਈ ਜੇ॥ ਕਿਉਂ ਜੋ ਇਹ ਮੇਰਾ ਪੁੱਤ ਮੋਇਆ ਸੀ ਤੇ ਫੇਰ ਜੀਉ ਪਿਆ ਹੈ; ਗੁਆਚ ਗਿਆ ਸੀ, ਤੇ ਲਭ ਪਿਆ ਹੈ॥ ਜੋ ਓਹ ਲੱਗੇ ਖੁਸੀਆਂ ਕਰਨ॥

ਪਰ ਓਹਦਾ ਵੱਡਾ ਪੁੱਤ ਪੈਲੀ ਵਿਚ ਸੀ। ਜਦ ਓਹ ਆਕੇ ਘਰਦੇ ਨੇੜੇ ਅਪੜਿਆ, ਤਾਂ ਰਾਗ ਨਾਚ ਦੀ ਅਵਾਜ ਸੁਣੀ॥ ਤਦ ਨੌਕਰਾਂ ਵਿੱਚੋਂ ਇਕੱ ਨੂੰ ਸੱਦ ਕੇ ਪੁੱਛਿਆ, ਇਹ ਕੀ ਹੈ॥ ਅਤੇ ਓਸ ਨੇ ਓਹਨੂੰ ਆਖਿਆ, ਤੇਰਾ ਭਰਾ ਆਇਆ ਹੈ; ਅਰ ਤੇਰੇ ਪਿਉ ਨੇ ਮਮਾਲੀ ਕੀਤੀ ਹੈ॥ ਕਿਉਂ ਜੋ ਓਸਨੂੰ ਰਾਜੀ ਬਾਜੀ ਪਾਇਆ॥ ਅਰ ਓਹ ਗੁੱਸੇ ਹੋਇਆ, ਅਤੇ ਅੰਦਰ ਜਾਣ ਨੂੰ ਓਸਦਾ ਜੀ ਨਾ ਕੀਤਾ॥ ਤਾਂ ਓਹਦਾ ਪਿਉ ਬਾਹਰ ਆਕੇ ਓਹਨੂੰ ਮਨਾ ਉਣ ਲੱਗਾ॥ ਅਰ ਓਹਨੇ ਆਪਣੇ ਪਿਉ ਨੂੰ ਉੱਤਰ ਵਿਚ ਆਖਿਆ, ਦੇਖ ਮੈਂ ਐਨੇ ਵਰਿਆਂ ਥੋਂ ਤੇਰੀ ਟਹਲ ਕਰਦਾ ਹਾਂ, ਤੇ ਤੇਰਾ ਹੁਕਮ ਕਦੇ ਨਹੀਂ ਮੋੜਿਆ॥ ਪਰ ਤੈਂ ਮੈਨੂੰ ਕਦੇ ਇੱਕ ਪਠੋਰਾ ਬੀ ਨਾ ਦਿੱਤਾ, ਜੋ ਮੈਂ ਆਪ ਣਿਆਂ ਬੇਲੀਆਂ ਨਾਲ ਖੁਸੀ ਕਰਦਾ॥ ਪਰ ਜਦ ਤੇਰਾ ਏਹ ਪੁਤ ਆ-ਇਆ, ਜਿਸਨੇ ਤੇਰਾ ਸਾਰਾ ਧਨ ਕੰਜਰੀਆਂ ਨਾਲ ਉਡਾਇਆ, ਤੈਂ ਓਹਦੇ ਲਈ ਮਮਾਲੀ ਕੀਤੀ॥ ਪਰ ਓਹਨੇ ਓਸਨੂੰ ਆਖਿਆ, ਪੁੱਤ ਤੂੰ ਸਦਾ ਮੇਰੇ ਨਾਲ ਹੈਂ, ਅਤੇ ਮੇਰਾ ਸੱਭੋ ਕੁੱਝ ਤੇਰਾ ਹੈ॥ ਪਰ ਖੁਸੀ ਕਰਨੀ ਅਰ ਅਨੰਦ ਹੋਣਾ ਜੋਗਾ ਸੀ॥ ਕਿਉਂਜੋ ਇਹ ਤੇਰਾ ਭਰਾ ਮੋਇਆ ਸੀ ਤੇ ਫੇਰ ਜੀਉ ਪਿਆ ਹੈ; ਅਰ ਗੁਆਚ ਗਿਆ ਸੀ ਤੇ ਲਭ ਪਿਆ ਹੈ॥

[No. 2.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

MĀJHĪ DIALECT. (DISTRICT, AMRITSAR.)

SPECIMEN I.

ਇੱਕ ਮਨੁੱਖਦੇ ਦੋ ਪੁੱਤ ਸੇ। ਅਤੇ ਛੋਟੇਨੇ ਉਨਾਂ ਵਿੱਚੋਂ ਆਪਣੇ ਪਿਉਨੂੰ ਆਖਿਆ, ਬਾਪੂਜੀ, ਮਾਲਦੀ ਵੰਡ ਜਿਹੜੀ ਮੈਨੂੰ ਆਉਂਦੀ ਹੈ ਦੇਉ। ਅਤੇ ਉਸਨੇ ਉਨਾਂਨੂੰ ਆਪਣੀ ਜਦਾਤ ਵੰਡ ਦਿੱਤੀ। ਅਰ ਥੋੜੇ ਦਿਨਾਂ ਪਿੱਛੋਂ ਛੋਟਾ ਪੁੱਤ ਸੱਭੋ ਕੁਜ ਕੱਠਾ ਕਰਕੇ ਦੁਰਾਡੇ ਦੇਸਨੂੰ ਚਲਿਆ ਗਿਆ, ਅਰ ਓੱਥੇ ਆਪਣਾ ਧਨ ਵੈਲਦਾਰੀ ਵਿਚ ਗੁਆ ਦਿੱਤਾ। ਅਤੇ ਜੱਦੋਂ ਸੱਭੋ ਕੁਜ ਖਰਚ ਕਰ ਚੁਕਿਆ, ਤਾਂ ਉਸ ਦੇਸ ਵਿੱਚ ਵੱਡਾ ਕਾਲ ਆ ਪਿਆ। ਅਰ ਓਹ ਮੁਤਾਜ ਹੋਣ ਲੱਗਾ। ਅਤੇ ਉਹ ਉਸ ਦੇਸਦੇ ਕਿਸੇ ਰਹਣਵਾਲੇਦੇ ਕੋਲ ਜਾਕੇ ਕਾਂਮਾਂ ਰਹਿ ਪਿਆ। ਅਰ ਉਸਨੇ ਉਹਨੂੰ ਆਪਣੀਆਂ ਪੈਲੀਆਂ ਵਿਚ ਸੂਰ ਚਾਰਣ ਲਈ ਘੱਲਿਆ। ਅਰ ਜਿਹੜੇ ਛਿੱਲੜ ਸੂਰ ਖਾਂਦੇ ਸੀ ਉਹ ਉਨਾਂ ਨਾਲ ਆਪਣਾਂ ਢਿੱਡ ਭਰਨਾਂ ਚਾਂਹੁੰਦਾ ਸੀ ਪਰ ਕਿਨੇ ਉਸਨੂੰ ਨਾਂ ਦਿੱਤੇ। ਅਰ ਜਦ ਸੁਰਤ ਵਿਚ ਆਇਆ, ਤੇ ਆਖਿਆ, ਮੇਰੇ ਪਿਉਦੇ ਕਿੰਨੇ ਹੀ ਕਾਂਮਿਆਂਨੂੰ ਵਾਫਰ ਰੋਟੀਆਂ ਹਨ, ਅਰ ਮੈਂ ਭੁੱਖਾ ਮਰਦਾ ਹਾਂ। ਮੈਂ ਉਠਕੇ ਆਪਣੇ ਪਿਉ ਕੋਲ ਜਾਂਵਾਂਗਾ, ਅਰ ਉਸਨੂੰ ਆਖਾਂਗਾ। ਬਾਪੂਜੀ ਮੈਂ ਰੱਬਦਾ ਅਤੇ ਤੇਰੇ ਅੱਗੇ ਗੁੱਨਾਹ ਕੀਤਾ ਹੈ। ਅਰ ਹੁਣ ਮੈਂ ਇਸ ਜੋਗਾ ਨਹੀਂ ਜੋ ਫੇਰ ਤੇਰਾ ਪੁੱਤ ਸਦਾਵਾਂ। ਮੈਨੂੰ ਆਪਣਿਆਂ ਕਾਂਮਿਆਂ ਵਿੱਚੋਂ ਇੱਕ ਜਿਹਾ ਰੱਖ। ਸੋ ਓਹ ਉਠਕੇ ਆਪਣੇ ਪਿਉ ਕੋਲ ਆਇਆ। ਪਰ ਓਹ ਅਜੇ ਦੂਰ ਸੀ ਜੋ ਉਹਦੇ ਪਿਉਨੇ ਓਹਨੂੰ ਵੇਖਿਆ ਤੇ ਉਸਨੂੰ ਤਰਸ ਆਇਆ ਦੌੜ ਕੇ ਗਲ ਲਗਿਆ ਅਰ ਉਹਨੂੰ ਚੁੰਮਿਆਂ। ਅਤੇ ਪੁੱਤਨੇ ਉਹਨੂੰ ਆਖਿਆ, ਬਾਪੂਜੀ ਮੈਂ ਰੱਬਦਾ ਅਰ ਤੇਰੇ ਅੱਗੇ ਗੁੱਨਾਹ ਕੀਤਾ ਹੈ, ਹੁਣ ਮੈਂ ਇਸ ਜੋਗਾ ਨਹੀਂ ਜੋ ਫੇਰ ਤੇਰਾ ਪੁੱਤ ਸਦਾਵਾਂ। ਪੱਰ ਪਿਉਨੇ ਆਪਣੇ ਚਾਕਰਾਂਨੂੰ ਕਿਹਾ, ਸਬਤੋਂ ਚੰਗੇ ਲੀੜੇ ਕਢ ਕੇ ਇਹਨੂੰ ਪੁਆਓ, ਅਰ ਇਹਦੀ ਹੱਥੀਂ ਛਾਪ ਤੇ ਪੈਰੀਂ ਜੁੱਤੀ ਪਾਓ। ਅਤੇ ਖਾਈਏ ਤੇ ਖੁਸੀਆਂ ਮਨਾਂਈਏ। ਕਿਉਂ ਜੋ ਇਹ ਮੇਰਾ ਪੁੱਤ ਮੋਇਆ ਸੀ ਤੇ ਫੇਰ ਜਿਉ ਪਿਆ ਹੈ, ਗੁਆਚ ਗਿਆ ਸੀ, ਤੇ ਲਭ ਪਿਆ ਹੈ। ਸੋ ਓਹ ਲੱਗੇ ਖੁਸੀਆਂ ਕਰਨ॥

ਪਰ ਓਹਦਾ ਵੱਡਾ ਪੁੱਤ ਪੈਲੀ ਵਿਚ ਸੀ। ਜਦ ਓਹ ਆਕੇ ਘਰਦੇ ਨੇੜੇ ਅਪੜਿਆ, ਤਾਂ ਰਾਗ ਨਾਚਦੀ ਅਵਾਜ ਸੁਣੀ। ਤਦ ਨੌਕਰਾਂ ਵਿੱਚੋਂ ਇੱਕਨੂੰ ਸੱਦ ਕੇ ਪੁੱਛਿਆ, ਇਹ ਕੀ ਗਲ ਹੈ। ਅਤੇ ਉਸਨੇ ਓਹਨੂੰ ਆਖਿਆ, ਤੇਰਾ ਭਰਾ ਆਇਆ ਹੈ, ਅਰ ਤੇਰੇ ਪਿਉਨੇ

ਮਮਾਨੀ ਕੀਤੀ ਹੈ । ਕਿਉਂ ਜੋ ਓਸਨੂੰ ਰਾਜੀ ਬਾਜੀ ਪਾਇਆ । ਅਰ ਓਹ ਗੁੱਸੇ ਹੋਇਆ, ਅਤੇ ਅੰਦਰ ਜਾਣਨੂੰ ਓਸਦਾ ਜੀ ਨਾ ਕੀਤਾ। ਤਾਂ ਉਹਦਾ ਪਿਉ ਬਾਹਰ ਆਣਕੇ ਉਹਨੂੰ ਮਨਾਉਣ ਲੱਗਾ। ਅਰ ਉਹਨੇ ਆਪਣੇ ਪਿਉਨੂੰ ਉੱਤਰ ਵਿਚ ਆਖਿਆ, ਵੇਖ ਮੈਂ ਐਨੇ ਵਰ੍ਹਿਆਂ ਥੋਂ ਤੇਰੀ ਟਹਲ ਕਰਦਾ ਹਾਂ, ਤੇ ਤੇਰਾ ਹੁਕਮ ਕਦੇ ਨਹੀਂ ਮੋੜਿਆ । ਪਰ ਤੈਂ ਮੈਂਨੂੰ ਕਦੇ ਇੱਕ ਪਠੋਰਾ ਬੀ ਨਾਂ ਦਿੱਤਾ, ਜੋ ਮੈਂ ਆਪਣਿਆਂ ਬੇਲੀਆਂ ਨਾਲ ਖੁਸੀ ਕਰਦਾ। ਪਰ ਜਦ ਤੇਰਾ ਏਹ ਪੁਤ ਆਇਆ, ਜਿਸਨੇ ਤੇਰਾ ਸਾਰਾ ਧਨ ਕੰਜਰੀਆਂ ਨਾਲ ਉਡਾ ਦਿੱਤਾ, ਤੈਂ ਉਹਦੇ ਲਈ ਮਮਾਨੀ ਕੀਤੀ। ਪਰ ਉਹਨੇ ਓਸਨੂੰ ਆਖਿਆ ਪੁੱਤ ਤੂੰ ਸਦਾ ਮੇਰੇ ਨਾਲ ਹੈਂ ਅਤੇ ਮੇਰਾ ਸੱਭੋ ਕੁੱਜ ਤੇਰਾ ਹੈ। ਪਰ ਖੁਸੀ ਕਰਨੀ ਅਰ ਅਨੰਦ ਹੋਣਾ ਜੋਗ ਸੀ। ਕਿਉਂ ਜੋ ਇਹ ਤੇਰਾ ਭਰਾ ਮੋਇਆ ਸੀ ਤੇ ਫੇਰ ਜੀਉ ਪਿਆ ਹੈ, ਅਰ ਗੁਆਚ ਗਿਆ ਸੀ ਤੇ ਲਭ ਪਿਆ ਹੈ॥

[No. 2.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

MĀJHĪ DIALECT. (DISTRICT, AMRITSAR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ikk manukkhdē dō putt sē. Atē chhōṭēnai unā̃ vichchō̃
One man-of two sons were. And the-younger-by them from-among
āpṇē piunū̃ ākhiā, 'bāpū-jī, māldī waṇḍ jihṛī mainū̃
his-own father-to it-was-said, 'father-dear, property-of share which me-to
ā̃undī-hai dēu.' Atē usnai unā̃nū̃ āpṇī jadāt waṇḍ
coming-is give.' And him-by them-to his-own possessions having-divided
dittī. Ar thōṛē dinā̃ pichchhō̃ chhōṭā putt sabbō kuj
was-given. And a-few days afterwards the-younger son all anything
kaṭṭhā kar-kē durāḍē dēsnū̃ chaliā-giā, ar ōtthē āpṇā̃
together made-having a-distant country-to went-away, and there his-own
dhan wail-dārī vich guā-dittā. Atē jaddō̃ sabbō kuj kharach
wealth profligacy in was-lost. And when all anything expended
kar-chukiā, tā̃ us dēs vich waḍḍā kāl ā-piā, ar
was-made-completely, then that country in a-great famine fell, and
ōh mutāj hōṇ laggā. Atē uh us dēsdē kisē rahaṇ-wālēdē
he needy to-be began. And he that country-of a-certain dweller-of
kōl jā-kē kāmmā̃ rahi-piā. Ar ōsnai uhnū̃ āpṇiā̃ pailiā̃
near gone-having labourer remained. And him-by him-for his-own fields
vich sūr chāraṇ-laī ghalliā. Ar jihṛē chhillaṛ sūr
in swine feeding-for it-was-sent. And what husks the-swine
khāndē-sī uh unā̃ nāl āpṇā̃ ḍhiḍḍ bharnā̃ chā̃hundā-sī; par
eating-were he those with his-own belly to-fill wishing-was; but
kinē ōsnū̃ nā̃ dittē. Ar jad surat vich āiā,
by-anyone him-to not they-were-given. And when memory in he-came,
tē ākhiā, 'mērē piudē kinnē-hī kā̃mmiā̃nū̃ wāphar
then it-was-said, 'my father-of how-many-even labourers-to superfluous
rōṭiā̃ han, ar maī bhukkhā mardā-hā̃. Maī uṭh-kē āpṇē piu
loaves are, and I hungry dying-am. I arisen-having my-own father
kōl jā̃wā̃gā, ar ōsnū̃ ākhā̃gā, "bāpū-jī, maī Rabbdā atē
near will-go, and him-to I-will-say, "father-dear, by-me God-of and

tērē aggē gunnāh kītā-hai, ar huṇ maĩ is jōgā nahĩ
of-thee in-front sin done-is, and now I this worthy (am-)not
jō phēr tērā putt sadāwã. Mainũ āpṇiã kãmmiã
that again thy son I-may-be-called. Me thine-own labourers
vichchõ ikk jihā rakkh."' Sō ōh uṭh-kē āpṇē piu
from-among one like keep."' So he arisen-having his-own father
kōl āiā. Par ōh ajē dūr sī jō uhdē piunai ōhnũ
near came. But he still distant was that him-of the-father-by him-for
vēkhiā, tē ōsnũ taras āiā dauṛ-kē gal
it-was-seen, and him-to compassion came run-having (on-) the-neck
lagiā, ar uhnũ chummiã. Atē puttnai uhnũ ākhiā,
he-was-attached, and him-for it-was-kissed. And the-son-by him-to it-was-said,
'bāpū-jī, maĩ Rabbdā ar tērē aggē gunnāh kītā-hai, huṇ maĩ
'father-dear, by-me God-of and of-thee in-front sin done-is, now I
is jōgā nahĩ jō phēr tērā putt sadāwã.' Par
this worthy (am-)not that again thy son I-may-be-called.' But
piunai āpṇē chākrãnũ kihā, 'sab-tõ chaṅgē līṛē
the-father-by his-own servants-to it-was-said, 'all-than good garments
kaḍh-kē ihnũ puāō; ar ihdī hatthĩ
taken-out-having this-one-to cause-to-put-on; and this-one-of on-the-hands
chhāp, tē pairĩ juttī pāō; atē khāīyē tē khusiã
a-ring, and on-the-feet shoes put-on; and we-may-eat and rejoicings
manãīyē; kiũ-jō ih mērā putt mōiā sī, tē phēr
we-may-celebrate; because-that this my son dead was, and again
jiũ-piā-hai; guāch giā sī, tē labh-piā-hai.' Sō ōh laggē
alive-fallen-is; lost gone was, and found-fallen-is.' So they began
khusiã karan.
rejoicings to-make.

Par ōhdā waḍḍā putt pailī vich sī. Jad
But him-of the-great son the-field in was. When
ōh ā-kē ghardē nēṛē apaṛiā, tã rāg nāchdī awāj
he come-having the-house-of near arrived, then music dance-of sound
suṇī. Tad naukrã vichchõ ikknũ sadd-kē puchchhiā,
was-heard. Then the-servants from-among one-to called-having it-was-asked,
'ih kī gall hai?' Atē ōsnai ōhnũ ākhiā, 'tērā bhrā
'this what matter is?' And him-by him-to it-was-said, 'thy brother
āiā-hai, ar tērē piunai mamānī kītī-hai, kiũ-jō ōsnũ
come-is, and thy father-by a-feast made-is, because-that him-for
rājī-bājī pāiā.' Ar ōh gussē hōiā, atē andar jāṇnũ
safe-and-sound it-was-found.' And he angry became, and within 'going-for
ōsdā jī nā kītā. Tã uhdā piu bāhar ān-kē
him-of the-mind not was-made. Then him-of the-father outside come-having

uhnũ manāuṇ laggā. Ar uhnai āpṇē piunũ uttar vich
him-to to-remonstrate began. And him-by his-own father-to answer in
ākhiā, 'vēkh, maĩ ainē warhiã-thõ tērī ṭahal kardā-hã, tē
it-was-said, 'see, I these-many years-from thy service doing-am, and
tērā hukam kadē nahĩ mōṛiā. Par taĩ mainũ kadē ikk
thy order ever not was-turned-aside. But by-thee me-to ever a
paṭhōrā bī nã dittā, jō maĩ āpṇiã bēliã nāl khusī
kid even not was-given, that I my-own friends with rejoicing
kardā. Par jad tērā ēh put (*for* putt) āiā, jisnai tērā sārā
might-have-made. But when thy this son came, whom-by thy all
dhan kañjarīã nāl uḍā-dittā, taĩ uhdē laī mamānī kītī.'
wealth harlots with was-squandered, by-thee him-of for a-feast was-made.'
Par uhnai ōsnũ ākhiā, 'putt, tũ sadā mērē nāl haĩ, atē
But him-by him-to it-was-said, 'son, thou always of-me with art, and
mērā sabbō kujj tērā hai. Par khusī karnī, ar anand
mine all anything thine is. But rejoicing to-be-done, and joy
hoṇā jōg sī, kiũ-jō ih tērā bharā mōiā sī, tē
to-be-become proper was, because-that this thy brother dead was, and
phēr jīū-piā-hai; ar guāch piā-sī, tē labh-piā-hai.'
again alive-fallen-is; and lost fallen-was, and found-fallen-is.'

[No. 3.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

MĀJHĪ DIALECT. (DISTRICT, AMRITSAR.)

SPECIMEN II.

ਗੱਲਾਂ ਸੁਣਕੇ ਸਾਹਬਾਂਦੀਆਂ ਕਾਂ ਜਾਂਦੇ ਸਰਮਾ ।
ਭੁੱਖਿਆਂ ਚੁੰਜਾਂ ਮਾਰੀਆਂ ਪਰੀਂ ਨ ਉੱਡਾ ਜਾ ॥ ੧ ॥
ਮੋਇਆਂਦਾ ਮਾਸ ਨ ਛੱਡ ਦੇ ਪੌਂਹਚ ਕੇ ਲੈਂਦੇ ਖਾ ।
ਨਾਲ ਜਰਾਨਾ ਜੱਟਦੇ ਨਾ ਲਈ ਪੱਗ ਵਟਾ ॥ ੨ ॥
ਚੰਗੀ ਕਰ ਬਹਾਲੀਏ ਪੇੜੇ ਲਏ ਚੁਰਾ ।
ਸੋਹਨੀ ਸੂਰਤ ਬਾਵਰੀ ਜਲ ਕੇ ਹੋਣੀ ਸਵਾਹ ॥ ੩ ॥
ਉਹਦਾ ਬੁਰਾ ਨ ਤੱਕੀਏ ਜਿਹਦਾ ਲਈਏ ਲੂਣ ਖਾ ।
ਜੇ ਧੀ ਹੁੰਦੀ ਅਸੀਲਦੀ ਜੰਡ ਨਾਲ ਲੈਂਦੀ ਫਾਹ ॥ ੪ ॥
ਮੋਇਆ ਮਿਰਜਾ ਸੁਣ ਕੇ ਬੈਠੀ ਕੰਡ ਭੁਵਾ ।
ਗੋਰ ਪੁਛੈਂਦੀ ਤੁਧਨੂੰ ਮੈਥੇ ਜਾਣਾ ਆ ॥ ੫ ॥
ਝੂਠੇ ਘਰਨੂੰ ਛੱਡ ਦੇ ਸੱਚੇ ਵਲ ਜਾ ।
ਛੇਕੜਦਾ ਘੋਲ ਹੈ ਪਿੰਡੇ ਪਾਨੀ ਪਾ ॥ ੬ ॥
ਜਟ ਮਰ ਗਿਆ ਤੂੰ ਜੀਉਂਦੀ ਲੱਖ ਲਾਨਤ ਤੇਰੇ ਭਾ ।
ਕਾਂਵਾਂ ਬੋਲੀ ਮਾਰੀਆਂ ਸਾਹਬਾਂ ਮਰੀ ਕਟਾਰੀ ਖਾ ॥ ੭ ॥
ਲੋਥਾਂ ਪਈਆਂ ਰਹੀਆਂ ਹੇਠਾਂ ਜੰਡਦੇ ਬੁਤ ਵੜੇ ਛਿਸਤੀਂ ਜਾ।
ਕੋਈ ਮੁਸਾਫ਼ਰ ਮਰ ਗਿਆ ਕਿਨੇ ਨ ਮਾਰੀ ਧਾ ॥ ੮ ॥
ਭਾਈ ਹੁੰਦੇ ਬੋਹੜਦੇ ਦੁਖ ਲੈਂਦੇ ਵੰਡਾ ।
ਬਾਝ ਭਰਾਵਾਂ ਜਟ ਮਾਰਿਆ ਕਿਨੇ ਨ ਕੀਤੀ ਹਮਰਾ ॥ ੯ ॥
ਬੋਹੜੀਓ ਮਿਰਜਿਆ !!

[No. 3.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

MĀJHĪ DIALECT. (DISTRICT, AMRITSAR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Gallã̃ suṇ-kē Sāhbã̃dīyã̃ kã̃ jāndē sarmā.
The-words heard-having Sāhbān-of the-crows (were-)going ashamed.

'Bhukkhiã̃ chujjã̃ mārīã̃, parī̃ na uḍḍā-jā. (1)
'Hungry beaks were-struck, by-feathers not it-could-be-flown. (1)

'Mōiã̃dā mās na chhaḍḍ-dē, paũhach-kē laiṇde-khā.
'The-dead-of flesh not having-left, arrived-having we-ate-up.

'Nāl jarānā Jaṭdē, nā laī pagg waṭā. (2)
'With love the-Jat-of, not was-taken turban having-exchanged. (2)

'Chaṅgī kar bahālī-ē, pēḍē laē churā.
'Good having-made thou-caused-to-sit-art, dough taken having-stolen.

'Mōhᵃnī sūrat, bāwarī, jal-kē hōṇī sawāh. (3)
'Lovely form, O-mad-one, burnt-being is-to-become ashes. (3)

'Uhdā burā na takkī-ē, jihdā laī-ē lūṇ khā.
'Him-of evil not thought-is, whom-of been-taken-is salt having-eaten.

'Jē dhī hundī asīldī, jaṇḍ nāl
'If daughter thou-hadst-been noble(-caste)-of, jand with
laindī phāh. (4)
thou-wouldst-have-taken hanging. (4)

'Mōiā Mirjā suṇ-kē, baiṭhī kaṇḍ bhuwā.
'Dead Mirza having-heard, seated the-back was-turned.

'Gōr puchhaindī "tudhnũ mai-thē jāṇā-ā." (5)
'The-grave (is-)asking "thee-to me-near to-be-gone-is." (5)

'Jhūṭhē gharnũ chhaḍḍ-dē, sachchē wal jā.
'The-untrue home abandon, the-true-one towards go.

'Chhēkaṛdā ghōl hai, piṇḍē pānī pā. (6)
'The-last-of combat is, on-the-body water put. (6)

'Jaṭ mar-giā, tũ jīundī, lakkh lānat tērē bhā.'
'The-Jat is-dead, thou art-alive, 100,000 curses of-thee on.'

Kã̃wã̃ bōlī mārīã̃, Sāhbã̃ marī kaṭārī khā. (7)
The-crows' word struck, Sāhbān died dagger eating. (7)

Lōthā̃ paiā̃ rahiā̃ hēṭhā̃ jaṇḍdē, but waṛē Bhistī jā.
The-corpses fallen remained below the-jand-of, spirits entered Heaven having-gone.

'Kōī musāphar mar-giā,' kinē na mārī dhā. (8)
'Some wayfarer died,' by-anyone not was-struck alas. (8)

Bhāi hundē bauhaṛdē, dukh laindē waṇḍā.
Brothers if-there-had-been they-would-have-come, grief they-would-have-taken a-share.

Bājh bharāwā̃ Jaṭ māriā, kinē na kītī ham-rā. (9)
Without brothers the-Jat was-killed, by-anyone not was-made help. (9)

Bauhaṛiō Mirjiā!
Return Mirza!

FREE TRANSLATION OF THE FOREGOING.

(*Sāhbān, beloved of Mīrzā the Jaṭṭ, finds his corpse under a* jand *tree, being eaten by crows. She reproaches them.*)

1. When they heard Sāhbān's words, the crows became ashamed. 'When our wings could not carry us further, and we were compelled by hunger, we pecked at his body:

2. 'It is not our custom to leave untouched the flesh of a corpse, and so when we came here we ate it. We had no special bond of love with him, nor had we exchanged turbans in token of brotherhood.

3. 'He thought thee to be good and faithful, and seated thee (by his hearth), but thou hast stolen the unbaked dough.[1] Mad one, thy beauteous body will some day be burnt to ashes.

4. 'Slight not thou him whose salt thou hast eaten. If thou hadst been a daughter of a noble caste, thou wouldst have hanged thyself from the *jand* tree at whose foot thy lover lieth.

5. 'When thou heardest of his death thou didst sit with thy face turned away from him, while the grave is calling to thee, "To me, to me, must thou come."

6. 'Forsake thou the false home of this world, and seek thou the true home of death. There is but one struggle, the last one, left for thee. Cast thou the funeral water on thy form.[2]

7. 'The Jaṭṭ is dead, and thou art still alive. For this may a hundred thousand curses light on thee.' When she heard the taunts of the crows, Sāhbān drew her dagger and killed herself.

8. Their bodies remained lying under the *jand* tree, but their souls went to heaven. No one cried alas! for them, for their bodies lay unrecognised as those of passing travellers in a foreign land.

9. Had he had brothers they would have come to share his sorrows. The Jaṭṭ died brotherless, and no one came to help him.

Alas, Return thou, Mīrzā!

---

[1] The crows mean that Mīrzā had no special claim of affection on them, but that he had upon her. That she was avoiding the payment of this claim by not killing herself by his corpse. He had thought her faithful, but, by her being still alive, she was showing herself unfaithful. She was like a faithless wife, whom her husband puts in charge of the oven, and who, instead of baking the bread, steals the unbaked dough and eats it. Why hesitate to die. She must die some day.

[2] An allusion to the washing of a Musalman's body before burial.

The following ballad deals with the marriage of Nau Nihāl Singh in 1837 A.D. The Kharak Singh mentioned in the poem was the successor of Ranjit Singh, and reigned for three months, being deposed by his son Nau Nihāl Singh in 1840. Kharak Singh did not die on the battle field but in his bed, and there were suspicions that he was poisoned.

Nau Nihāl married Jas-kaur, the daughter of Shām Singh of Atari, who afterwards died gallantly fighting the British at Sobraon in 1846. This is probably the 'black fate" referred to in verse 4.

Nau Nihāl himself was killed on the day of his father's cremation by an archway falling upon him.

[No. 4.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

MĀJHĪ DIALECT. (DISTRICT, LAHORE.)

SPECIMEN III.

(GURMUKHĪ CHARACTER.)

ਚੜ੍ਹਿਆ ਚੇਤ੍ਰ ਪਈ ਪੁਹਾਰ। ਯਾਰੋ ਵੱਡੀ ਹੋਈ ਸਰਕਾਰ। ਧਮਕੇ ਕਾਬੁਲ ਤੇ ਕੰਧਾਰ। ਡੇਰੇ ਘੱਤੇ ਅਟਕੋਂ ਪਾਰ ॥

ਵੱਡਾ ਖੜਕ ਸਿੰਘ ਸਰਦਾਰ। ਤੂੰ ਕਿਉਂ ਬੈਠਾ ਮੌਤ ਵਿਸਾਰ। ਉ ਵੀ ਚੜ੍ਹਿਆ ਨਾਲ ਕਰਾਰ। ਓੜਕ ਚੱਲਣਾ ॥

ਚੇਤੋਂ ਫੇਰ ਆਈ ਵਸਾਖੀ। ਤੇ ਸਰਕਾਰ ਵੱਡੀ ਮਸਤਾਕੀ। ਸੁੰਦਰ ਬਨ ਬਨ ਆਵਨ ਹਾਥੀ। ਨਜਰਾਂ ਲੈ ਲੈ ਮਿਲਨ ਸੁਗਾਤੀਂ। ਸੂਬੇ ਰਲ ਮਿਲ ਚੜ੍ਹਨ ਜਮਾਤੀਂ। ਮੁੱਢੋਂ ਸਰਕਾਰਦੇ ॥

ਬੈਠੇ ਫੇਰ ਅਟਾਰੀ ਵਾਲੇ। ਚੰਗੇ ਚੰਗੇ ਸੱਦ ਬਹਾਲੇ। ਉਨਾਂਦੇ ਲੇਖ ਜੋ ਹੋ ਗਏ ਕਾਲੇ। ਟਕੇ ਤੋਰਨ ਤੋਲਾਂ ਵਾਲੇ। ਢਿੱਲ ਨ ਲਾਂਵਦੇ ॥

ਰਾਣੀ ਜਸਕੌਰ ਘਰ ਜੰਮੀ। ਨੀਵੇਂ ਦੀਦੇ ਬੌਹਤ ਸਰਮੀਂ। ਉੱਚੇ ਲੇਖ ਤੇ ਚਿੱਤ ਕਰਮੀਂ। ਭਰ ਭਰ ਥਾਲ ਵਗਾਵਣ ਦੱਮੀਂ। ਕਰਨ ਖੈਰਾਇਤਾਂ ॥

ਵਸਾਖੋਂ ਫੇਰ ਹੋਈ ਚਤਰਾਈ। ਬੇਟੀ ਸ਼ਾਮ ਸਿੰਘ ਘਰ ਜਾਈ। ਲਾਗੀ ਢੂੰਡ ਕਰਨ ਕੁੜਮਾਈ। ਮੁਲਕ ਇਨਾਮ ਜੋ ਖਾਂਦੀ ਦਾਈ। ਮੁੱਢੋਂ ਸਰਕਾਰਦੇ ॥

ਹੁਣ ਜੇਠ ਮਹੀਨਾ ਚੜ੍ਹਿਆ। ਕੌਰ ਸਜਾਦਾ ਖਾਰੇ ਚੜ੍ਹਿਆ। ਰਲ ਮਿਲ ਭਾਬੀਆਂ ਸਾਲੂ ਫੜਿਆ। ਓਨੂੰ ਰੂਪ ਸਵਾਯਾ ਚੜ੍ਹਿਆ। ਰਾਣੀ ਜਸਕੌਰ ਦਿਲ ਹਰਿਆ। ਸਗਨ ਮਨਾਉਂਦੇ ॥

ਅੱਗੇ ਹੋਈ ਜਨ ਤਿਆਰ। ਚੜ੍ਹਿਆ ਮਾੜੇਦਾ ਸਰਦਾਰ। ਜਾਂਜੀ ਸੋਹਨੇ ਜਿਉਂ ਗੁਲਜਾਰ। ਘੋੜੇ ਕੁੱਦਣ ਕੁਲ ਬਾਜਾਰ। ਲਾੜੇ ਪਹਨੀ ਫੇਰ ਤਲਵਾਰ। ਘੋੜੇ ਚੜ੍ਹਿਆ ਸਨ ਹਥਿਆਰ। ਜੰਞ ਸੁਹਾਉਂਦੀ।

ਪਹਨ ਪੁਸਾਕਾਂ ਬੈਠਾ ਨ੍ਹਾਕੇ। ਦਿੱਤਾ ਤਿਲਕ ਪਰੋਹਤ ਆਕੇ। ਸੇਹਰਾ ਬਾਪ ਪਹਨਾਵੇ ਆਕੇ। ਗਾਵਣ ਸੱਯਾਂ ਮੰਗਲ ਜਾਕੇ। ਸਗਨ ਮਨਾਉਂਦੀਆਂ॥

ਹੋਈ ਜੰਞ ਤਿਆਰ। ਸੂਬੇ ਚੜ੍ਹੇ ਬੇਸੁਮਾਰ। ਪਹਨ ਪੁਸਾਕਾਂ ਸਨ ਤਲਵਾਰ। ਵੰਡਣ ਮੁਹਰਾਂ ਬੇਸੁਮਾਰ। ਲਾਗੀ ਲੇਕਰ ਹੋਏ ਨਿਹਾਲ। ਸੱਯਦ ਸਾਧੂ ਸਨ ਪਰਵਾਰ। ਲੇਨ ਫੇਰਾਇਤਾਂ ਨਾਮ ਗੁਫਾਰ। ਦੇਨ ਅਸੀਸ ਭਰੇ ਭੰਡਾਰ। ਸਾਹਬ ਧਿਆਉਂਦੇ॥

[No. 4.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

MĀJHĪ DIALECT. (DISTRICT, LAHORE.)

SPECIMEN III.

(PERSIAN CHARACTER.)

چڑھیا چیتر پئي پہار - یارو وڈي هوئي سرکار - دھمکے کابل تے قندھار - ڈیرے گھتے اٹکون پار *

وڈا کھڑک سنگھہ سردار - تون کیون بیٹھا مُوت وسار - اُو وِي چڑھیا نال قرار - اوڑک چلنا *

چیتون پھر آئي وساکھي - تے سرکار وڈي مستاکي - سُندر بن بن آوِن ھانھي - نذران لے لے ملن سُوغاتین - صوبے رل مل چڑھن جماعتین - مُڈھو سرکارِ *

بیٹھے پھر آٹاري‌والے - چنگے چنگے سد بہالے - اُنان‌دِ لیکھہ جو ہوگئے کالے - ٹکے تورن تولان‌والے - ڈھل نہ لاوندے *

راني جس کور گھر جمي - نیوین دیدے بہت شرمین - اُچے ایکھہ تے چت کرمین - بھر بھر تھال وگاون دمین - کرن خیراتان -

وساکھون پھر ہوئي چترائي - بیٹي شام سنگھہ گھر جائي - لاگي ڈھونڈھہ کرن گڑھائي - ملك انعام جو کھاندي دائي - مڈھو سرکار دے *

هن جیٹھہ مہینہ چڑھیا - کور سجادہ کھارے چڑھیا - رل مل بہابیان سالو پھڑیا - اون نون روپ سوایا چڑھیا - راني جسکور دل هریا - شگن مناوندے *

اگے هوئي جنج تیار - چڑھیا ماجھے سردار - جانجي سوهنے جیون گلزار - گھوڑے گدن کل بازار - لاڑي پہني پھر تلوار - گھوڑے چڑھیا سن هتھیار - جنج سہاوندی *

پہن پوشاکان بیٹھا نہاے - دتا تلك پروهت آے - سہرہ باپ پہناوے آے - گاون سیان منگل جاے - شگن مناوندیان *

هوئي جنج تیار - صوبے چڑھے بے شمار - پہن پوشاکان سن تلوار - ونڈن مہران بے شمار - لاگي لیکر هوئی نہال - سید ساهدو سن پروار - لین خیراتان نام غفار - دین اسیس بھرے بھنڈار - صاحب دھیاوندے *

[No. 4.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

MĀJHĪ DIALECT. (DISTRICT, LAHORE.

SPECIMEN III.

TRANSLITERATION AND TRANSLATION.

Charhiā Chētr, paī puhār.
Rose Chait, fell showers.

Yārō, waḍḍī hōī Sarkār.
O-friends, great is Sarkār.

Dhamkē Kābul tē Kandhār.
Are-terrified Kābul and Qandahār.

Ḍērē ghattē Aṭkõ pār. 1
Tents were-pitched from-the-Indus beyond. 1

Waḍḍā Kharak Siṅgh sardār,
Great Kharak Singh the-sardār,

Tũ kiũ baiṭhā maut visār.
Thou why seated death forgetting.

U vī charhiā nāl karār.
He also rose with firmness-of-mind.

Ōrak challnā. 2
In-the-end it-must-be-gone. 2

Chētõ phēr āī Wasākhī,
From-Chait again came the-first-day-of-Baisākh,

Tē Sarkār waḍḍī mastākī.
And the-Sarkār great being-pleased.

Sundar ban ban āwan hāthī.
Handsome becoming becoming come the-elephants.

Najrã lai lai milan sugātĩ.
Presents taking taking they-receive gifts.

Sūbē ral-mil charhan jamātĩ,
The-chiefs jointly-with start bodies-of-men,

Muḍḍhõ Sarkārdē. 3
With the-Sarkār-of. 3

Baiṭhē phēr Aṭārī-wālē.
Were-seated then the-men-of-Atārī.

Chaṅgē chaṅgē sadd bahālē.
Well well calling they-were-caused-to-sit.

Unāḍē lēkh jō hō-gaē kālē.
Them-of the-fates which became black.

Ṭakē tōran tōlā-wālē.
Money they-give-out each-piece-weighing-a-tōlā.

Ḍhill na lāwandē. 4
Delay not (were-they-)bringing. 4

Rāṇī Jas-kaur ghar jammī.
Rānī Jaskaur (in-)the-house was-born.

Nīvē dīdē bauhat sarmī.
Low eyes very modest.

Uchchē lākh tē chitt-karmī.
High fates and destiny.

Bhar bhar thāl wagāwaṇ dammī.
Full full trays they-throw pice.

Karan khairāitā. 5
They-do charity. 5

Wasākhō phēr hōī chatrāī.
From-Baisākh again becomes wisdom.

Bēṭī Shām Siṅgh ghar jāī.
A-daughter Shām Singh's (in-)house was-born.

Lāgī ḍhūṇḍ karan kuṛmāī.
Go-betweens seeking make betrothal.

Mulk inām jō khāndī dāī,
A-country reward as eating the-nurse,

Muḍḍhō Sarkārdē. 6
From-near the-Sarkār-of. 6

Huṇ Jēṭh mahīnā chaṛhiā.
Now Jēṭh month arose.

Kaur Sajādā khārē chaṛhiā.
Kaur Prince on-the-basket mounted.

Ral-mil bhābīā sālū phaṛiā.
Jointly the-brothers'-wives the-red-cloth seized.

Ōnū rūp sawāyā chaṛhiā.
Him-to beauty 1¼-times arose.

Rāṇī Jas-kaur dil hariā.
Rānī Jaskaur('s) mind was-pleased.

Sagan manāundē. 7
Good-omens they-(are-)invoking. 7

Aggē hōī jañj tiār.
Then became the-wedding-procession ready.

Chaṛhiā Mājhēdā Sardār.
Mounted the-Mājhā-of the-Sardār.

Jā̃jī sōhnē jiũ guljār.
The-members-of-the-procession (are-)beautiful like a-garden.

Ghōṛē kuddaṇ kul bājār.
Horses leap (in-)the-whole bazaar.

Lāṛē pahnī phēr talwār.
By-the-bridegroom was-put-on then a-sword.

Ghōṛē chaṛhiā san hathiār.
On-a-horse he-mounted with arms.

Jañj suhā̃undī. 8
The-procession (was-)appearing-beautiful. 8

Pahan pusākā̃ baiṭhā nhākē.
He-puts-on garments sat bathed-having.

Dittā tilak parōhat ākē.
Was-given a-forehead-mark by-the-priest come-having.

Sēhrā bāp pahnāvē ākē.
The-chaplet the-father puts-on(-him) come-having.

Gāwaṇ sayyā̃ maṅgal jākē.
They-sing the-female-playmates songs-of-joy gone-having.

Sagan manā̃undiā̃. 9
Good-omens they-(are-)invoking. 9

Hōī jañj tiār.
Became the-procession ready.

Sūbē chaṛhē bē-sumār.
Governors rode innumerable.

Pahan pusākā̃ san talwār.
They-put-on garments with sword.

Waṇḍaṇ muhrā̃ bē-sumār.
They-distribute gold-mohars innumerable.

Lāgī lē-kar hōē nihāl.
The-go-betweens taken-having became prosperous.

Sayyad sādhū san parwār
Sayyads Sādhūs with families

Lēn khairāitā̃ nām Gafār.
Take alms (in-)the-name(-of) God.

Dēn asīs 'bharē bhaṇḍār.'
They-give blessing 'may-be-full the-store-house.'

Sāhab dhiyāundē. 10
God they(-are)-worshipping. 10

FREE TRANSLATION OF THE FOREGOING.

1. The month of Chait has commenced, and showers have fallen. My friends, great is the might of the (Sikh) Government. Kābul and Qandahār tremble before it, and its tents are pitched beyond the Indus.[1]

2. Kharak Singh is a mighty chief. Why art thou sitting at home, forgetting the death (that thou shouldst earn on the battlefield)? He arose in the firmness of his soul, for in the end all must die.

3. After Chait has come the first of the month of Baisākh, and well is the Government pleased. One by one come the glorious elephants. Men receive presents and gifts; and, in the train of the Government, start the troops with their chiefs.

4. There are seated the men of Aṭārī[2]; made to sit are they in seats of honour. Black is the fate before them, money do they give forth, each piece weighing a rupee. No delay show they in their starting.

5. Rānī Jaskaur was born in (Shām Singh's) house. Bashful of eye was she, and very modest. High was her fate written as one of lofty deeds, and (at her birth) trays full of pice were cast away in charity.

6. (The searchers for a husband[3] went forth, saying) 'wisdom comes to one born in Baisākh. A daughter has been born in Shām Singh's house,' as they sought (for a fitting mate for) her betrothal. From the Government did her nurse receive a whole tract of country for her reward.

7. Now the month of Jēṭh has risen, and Prince Kaur Nau Nihāl has mounted the basket.[4] Jointly do his sisters-in-law seize the red cloth, and thereby enhance his beauty. Pleased is the heart of the Rānī Jaskaur, as they invoke good omens.

8. Then became ready the marriage procession, and the Sardār of the Mājhā mounted his horse. All the members of the procession shone like a garden, as they made their steeds curvet through the bazaar. Then the bridegroom donned his sword, and leaped full-armed upon his horse. Glorious indeed then was the procession.[5]

9. Then he bathed, and sat down after putting on his wedding garments. The priest came and applied the *tilak*-mark to his forehead. His father put on his head the wedding chaplet, and all the bride's playmates sang songs of joy, invoking happy omens.

10. Then became ready the procession (home to the bridegroom's house). Governors of the country round rode in it innumerable. They put on magnificent apparel and were girt with swords, as they scattered to the throng gold coins innumerable. The marriage-menials took them up and became wealthy, while the Musalmān and Hindū mendicants with their families gathered alms in the name of The Great Forgiver. In return they gave blessings, as they worshipped the Almighty, and cried, 'may your storehouse be ever full.'

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[1] Aṭak, or Attock, is often used to signify the Indus, on which it is situated. Conversely, in the song of Rājā Rasālū he name of the river is employed to signify the city. *Sindh tō mērī nagarī; Aṭak kai mērā ṭhāṁ*, Indus is my city; and Aṭak is my home.

[2] The name of a village near Amritsar. Aṭārī-wālā is a family name. The Aṭārī-wālē are Shām Singh and his relations.

[3] A *lāgī* or *lāggī* is a functionary at a marriage who is entitled to fees. Most of them are menials. Here the gobetweens who arrange the marriage are specially alluded to.

[4] The marriage ceremony of the young couple is being described. At one period the bride and bridegroom sit on a basket and are bathed. Another part of the ceremony consists in the female relations of the bridegroom seizing his cloth, which they refuse to let go till each is given a present.

[5] The order of events is not followed. This procession is that in which the bridegroom comes to the bride's home. On this occasion he comes armed, on horseback, with a small boy, to act as a squire, behind him. This looks like a survival of the old fashion of marriage by capture.

PAÑJĀBĪ OF THE JULLUNDUR DOAB.

The Jullundur Doab, or the country lying between the rivers Beas and Sutlej, includes the two districts of Jullundur and Hoshiarpur and the state of Kapurthala. The Pañjābī of this tract is locally known as Dōābī, but it differs hardly at all from the standard Pañjābī of Ludhiana.

In the hills to the north and east of Hoshiarpur there is a dialect locally called Pahāṛī, which on examination turns out to be nearly the same as ordinary Dōābī, only having a slight admixture of the idioms spoken in the Simla Hill States and in Kangra. The same dialect is spoken in the adjoining Simla Hill States of Kahlur (or Bilaspur) and Mangal, and is there known as Kahlūrī or Bilāspurī. We therefore arrive at the following estimate of the number of speakers of Dōābī in its various forms:—

Ordinary Dōābī—		
Jullundur	905,817	
Kapurthala	296,976	
Hoshiarpur	848,655	
		2,051,448
Hosiarpur Pahāṛī	114,540	
Kahlūrī of Kahlur	91,700	
Kahlūrī of Mangal	1,081	
		207,321
TOTAL		2,258,769

As a specimen of the ordinary Dōābī, I give a conversation between two villagers received from Hoshiarpur. The following remarks on the few peculiarities of the dialect are mainly based on this specimen, but also on other specimens received from other parts of the Doab.

The spelling is capricious. Thus we have both *vich* and *bich*, in; *hundā* and *hōndā*, being. The letter *y* is often inserted after *i* before another vowel, or else substituted for the *i*. Thus, *hōiā*, or *hōyā*, become; *hōndiyā̃*, being (fem. plur.). In many cases short *i* is substituted for long *ī*, as in *hōiā̃* for *hōīā̃* (fem. pl.). Cerebral letters are employed capriciously. Thus, *baḷd*, a bullock, but *nāl*, not *nāḷ*, with. So, *hōnā*, not *hōṇā*, to be; *ānā*, to come; *bīj*ⁿ*nā*, to sow. Double letters at the end of a word are simplified. Thus, *vich*, not *vichch*, in, but *vichchõ*, from in; *gal*, not *gall*, a thing, a word, plur. *gallā̃*; *hath*, not *hatth*, a hand; *ghaṭ* for *ghaṭṭ*, decrease.

In *kamīn-kān*, we have *kān* used as a sign for the dative. Compare the Lahndā *kan*. *Kuj* is 'anything,' not *kujh*. As in Amritsar, 'these' is *inā̃*, not *inhā̃*.

The form *haĩ* for the first person singular of the present of the verb substantive is peculiar to this part of the Punjab.

Note the contracted form *gaiyyā̃*, gone (plur. fem.).

The initial consonant of *vich*, in, is often elided, as in Amritsar and Ludhiana.

[No. 5.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

DIALECT OF JULLUNDUR DOAB. (DISTRICT, HOSHIARPUR.)

ਭਾਨੇ ਤੇ ਵਰਯਾਮੇ ਵਿਚ ਏਹ ਗੱਲਾਂ ਹੁੰਦਿਯਾਂ ਸੀ॥

ਭਾਨਾ—ਭਾਈ ਦੱਸੋ ਕਿੱਥੋਂ ਆਨਾ ਹੋਯਾ॥

ਵਰਯਾਮਾ—ਮੁੰਡੇਦੇ ਸੌਹਰਿਆਂ ਵਲ ਗਏ ਸੀ। ਔਥੇ ਇੱਕ ਬਲ੍ਦਦੀ ਦਸ ਪੌਂਦੀ ਸੀ। ਬਲ੍ਦ ਤਾਂ ਚੰਗਾ ਹੈ ਪਰ ਮਾਰ ਖੁੰਡ ਹੈਗਾ। ਓਹਦੇ ਸੋਲਾਯਾਂ ਵਾਂਗ ਸਿੰਗ ਹਨ। ਰੰਗ ਗੋਰਾ। ਦੌਂਦਾ ਹੈ। ਪਰ ਮੁੱਲ ਬੱਡਾ ਮੰਗਦੇ ਹਨ ਚਾਲੀ ਰੁਪੈਏ। ਏਹ ਮੁੱਲ ਖਰਚਨਦੀ ਫੁਰਸਤ ਨਹੀਂ ਹੈ। ਭਾਈ ਕੀ ਕਰਿਯੇ। ਪੈਲੀ ਕੁਜ ਨਾ ਨਿਕਲੀ। ਤਿਨ ਕਨਾਲ ਜਮੀਨ ਬਿੱਚੋਂ ਚਾਰ ਪੂਲਿਆਂ ਹੋਇਆਂ। ਏਹਦੇ ਵਿੱਚੋਂ ਕੀ ਖਾਈਏ ਤੇ ਕੀ ਵਰਤਾਈਏ। ਜੇਹਦੇ ਨਾਲ ਕਮੀਨ ਕਾਨ ਬੀ ਬਰੋ ਨਹੀਂ ਸਾਨੇ। ਓਹ ਗਲ ਹੋਈ।

ਗਾਂਉਂਦੀਦਾ ਸੀਘ ਪਾਣਾ।
ਪੱਲੇ ਨ ਪਿਯਾ ਸੇਰ ਆਟਾ।
ਕਰਮ ਹੀਨ ਖੇਤੀ ਕਰੇ।
ਬਲ੍ਦ ਮਰੇ ਟੋਟਾ ਪੜੇ।

ਛੇ ਮਹੀਨੇ ਮਰ ਭਰਕੇ ਇਨਾਂ ਚਾਰ ਪੂਲਿਆਂਦਾ ਮੂੰਹ ਦੇਖਿਆ। ਪਾਣੀ ਸਿੰਜਦਿ ਯਾਂਦੇ ਹਥ ਅੰਬ ਗਏ ਤਾਂ ਸੀਘ ਬੈਹ ਗਿਯਾ। ਅੱਗੇ ਰਬਦੀ ਕੀ ਮਰਜੀ ਹੋਈ ਹੈ। ਇਕ ਗਰੀਬੀ ਦੂਜੀ ਬਰਖੁਰਦਾਰੀ। ਜੇ ਪੂਲਿਯਾਂ ਚੋੜਿਯਾਂ ਸੀ, ਤਾਂ ਝਾੜ ਬੀ ਘਟ ਝੜਿਆ ਦਾਨਾ ਪਤਲਾ ਹੈ। ਖਬਰਾ ਦਾਨਿਯਾਂਨੂੰ ਕੀ ਹੋਇਆ। ਰਬਦਿਆਂ ਗੱਲਾਂ ਲਖਿਯਾਂ ਨਹੀਂ ਜਾਂਦਿਆਂ। ਭਾਨਾ ਭਾਈ ਢੱਗਣ ਮਹੀਨੇ ਜੇਹੜਾ ਝੋਲਾ ਵੱਗਿਆ ਸੀ। ਓਹਦੇ ਨਾਲ ਕਣਕਾਂ ਪਤਲਿਆਂ ਪੈ ਗੈਯਾਂ। ਕਣਕਾਂ ਕੀ ਕਰਨ ਜਦ ਉੱਪਰਲਾ ਚੁਪਕਰ ਬੈਠਾ। ਜਦਦੀ ਹਾੜੀ ਬੀਜੀ ਤਦਦੀ ਓਹਨੇ ਕੁਜ ਖਬਰ ਜਿਮੀਦਾਰਾਂਦੀ ਨਾ ਲਿੱਤੀ ਕਿ ਜਿੰਦੇ ਹਨ ਕਿ ਮਰ ਗਏ। ਮੀਂਹ ਬਿਨਾ ਕੁਜ ਨਹੀਂ ਹੋ ਸਕਦਾ। ਇੱਕ ਕਮਾਉਂਦੀ ਕਮਾਈ ਬਿਨਾ ਬਰਕਤ ਨਹੀਂ ਹੁੰਦੀ। ਦੂਜੇ ਕਣਕਦੇ ਪਤਲਾ ਹੋਨੇਦੀ ਏਹ ਬੀ ਗਲ ਹੈ ਕਿ ਬਾਬੇ ਬੁਡਢੇਦੇ ਪੈਨ ਤੋਂ ਹਲਦੀ ਬਾਹੀ ਘਟ ਹੋਈ। ਭਾਈ ਕਣਕ ਤਾਂ ਚੰਗੀ ਹੁੰਦੀ ਜੇ ਕਰ ਬਾਹੀ ਖਰੀ ਹੁੰਦੀ। ਬਾਰਾਂ ਸੀਵਾਂ ਬਾਹ ਕੇ ਦੇਖ ਕਣਕਦਾ ਝਾੜ। ਜਿਯੋਂ ਜਿਯੋਂ ਬਾਹੈ ਕਣਕਨੂੰ ਤਿਯੋਂ ਤਿਯੋਂ ਦੇਵੇ ਸਵਾਦ॥

ਕਣਕ ਕਮਾਦੀ ਸੰਘਨੀ ਭਾਂਗੋ ਭਾਂਗ ਕਪਾਹ ।
ਕੰਬਲਦਾ ਭੇਡ ਮਾਰਕੇ ਛੱਲਿਆਂ ਇੱਚੀ ਜਾਹ ॥

ਸੋ ਭਾਈ ਕਣਕਦਾ ਬਾਹਨਾ ਬੀਜਨਾ ਔਖਾ ਹੈ। ਜੇਕਰ ਬਾਹੀ ਬੀਜੀ ਦੇਗੀ ਜਾਵੇ ਤਾਂ ਛਾੜ ਬੀ ਅੱਛਾ ਹੋਂਦਾ ਹੈ ਤੇ ਕਣਕ ਬੀ ਮੋਟੀ ਹੋਂਦੀ ਹੈ॥

[No. 5.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

DIALECT OF JULLUNDUR DOAB. (DISTRICT, HOSHIARPUR.)

TRANSLITERATION AND TRANSLATION.

Bhānē tē Waryāmē-vich ēh gallā̃ hundiyā̃-sī.
Bhānā and Waryāmā-between these words becoming-were.

Bhānā. Bhāī, dassō kitthō̃ ānā hōyā.
Bhānā. Brother, tell whence coming became.

Waryāmā. Muṇḍēdē sauhriā̃-wal gaē-sī. Authē ikk
Waryānā. Son-of father-in-law's-house-to gone-I-was. There one
baḷddī das pōdī-sī. Baḷd tā̃ chaṅgā hai, par
bullock-of existence told-was. The-bullock indeed good is, but
mār-khuṇḍ haigā. Ōhdē sōlāyā̃ wā̃g siṅg han, raṅg gōrā,
addicted-to-goring is. It-of needles like horns are, colour light,
dō̃dā hai. Par mull baḍḍā maṅgdē han. Chālī rupaiē.
two-toothed is. But price great asking they-are. Forty rupees.
Ēh mull kharchandī phursat nahī̃ hai. Bhāī, kī kariyē?
This price spending-of power not is. Brother, what may-we-do?
Pailī kuj nā niklī. Tīn kanāl jamīn bichchō̃ chār
Crop anything not came-out. Three kanāls land from-in four
pūliā̃ hōiā̃. Ēhdē vichchō̃ kī khāiē tē kī
bundles became. This-of from-in what may-we-eat and what
wartāiē, jēhdē nāl kamīn-kān bī barō nahī̃ sānē?
may-we-distribute, which-of with the-labourers-to even food not suffices?
Ōh gal hōī,
That word is,

'gā̃undīdā saṅgh pāṭā,
'singing-woman-of the-throat burst,
'Pallē na piyā sēr āṭā.
'in-the-scarf not fell a-seer flour.
'Karam hīn khētī karē.
'Good-luck devoid-of cultivation one-does.
'Baḷd marē. Ṭōṭā paṛē.'
'Bullock dies. Scarcity falls.'

Chhē mahīnē mar-bhar-kē inā̃ chār pūliā̃dā mū̃h dēkhiā.
Six months died-having these four bundles-of face was-seen.

Pāṇī siñjdiyãdē hath amb-gaē, tã saṅghā baih-giyā.
Water irrigating-of hands chafed-went, and throat hoarse-went.

Aggē Rabdī kī marjī hōī? Ik garībī, dūjī
Moreover God-of what will happened? First poverty, second

bar-khurdārī. Jē pūliyã thōṛiyã sī, tã jhāṛ
calamity. What bundles few there-were, then the-produce

bī ghaṭ jhaṛiā. Dānā patlā hai. Khabrā dāniyãnũ
even less was-produced. The-grain scanty is. News grain-to

kī hōiā? Rabdiã gallã lakhiyã nahĩ jāndiã. Bhānā, bhāī,
what happened? God-of things known not (are) going. Bhānā, brother,

Phaggaṇ mahīnē jēhṛā jhōlā waggiā-sī, ōhdē nāl kaṇkã patliã
Phālguna in-month what blast blown-had, that-of with the-wheats scanty

pai-gaiyyã. Kaṇkã kī karan, jad Uppar-lā chup-kar baiṭhā.
became. The-wheats what can-do, when The-One-above silently is-seated.

Jad-dī hāṛī bījī, tad-dī ōhnē kuj khabar
Since the-spring-crop was-sown, since-then Him-by any heed

jimīdārãdī nā littī, ki jindē-han, ki mar-gaē. Mĩh
the-cultivators-of not was-taken, that living-they-are, or they-died. Rain

binā kuj nahĩ hō-sakdā. Ikk, kamāūdī kamāī binã barkat
without anything not can-be-done. One, earner-of earnings without blessing

nahĩ hundī. Dūjē, kaṇakdē patlā hōnēdī ēh bī gal
not (is-)becoming. Secondly, wheat-of thin becoming-of this also thing

hai, ki bābē buḍḍhēdē pain-tõ haldī bāhī ghaṭ
is, that grandfather old-of sickness-from plough-of ploughing insufficient

hōī. Bhāī, kaṇak tã chaṅgī hundī, jē-kar bāhī
became. Brother, wheat indeed good would-have-been, if ploughing

kharī hundī. Bārã sīwã bāh-kē, dēkh kaṇakdā jhāṛ.
thorough had-been. Twelve times ploughed-having, see wheat-of outturn.

Jiyõ-jiyõ bāhai kaṇaknũ, tiyõ-tiyõ dēwē sawād.
As-as one-ploughs wheat-to, so-so it-gives flavour.

'Kaṇak kamādī saṅghnī, ḍãgō-ḍãg kapāh.
'Wheat sugarcane thick, stick-by-stick cotton.

'Kambaldā jhumb mār-kē, chhalliã bichchī jāh.'
'Blanket-of cowl struck-having, maize among go.'

Sō, bhāī, kaṇakdā bāhnā bījnā aukhā hai. Jē-kar
So, brother, wheat-of ploughing sowing difficult is. If

bāhī bījī chaṅgī jāwē, tã jhāṛ bī achchhā hōndā-hai, tē
ploughing sowing good go, then the-outturn also good becoming-is, and

kaṇak bī mōṭī hōndī-hai.
wheat also dense becoming-is.

FREE TRANSLATION OF THE FOREGOING.

A CONVERSATION BETWEEN BHĀNĀ AND WARYĀMĀ.

Bhānā.—Brother, where have you come from ?

Waryāmā.—I am coming from the house of my son's father-in-law. I had heard of a bullock there which I thought would suit me. It is a good beast but is apt to gore people. Its horns are like needles, its colour light, and its teeth two in number. But they are asking too much for it. They want forty rupees, and I can't afford to spend that amount of money. Brother, in these hard times how could I ? The crop failed. From three *kanāls*[1] of land I only got four bundles altogether. What is there in that for us to eat and to pay our labourers ? Why, there is not even enough for the cost of cutting it. It's like the proverb—

'the singer sings till her throat bursts, and not a seer of flour falls into her outstretched scarf. When a cultivator loses his luck, his bullocks die, and he gets a scarcity on the top of it.'

I killed myself working for six months, and then all I see is the face of these four bundles. My hands are chafed and my throat is hoarse from the labour of irrigating. Yet what was God's will ? First poverty, then calamity. Even the few bundles I did reap had hardly any grain in them. I don't know what came of the grain, for it's beyond me to understand God's ways. Brother Bhānā, that cold blast in Phālgun made the wheat unproductive. What could the poor grains do, when the One above sits silently, and does nothing to protect them. Ever since we sowed the spring crop, He hasn't cared whether the cultivators were living or dead. In the first place there is no blessing on the earnings of those who have worked so hard, and in the second place the wheat has been thin because we had not enough hands to plough on account of my old grandfather's illness. The wheat would have been a fine crop, if it had had a thorough ploughing. Just see the outturn when you plough your wheat twelve times. The more you plough it, the better the flavour. You know the old proverb—

'Sow your wheat and sugarcane thick, and your cotton a stick's distance between each plant. But maize must be so far apart that a man with a blanket cowl on his head can walk through it without touching it.'

So, brother, the ploughing and sowing of wheat is a difficult job. If the ploughing and sowing is good, the outturn will be good, and the crop of wheat will be a dense one.

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[1] A *kanāl* is a local land measure equivalent to 435·5 square yards.

KAHLŪRĪ OR BILĀSPURĪ.

The languages of most of the Simla Hill States are various forms of Western Pahāṛī. The most western states are Kahlur, Mangal, Nalagarh, and Mailog. In the west of the two latter states the language is Pōwādhī Pañjābī, and will be dealt with under that head. The dialect of their eastern parts is Haṇḍūrī Pahāṛī. The dialect of the states of Kahlur and Mangal is called Kahlūrī or Bilāspurī (Bilāspur being the chief town of Kahlur). Kahlur lies immediately to the east of the Hoshiarpur District. In the adjoining hilly part of that district a dialect is spoken which is locally called Pahāṛī. It is the same as Kahlūrī.[1]

Kahlūrī has hitherto been described as a form of Western Pahāṛī. An examination of the specimen will show that this is not the case. It is simply a rude Pañjābī, similar to that spoken in Hoshiarpur. The estimated number of its speakers is as follows:—

Kahlur State	91,700
Mangal State	1,081
Hoshiarpur District	114,540
TOTAL	207,321

It is unnecessary to give full specimens of this dialect. A few sentences from a version of the Parable of the Prodigal Son, given in transliteration, will show its character.

[1] Towards the North-East of Hoshiarpur, the dialect rather approaches that of Kangra. Thus it has the Kangra dative postposition *jō*.

[No. 6.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

KAHLŪRĪ DIALECT. (MANGAL STATE, DISTRICT SIMLA.)

Ēkī mānũdē dō putt thē. Lauhkē puttē apṇē
One man-of two sons were. By-the-younger son his-own
buḍḍhēnõ galāyā, 'jō jādād mērē baṇḍē āõdī, sō
father-to it-was-said, 'what property on-my share comes, that
mannõ dēī-dē.' Tinē sō jādād apṇē duī puttãnũ
me-to give.' By-him that property his-own two sons-to
baṇḍī dittī. Jadē lauhkē puttē apṇā baṇḍā
having-divided was-given. When by-the-younger son his-own share
lai-līā, tã dūr pardēsãnũ chalī-gayā. Ūthī jāī-kē
was-taken, then a-far foreign-country-to he-went-away. There having-gone
tinē apṇī jādād hē-arath gãwāī-dittī. Jad ō sārī jādādã
by-him his-own property uselessly was-lost. When he the-whole property
gãwāī baiṭhā, tã ūs mulakhdē-bich baṛā kāl payā,
having-wasted sat, then that country-of-in a-great famine fell,
ō baṛā kangāl hōī-gayā. Tã ō ūs mulakhdē raihnēwālēdē kanē
he very poor became. Then he that country-of inhabitant-of near
raihṇē lagā, tinē apṇī jimīnã-bich usnũ sūrãnũ chārnē bhējā.
to-live began, by-him his-own fields-in him-to swine-to to-graze it-was-sent.
Sō sūrãdī khurākdē bachē-hūē saṭkã-kanē apṇā pēṭ bhardā-thā,
He the-swine-of food-of remaining husks-with his-own belly filling-was,
tis-nũ hōr kōī kichh nā dẽdā-thā.
him-to other anyone anything not giving-was.

PŌWĀDHĪ.

The word '*Pōwādh*' means 'East,' and Pōwādhī Paňjābī is the Paňjābī spoken in that portion of the Eastern Punjab known as the Pōwādh.

From Rupar in the Umballa District up to its junction with the Beas, the river Sutlej runs nearly east and west. To its north lies the Jullundur Dōāb. To its south lie the Districts of Ludhiana and Ferozepore. The whole of the latter district, and the greater portion of the former are included in the tract known as the Mālwā, but that part of Ludhiana which lies near the river is known as the Pōwādh. The Pōwādh extends much further east. In Umballa, it reaches as far, speaking roughly, as the river Ghaggar, beyond which the language is Hindōstānī. To the south it occupies those parts of the states of Patiala, Nabha and Jind which lie east of, say, the 76th degree of east longitude, up to the country in which Hindōstānī and Bāṅgarū are spoken. This tract also includes a few outlying portions of the Hissar District. The Musalmān Pachhāḍās who live along the banks of the Ghaggar where it runs through this area speak another dialect of Paňjābī known as Rāṭhī, which will be dealt with separately.

South of this tract lies the District of Hissar, the main languages of which are Bāṅgarū and Bāgṛī. Only along the Ghaggar, and in a part of the Sirsa *Taḥṣīl* do we find Paňjābī. With the above exceptions the country to the west of the 76th degree of east longitude, as far as the combined Sutlej and Beas, is known either as the Mālwā, or as the *Jaṅgal* (*i.e.* backwoods), which has a dialect of its own entitled Mālwāī, that will be described in due course.

We may estimate the number of speakers of Pōwādhī Paňjābī as follows :—

Hissar	148,352
Umballa	337,123
Kalsia State	18,933
Nalagarh State (western half)	39,545
Mailog State (western half)	3,193
Patiala State	837,000
Jind State	13,000
TOTAL	1,397,146

The figures for Kalsia refer to speakers near Dera Bassi, within the boundaries of the Umballa District. Nalagarh and Mailog are two of the Simla Hill States which lie close to Umballa District. Paňjābī is spoken in their western portions. In their eastern areas the language is the Haṇḍūrī form of Western Pahāṛī.

As might be expected, Pōwādhī differs from the standard Paňjābī of Amritsar mainly in approaching the dialects of Western Hindī spoken in East Umballa and in Karnal. The further east we go the more and more infected with Hindōstānī or Bāṅgarū does it become. As usual there is no distinct line between them, the languages insensibly merging into each other. The most western Pōwādhī—that spoken in the Pōwādh tract of Ludhiana—is almost the same as the standard, and has indeed served as a foundation for most of the grammars of the language, rather than the Paňjābī of Amritsar. No special examples of this form of Pōwādhī are necessary.

For Pōwādhī I give two specimens from Thana Kularan in the Jind state, the first being a version of the Parable of the Prodigal Son, and the second a folktale. I also

give a folktale from West Umballa, written in the Dēva-nāgarī character, and another from Thana Karamgarh in the state of Patiala, written in the Persian character. On pp. 806 ff. will be found a List of Words and Sentences from Umballa. These specimens illustrate very fairly the variations which Pañjābī undergoes in the Pōwādh tract.

Most of these are due to the influence of the neighbouring Western Hindī. Such are the occasional use of words like *āgē* instead of *aggē*, before, and of *kahnā* instead of *ākhṇā*, to say. So also we have the substitution of *m* for *w* between two vowels, as in *āmãgā* for *āwãgā*, I will come.

We find (as in Western Hindī dialects and in Rājasthānī), the locative of the genitive employed to form a dative, as in *īhdē pāō*, put on (*pāo*) to him (*īhdē*).

In pronouns, we find the forms *hamãnũ*, to us; *tumãnũ*, to you, alongside of the true Pañjābī forms; and the genitive of the reflexive pronoun is *apṇā*, not *āpṇā*. *Jad* is used for both 'then' and 'when,' exactly as in the dialects of Western Hindī and as in Rājasthānī.

In verbs, *thā* is more common for 'he was' than *sī*, though both are used. The first person plural sometimes ends in the Western Hindī *aĩ*, instead of in *ã*. Thus, *hōwaĩ*, let us become; *chhakaĩ*, let us eat.

Other peculiarities not so directly traceable to the influence of Western Hindī are the following. The insertion of an aspirate in *bhalad* (Patiala), an ox. The use of the neuter (occasionally also found in standard Pañjābī) in words like *chummiã*, it was kissed. The pronunciation of *vichch*, in, as *bichch*. The frequent dropping of the first syllable of this word as in *khūhchõ* for *khūh-bichchõ*, from in the well; *unhãchõ*, from among them. In pronouns, the occasional employment of *tōhāḍā* for 'your,' and of *ōh*, for the oblique form singular of the third personal pronoun. Also the frequent transposition of an aspirate, as in *unhũ*, for *uhnũ*, to them; *ōdhā*, for *ōhdā*, of him; *īdhā*, for *īhdā*, of this; *jēṛhā*, for *jēhṛā*, who.

In the verb substantive the 2nd plural of the present tense is often *ō*, for *hō*, you are.

[No. 7.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

PŌWĀDHĪ DIALECT. (THĀNĀ KULARAN, JIND STATE.)

SPECIMEN I.

ਇੱਕ ਮਨੁੱਖਦੇ ਦੋ ਪੁੱਤ ਥੇ। ਉਨ੍ਹਾਂਚੋਂ ਲੌਢੇਨੇ ਪੇਓਨੂੰ ਆਖਿਆ ਕਿ ਓ ਪੇਓ ਮਾਲਦਾ ਹਿੱਸਾ ਜੋ ਮੈਂਨੂੰ ਪਹੁੰਚਦਾ ਹੈ ਮੈਂਨੂੰ ਦੇ। ਜਦ ਓਹਨੇ ਮਾਲ ਉਨ੍ਹਾਂਨੂੰ ਬੰਡ ਦਿੱਤਾ। ਥੋੜੇ ਦਿਨਾਂ ਬਿੱਚੋਂ ਲੌਢੇ ਪੁੱਤਨੇ ਸਾਰਾ ਕੱਠਾ ਕਰਕੇ ਇੱਕ ਦੂਰਦੇ ਦੇਸਦਾ ਪੈਂਡਾ ਕਰਿਆ ਔਰ ਉੱਥੇ ਅਪਣਾ ਮਾਲ ਬਿਕਰਮੀ ਬਿੱਚ ਖੋਇਆ। ਔਰ ਜਦ ਸਾਰਾ ਗੁਮਾ ਚੁੱਕਾ ਉਸ ਦੇਸ ਬਿੱਚ ਬੜਾ ਮੰਦਵਾੜਾ ਪਿਆ ਓਹ ਕੰਗਾਲ ਹੋਣੇ ਲੱਗਿਆ। ਜਦ ਉਸ ਦੇਸਦੇ ਇੱਕ ਰਾਜੇਦੇ ਜਾ ਲੱਗਿਆ। ਓਹਨੇ ਓਹਨੂੰ ਖੇਤਾਂ ਬਿੱਚ ਸੂਰ ਚਾਰਣ ਭੇਜਾ ਔਰ ਓਹਨੂੰ ਆਸ ਥੀ ਕਿ ਇਨ ਛਿਲਕ ਤੇ ਜੋ ਸੂਰ ਖਾਂਦੇ ਹਨ ਅਪਣਾ ਢਿੱਡ ਭਰੇ, ਕੋਈ ਉਸਨੂੰ ਨ ਦਿੰਦਾ ਥਾ। ਜੋ ਸੋਝੀ ਬਿੱਚ ਆ ਕੇ ਕਹਾ—ਮੇਰੇ ਪੇਓਦੇ ਬਹੁਤੇ ਮਿਹਨਤੀਆਂਨੂੰ ਬਾਲ੍ਹੀ ਹੋਟੀ ਹੈ, ਔਰ ਮੈਂ ਭੁੱਖਾ ਮਰਦਾ ਹਾਂ। ਮੈਂ ਉੱਠਕੇ ਅਪਣੇ ਪੇਓ ਕੋਲੇ ਜਾਊਂਗਾ ਔਰ ਉਨ੍ਹੂੰ ਕਹੂੰਗਾ ਓ ਪੇਓ ਮੈਨੇ ਰੱਬਦਾ ਤੇਰੇ ਕੋਲ ਬੁਰਾ ਕਰਿਆ ਹੈ। ਹੋਰ ਹਣ ਇਸ ਲੈਕ ਨਹੀਂ ਜੋ ਫਿਰ ਤੇਰਾ ਪੁੱਤ ਕਹਾਊਂ ਮੈਂਨੂੰ ਅਪਣੇ ਮਿਹਣਤੀਆਂ ਬਿੱਚੋਂ ਇੱਕਦੇ ਬਰਾਬਰ ਕਰ। ਫਿਰ ਉੱਠਕੇ ਅਪਣੇ ਪੇਓ ਕੋਲ ਚੱਲਿਆ। ਓਹ ਅੱਜੇ ਦੂਰ ਥਾ ਓਹਨੂੰ ਦੇਖਕੇ ਓਹਦੇ ਪੇਓਨੂੰ ਤਰਸ ਆਇਆ ਹੋਰ ਭੱਜਕੇ ਓਹਨੂੰ ਗਲ ਲਾ ਲਿਆ ਹੋਰ ਬਾਲ੍ਹਾ ਚੁੰਮਿਆਂ। ਪੁੱਤਨੇ ਓਹਨੂੰ ਕਹਾ ਓ ਪੇਓ ਮੈਂਨੇ ਰੱਬਦਾ ਤੇਰੇ ਕੋਲ ਬੁਰਾ ਕਰਿਆ, ਹੋਰ ਹੁਣ ਇਸ ਲੈਕ ਨਹੀਂ ਜੋ ਫਿਰ ਤੇਰਾ ਪੁੱਤ ਕਹਾਊਂ। ਪੇਓਨੇ ਅਪਣੇ ਨੌਕਰਾਂਨੂੰ ਕਹਾ, ਚੰਗੇ ਤੇ ਚੰਗੇ ਕਪੜੇ ਕੱਢ ਲਿਆਓ, ਇਹਦੇ ਪਾਓ। ਹੋਰ ਈਧੇ ਹੱਥ ਬਿੱਚ ਛਾਪ, ਹੋਰ ਪੈਰਾਂ ਬਿੱਚ ਜੁੱਤੇ ਪਾਓ, ਹੋਰ ਅਸੀਂ ਛਕੇ ਹੋਰ ਖੁਸੀ ਹੋਵੇ ਕਿਉਂਕਰ ਮੇਰਾ ਏਹ ਪੁੱਤ ਮਰ ਗਿਆ ਥਾ ਹੁਣ ਜੀਵਿਆ ਹੈ, ਖੋਇਆ ਗਿਆ ਥਾ ਹਣ ਮਿਲਿਆ ਹੈ। ਫਿਰ ਓਹ ਖੁਸੀ ਕਰਨ ਲੱਗੇ॥

ਓਹਦਾ ਬੜਾ ਪੁੱਤ ਖੇਤ ਬਿੱਚ ਥਾ। ਜਦ ਘਰਦੇ ਨੇੜੇ ਆਇਆ, ਗਾਉਂਦੇ ਹੋਰ ਨੱਚਦਿਆਂਦੀ ਅਬਾਜ ਸੁਣੀ। ਫਿਰ ਇੱਕ ਨੌਕਰਨੂੰ ਬੁਲਾ ਕੇ ਪੁਛਿਆ, ਇਹ ਕੀ ਹੈ। ਓਹਨੇ ਓਹਨੂੰ ਕਹਾ, ਤੇਰਾ ਭਾਈ ਆਇਆ ਹੈ, ਹੋਰ ਤੇਰੇ ਪੇਓਨੇ ਬੜੀ ਰੋਟੀ ਕਰੀ ਹੈ, ਕਿਸ ਬਾਸਤੇ ਜੋ ਓਹਨੂੰ ਭਲਾ ਚੰਗਾ ਥਿਆਇਆ। ਓਹਨੇ ਗੁੱਸੇ ਹੋਕੇ ਨ ਚਾਹਾ ਜੋ ਅੰਦਰ ਜਾਵੇ। ਫਿਰ ਓਹਦੇ ਪੇਓਨੇ ਬਾਹਰ ਆਕੇ ਓਹਨੂੰ ਮਨਾਇਆ। ਓਹਨੇ ਪੇਓ ਨੂੰ ਜਬਾਬ ਦਿੱਤਾ

ਦੇਗਾਂ ਇਤਨੇ ਬਰ੍ਹੇ ਤੇ ਮੈਂ ਤੇਰੀ ਟੈਹਲ ਕਰਦਾ ਹਾਂ, ਔਰ ਕਦੇ ਤੇਰੇ ਕਹਣੇਦੇ ਬਾਹਰ ਨਹੀਂ ਚੱਲਾ, ਪਰ ਤੈਂ ਕਦੇ ਬੱਕਰੀਦਾ ਮੇਮਨਾ ਮੈਨੂੰ ਨਹੀਂ ਦਿੱਤਾ, ਜੋ ਅਪਣੇ ਮਿਤਰਾਂਦੇ ਨਾਲ ਖੁਸੀ ਮਨਾਵਾਂ, ਹੋਰ ਜਦ ਤੇਰਾ ਏਹ ਪੁੱਤ ਆਇਆ, ਜਿਹਨੇ ਤੇਰਾ ਮਾਲ ਕੰਜਰੀਆਂ ਬਿੱਚ ਖੋਇਆ, ਤੈਂ ਓਧੇ ਵਾਸਤੇ ਬੜੀ ਰੋਟੀ ਕਰੀ, ਓਹਨੇ ਓਹਨੂੰ ਕਹਾ, ਓ ਪੁੱਤ ਤੂ ਨਿਤ ਮੇਰੇ ਕੋਲ ਹੈ, ਹੋਰ ਜੇੜ੍ਹਾ ਮੇਰਾ ਹੈ ਓਹ ਤੇਰਾ ਹੈ। ਫਿਰ ਖੁਸੀ ਹੋਣਾ ਔਰ ਖੁਸ ਹੋਣਾ ਚਾਹੀਏ ਥਾ, ਕਿਉਂਕਰ ਤੇਰਾ ਭਾਈ ਮਰ ਗਿਆ ਥਾ ਹੁਣ ਜੀਵਿਆ ਹੈ, ਹੋਰ ਖੋਇਆ ਗਿਆ ਥਾ ਹੁਣ ਥਿਆਇਆ ਹੈ ॥

[No. 7.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

PŌWĀDHĪ DIALECT. (THĀNĀ KULARAN, JIND STATE.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ikk manukkhdē dō putt thē. Unhãchõ laudhēnē pēōnũ
One man-of two sons were. Them-in-from the-younger-by the-father-to

ākhiā ki, 'ō pēō, māldā hissā jō maĩ-nũ pahũchdā-
it-was-said that, 'O father, the-property-of share which me-to arriving-

hai, maĩnũ dē.' Jad ōhnē māl unhãnũ baṇḍ
is, me-to give.' Then him-by the-property them-to having-divided

dittā. Thōṛē dinã-bichchõ laudhē puttnē sārā kaṭṭhā kar-
was-given. A-few days-from-within the-younger son-by whole together having-

kē ikk dūrdē dēsdā paĩḍā kariā; aur utthē apṇā
made one distance-of country-of journey was-made; and there his-own

māl bikarmī-bichch khōiā. Aur jad sārā gumā-chukkā,
property bad-action-in was-wasted. And when all wasted-was-completely,

us dēs-bichh baṛā mādwāṛā piā; ōh kaṅgāl hōṇē laggiā. Jad
that country-in (a) great famine fell; he poor to-be began. Then

us dēsdē ikk rājēdē jā laggiā. Ōhnē ōhnũ
that country-of one raja-in-of having-gone he-was-employed. Him-by him-to

khētã-bichch sūr chāraṇ bhējā. Aur ōhnũ ās thī ki, in
fields-in swine to-feed it-was-sent. And him-to hope was that, these

chhilak-tē jō sūr khāndē-han, apṇā ḍhiḍḍ bharē; kōī
husks-with which the-swine eating-are, his-own belly he-may-fill; anyone

usnũ na dindā-thā. Jō sōjhī-bichch ā-kē kahā, 'mērē
him-to not giving-was. Then senses-in come-having it-was-said, 'my

pēōdē bahutē mihnatiãnũ bālhī rōṭī hai, aur maĩ bhukkhā mardā-
father-of many labourers-to much bread is, and I hungry dying-

hã; maĩ uṭṭh-kē apṇē pēō-kōlē jāũgā, aur unhũ kahũgā,
am; I arisen-having my-own father-near will-go, and him-to I-will-say,

"ō pēō, mainē Rabbdā tērē kōl burā kariā-hai; hōr huṇ is
"O father, me-by God-of of-thee near fault done-is; and now this

laik nahĩ jō phir tērā putt kahāũ, maĩnũ apṇē
worthy (I-)am-not that again thy son I-may-be-called, me-to thine-own

mihnatiã-bichchõ ikkdē barābar kar."' Phir uṭṭh-kē apṇē pēō
labourers-from-in one-of equal make."' Then arisen-having his-own father
kōl challiā. Ōh ajjē dūr thā, ōhnũ dēkh-kē ōhdē pēōnũ
to he-started. He yet distant was, him-to seen-having him-of father-to
taras āiā, hōr bhajj-kē ōhnũ gal lā-liā, hōr
pity came, and run-having him-to (on-his-)neck it-was-applied, and
bālhā chummiã. Puttnē ōhnũ kahā, 'ō pēō, maĩnē
much it-was-kissed. The-son-by him-to it-was-said, 'O father, me-by
Rabbdā tērē kōl burā kariā; hōr huṇ is laik nahĩ
God-of of-thee near fault done-is; and now this worthy (I-)am-not
jō phir tērā putt kahāũ.' Pēōnē apṇē naukrãnũ
that again thy son I-may-be-called.' The-father-by his-own labourers-to
kahā, 'chaṅgē-tē chaṅgē kapṛē kaḍḍh liāō, ihdē pāō;
it-was-said, 'good-than good clothes having-taken-out bring, him-to put-on;
hōr īdhē hatth-bichch chhāp, hōr pairã-bichch juttē pāō; hōr asĩ
and his hand-in (a-)ring, and feet-in shoes put-on; and we
chhakaĩ, hōr khusī hōwaĩ; kiũkar mērā ēh putt mar-giā-thā, huṇ
may-eat, and glad may-be; because my this son dead-gone-was, now
jīviā-hai; khōiā-giā-thā, huṇ miliā-hai.' Phir ōh khusī karan laggē.
alive-is; lost-gone-was, now found-is.' Then they joy to-do began.
Ōhdā baṛā putt khēt-bichch thā. Jad ghardē nēṛē āiā,
His elder son the-field-in was. When the-house-of near he-came,
gãodē hōr nachchdiãdī abāj suṇī. Phir ikk naukarnũ
singing and dancing-women-of noise was-heard. Then one servant-to
bulā-kē puchhiā, 'ih kī hai?' Ōhnē ōhnũ kahā,
called-having it-was-asked, 'this what is?' Him-by him-to it-was-said,
'tērā bhāī āiā-hai; hōr tērē peōnē baṛī rōṭī karī-hai, kis-bāstē
'thy brother come-is; and thy father-by a-great feast done-is, because
jō ōhnũ bhalā-chaṅgā thiāiā.' Ōhnē gussē hō-kē na
that him-to safe-(&-)sound he-was-found.' Him-by angry become-having not
chāhā jō andar jāwē. Phir ōhdē pēōnē bāhar
it-was-wished that inside he-may-go. Then his father-by outside
ā-kē ōhnũ manāiā. Ōhnē pēō-tē jabāb
come-having him-to it-was-remonstrated. Him-by the-father-to answer
dittā, 'dēgã, itnē barhē-te maĩ tērī ṭaihal kardā-hã, aur
was-given, 'see-then, so-many years-from I thy service doing-am, and
kadē tērē kahṇēdē bāhar nahĩ challā; par taĩ kadē bakrīdā
ever thy saying-of out not went; but by-thee ever goat-of
mēmnā maĩnũ nahĩ dittā, jō apṇē mitrãdē nāl khusī
kid me-to not was-given, that my-own friends-of with happiness

manāwā̃. Hōr jad tērā ēh putt āiā jihnē tērā māl
I-may-celebrate. And when thy this son came whom-by thy property
kañjariā̃-bichch khōiā, taĩ ōdhē bastē baṛī rōṭī karī.'
harlots-among was-wasted, by-thee him-of for a-great feast was-made.'
Ōhnē ōhnū̃ kahā, 'ō putt, tū nit mērē kōl hai, hōr
Him-by him-to it-was-said, 'O son, thou always of-me near art, and
jēṛhā mērā hai ōh tērā hai; phir khusī hōṇā aur khus
what mine is that thine is; then (in-)happiness to-be and glad
hōṇā chāhīē thā; kiũkar tērā bhāī mar-giā-thā, huṇ jīviā-hai
to-be proper was; because thy brother dead-gone-was, now alive-is;
hōr khōiā-giā-thā, huṇ thiāiā-hai.'
and lost-gone-was, now found-is.'

[No. 8.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

PŌWĀDHĪ DIALECT. (THĀNĀ KULARAN, JIND STATE.)

SPECIMEN II.

ਇਕ ਆਦਮੀ ਧਾੜਵੀ ਥਾ। ਓਹ ਸਾਡੇ ਦੇਸ ਆਗਿਆ। ਓਧੇ ਮੁੜਦੇ ਹੁਏਦੇ ਮਨ ਬਿਚ ਆਈ ਚਾਰ ਪੰਜ ਰੁਪਏਦੀ ਰੂੰ ਲੇ ਚੱਲਾਂ। ਮੁੜ ਕੇ ਪਿੰਡ ਬਿਚ ਰੂੰ ਲੈਣ ਬੜ ਗਿਆ। ਇਕ ਬੁੱਢੀ ਬੈਠੀ ਕਤਦੀ ਥੀ। ਓਹਨੂੰ ਰੂੰ ਪੂਛੀ। ਓਹਨੇ ਆਖਿਆ ਹੈ ਭਾਈ ਏਹ ਬਾਣੀਏਨੂੰ ਬੋਲ ਮਾਰ ਲਿਆ। ਓਹ ਬਾਣੀਏਨੂੰ ਬੁਲਾ ਲਾਇਆ। ਓਹ ਬੁੱਢੀ ਬੋਲੀ ਏਨੂੰ ਰੂੰ ਜੋਖ ਦੇ॥ ਧਾੜਵੀ ਬੋਲਿਆ ਬੁੱਢੀ ਏਹਨੂੰ ਚਾਰ ਪੰਜ ਆਨੇ ਦੇ ਕੇ ਜੋ ਮੈਂ ਬੱਧ ਤੁਲਾ ਲੂੰ। ਤੂਹੀ ਕਿਉਂ ਨਹੀਂ ਜੋਖ ਦਿੰਦੀ। ਫਿਰ ਝੀਖੇਂਗੀ। ਬੁੱਢੀ ਕਹਿੰਦੀ ਲੇ ਜਾ ਭਾਈ ਮੈਂ ਅਰੀਤ ਬਿਚ ਲੂੰਗੀ। ਓਹ ਕਹਿੰਦਾ ਅਰੀਤ ਕਿਹਨੇ ਦੇਖਾ ਹੈ। ਬੁੱਢੀ ਕਹਿੰਦੀ ਮੈਂ ਦੇਖ ਆਈ ਹਾਂ। ਓਹ ਕਹਿੰਦਾ ਤੂੰ ਕਿੱਕਰ ਦੇਖ ਆਈ। ਬੁੱਢੀ ਕਹਿੰਦੀ ਧੀ ਜਮਾਈ ਮੇਰੇ ਕੋਲ੍ ਬਸਦੇ ਥੇ। ਮੇਰੀ ਮੈਂਹ ਸੂਣੀ ਥੀ। ਓਨ੍ਹਾਂਦੀ ਸੂਈ ਹੁਈ ਥੀ। ਮੈਨੇ ਧੀਨੂੰ ਆਖਿਆ ਸੇਰ ਘੇਓ ਉਧਾਰਾ ਦੇ ਦੇ। ਜਿੱਦਣ ਮੇਰੇ ਦੁਧ ਹੋਗਿਆ ਤੈਨੂੰ ਦੇ ਦੂੰਗੀ। ਧੀਨੇ ਘੇਓ ਦੇ ਦਿੱਤਾ। ਫਿਰ ਓਹ ਮਰ ਗਈ। ਮੈਂ ਕੁਮਾਰੀਆਂ ਗਈ। ਓੱਥੇ ਗਈ ਹੁਈ ਧੀਨੇ ਫੜ ਲਈ। ਕਹਾ ਕਿ ਮੇਰਾ ਸੇਰ ਘੇਓ ਉਧਾਰਾ ਦਿੱਤਾ ਹੋਇਆ ਦੇ ਦੇ। ਮੈਨੇ ਕਹਾ ਮੇਰੇ ਕੋਲ੍ ਕੀ ਹੈ। ਜਮਾਈਨੂੰ ਦੇ ਦੂੰਗੀ। ਮੇਰੇ ਕੋਲ੍ ਬਸਦਾ ਹੈ। ਧੀ ਬੋਲੀ ਓਧਾ ਕੁਛ ਵਾਸਤਾ ਨਹੀਂ। ਜੇੜ੍ਹਾ ਮੈਂ ਦਿੱਤਾ ਹੈ ਓਹ ਮੇਰਾ ਦੇ ਦੇ। ਫਿਰ ਸੇਰ ਭਰ ਮਾਸ ਪੱਟ ਬਿਚੋਂ ਮੇਰਾ ਲੈ ਕੇ ਬੈੜ੍ਹਾ ਛੱਡਿਆ। ਏਹ ਦੇਖਲੈ ਟੋਹਣਾਂ ਪੱਟ ਬਿਚ ਸਕੀ ਧੀਦਾ ਪਾਇਆ ਹੁਆ ਹੈ। ਤੂ ਰੂੰ ਬੱਧ ਘੱਟ ਲੈ ਜਾ ਅਰੀਤ ਲੈ ਲੂੰਗੀ। ਧਾੜਵੀਨੂੰ ਏਹ ਗਲ ਸੁਣ ਕੇ ਗਿਆਨ ਆ ਗਿਆ। ਰੂੰ ਲਿੱਤੀ ਨਹੀਂ। ਅਪਣੇ ਘਰਨੂੰ ਚੱਲਾ ਗਿਆ। ਘਰ ਜਾ ਕੇ ਜੇੜ੍ਹਾ ਮਾਲ ਲੂਟਿਆ ਕਸੂਟਿਆ ਥਾ ਬਾਮਣਾਂ ਫਕੀਰਾਂਨੂੰ ਪੁੰਨ ਕਰ ਦਿੱਤਾ ਧਾੜਵੀਦਾ ਕੰਮ ਛੱਡ ਦਿੱਤਾ॥

[No. 8.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

PŌWĀDHĪ DIALECT. (THĀNĀ KULARAN, JIND STATE.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ik ādmī dhāṛvī thā. Ōh sāḍē dēs ā-giā. Ōdhē
One man robber was. He (to-)our country came. Him-of
muṛdē-huēdē man-bich āī 'chār pañj rupaēdī rũ lē
returning-of mind-in came 'four five rupees-of cotton having-taken
challã.' Muṛ-kē piṇḍ-bich rũ laiṇ baṛ-giā. Ik
I-may-go.' Returned-having the-village-in cotton to-take he-entered. One
buḍḍhī baiṭhī katdī-thī, ōhnũ rũ pūchhī. Ōhnē
old-woman seated spinning-was, her-to (for-)cotton it-was-asked. Her-by
ākhiā, 'hai bhāī, ēh bāṇīēnũ bōl-mār liā.' Ōh bāṇīēnũ
it-was-said, 'O brother, this banyā-to calling bring.' He the-banyā-to
bulā lāiā. Ōh buḍḍhī bōlī, 'ēnũ rũ jōkh
having-called brought. That old-woman spoke, 'him-to cotton having-weighed
dē.' Dhāṛvī bōliā, 'buḍḍhī, ēhnũ chār pañj ānē dē-kē
give.' The-robber spoke, 'old-woman, him-to four five annas given-having
jō maĩ baddh tulā lũ. Tū-hī kiũ nahĩ
if I more having-caused-to-weigh take. Thou-thyself why not
jōkh dindī, phir jhīkhẽgī.' Buḍḍhī
having-weighed (art-)giving, afterwards thou-wilt-repent.' The-old-woman
kahindī, 'lē-jā, bhāī, maĩ agant-bich lũgī.' Ōh
was-saying, 'take-away, brother, I the-future-life-in shall-take.' He
kahindā, 'agant kihnē dēkhā hai?' Buḍḍhī kahindī,
(was-)saying, 'the-future-life whom-by seen is?' The-old-woman (was-)saying,
'maĩ dēkh āī-hã.' Ōh kahindā, 'tũ kikkar dēkh
'I having-seen come-am.' He (was-)saying, 'thou how having-seen
āī?' Buḍḍhī kahindī, 'dhī jamāī mērē kōḷ
came?' The-old-woman (was-)saying, 'daughter son-in-law me near
basdē-thē; mērī maĩh sūṇī thī; unhãdī sūī-huī
living-were; my she-buffalo in-calf was; them-of one-which-had-calved
thī; mainē dhīnũ ākhiā, "sēr ghēō udhārā dē-dē;
was; me the-daughter-to it-was-said, "seer ghee loan give;

jiddaṇ mērē dudh hō-giā, tainũ dē-dũgī."
when in-my(-house) milk (shall-)have-become, thee-to I-shall-give.'

Dhīnē ghēō dē-dittā. Phir ōh mar-gaī. Maĩ kumāriã
The-daughter-by ghee was-given. Then she died. I Hades

gaĩ; ōtthē gaī-huī dhīnē phaṛ-laī; kahā ki, "mērā
went; there the-gone daughter-by I-was-seized; it-was-said that, "my

sēr ghēō udhārā dittā-hōiā, dē-dē." Mainē kahā, "mērē kōḷ
seer ghee loan given, give." Me-by it-was-said, "me near

kī hai? Jamāīnũ dē-dũgī; mērē kōḷ basdā-hai." Dhī
what is? The-son-in-law-to I-shall-give; me near living-he-is." The-daughter

bōlī, "ōdhā kuchh wāstā nahĩ. Jēṛhā maĩ dittā-hai, ōh mērā
spoke, "him-of any concern is-not. What by-me given-is, that mine

dē-dē." Phir sēr bhar mās paṭṭ bichõ mērā lai-kē khaiṛhā
give." Then seer full flesh thigh from-in my taken-having seizure

chhaḍḍiā. Ēh dēkh-lai, ṭōhṇã paṭṭ-bich sakī dhīdā pāiā-huā hai.
was-left. This observe, cavity thigh-in real daughter-of made is.

'Tū rũ baddh-ghaṭṭ lai-jā, agant
Thou cotton increasing-diminishing (i.e. *bargaining*) *taking-go, (in)-the-future-life*

lai-lũgī.' Dhāṛvinũ ēh gal suṇ-kē giān ā-giā; rũ
I-shall-take.' The-robber-to this word heard-having knowledge came; cotton

littī nahĩ; apṇē gharnũ challā-giā. Ghar jā-kē jēṛhā
was-taken not; his-own house-to he-went-away. Home gone-having what

māl lūṭiā kasūṭiā thā, bāmṇã phakīrãnũ punn kar
property looted plundered was, Brahmans beggars-to charity doing

dittā; dhāṛvīdā kamm chhaḍḍ-dittā.
was-given; robber-of profession was-abandoned.

FREE TRANSLATION OF THE FOREGOING.

There was a robber who came to this country. On his way home it came into his head that he would buy some four or five rupees' worth of cotton. So he turned back and entering a village saw an old woman sitting spinning. He asked her if she would sell him any cotton. She replied, 'brother, call that shopkeeper.' So he brought the shopkeeper, and the old woman told the latter to weigh the cotton. Then said the robber, 'what if I have bribed this shopkeeper with four or five annas to give more than the proper weight? Why don't you weigh it yourself? Otherwise you may be sorry for your bargain.' The old woman said, 'I'll get it from you in the next world.' 'Who,' said the robber, 'has seen the next world?' 'I,' said she, 'have both been there and have seen it.' 'How was that?' said he. She replied, 'my daughter and my son-in-law used to live near me. My cow-buffalo was in calf and consequently gave no milk. They had a cow which had calved, and was therefore in milk, and so I asked her to lend me a seer of ghee, which I would repay as soon as my cow gave milk. She lent it me. Shortly after this

she died, and I paid a visit to Hades. There my daughter caught hold of me, and demanded back the seer of ghee which I had borrowed. "Bless you," said I, "I have nothing with me here. Your husband lives near my house, and I'll pay him when I get home." She replied, "he has nothing to do with it. It was I who gave it you. Pay me back my own." So I had to give her a seer of flesh out of my thigh before she would let me go. Look, here is the actual cavity from which she took it. You go on with your traffic and take your cotton. I'll be paid in the next world.' When the robber heard these words he was converted, and did not take the cotton. He went straight home, distributed all his ill-gotten wealth in charity to Brāhmaṇs and beggars, and gave up the profession of a robber.

The following specimen of Pōwādhī comes from Umballa. It is given, as originally written, in the Dēva-nāgarī character.

[No. 9.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

PŌWĀDHĪ DIALECT. (DISTRICT UMBALLA.)

इक्क जुलाहेदी अन्नी रातनूँ अक्ख खुल गई । अपणी जुलाहीनूँ केहा के मैनूँ डोडे मऊ के दे। तीमीने केहा के मै-ते हुण नहीं उठ हुन्दा। जुलाहेने फेर केहा जे हुण तूँ मैनूँ डोडे मऊ के देवें ताँ मैं तैनूँ हजार हजार रुपये-दियाँ चार बाताँ सुणावाँ । जुलाहीने डोडे मऊ के दित्ते ओर हुक्का भरके दित्ता । जुलाहा बातें सुणावन लग्गिआ । उस वेळे शहरदे बादशाहदा पुत्त गली विच जांदा था । जुलाहेदी गल्ल सुण कर सोचिआ के इसदियाँ गल्लाँ सुण के जाणा है के एह केहियाँ गल्लाँ सुणांदा है । जुलाहेने चार गल्लाँ सुणाइयाँ । १ जेहड़ा आदमी अपणी मुटियार तीमीनूँ पेओके छड्डे ओह अहमक है । २ जो अपणे ते बड़ेदे नाऊ यारी लावे ओह अहमक है । ३ जो बिना पुछे पंच बणे ओह अहमक है । ४ जो घर में हुंदे सुंदे लड़ बन्ह के ना तुरे ओह अहमक है । जुलाहा बाताँ सुणा के सो गिआ ॥

[No. 9.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

PŌWĀDHĪ DIALECT. (DISTRICT UMBALLA.)

TRANSLITERATION AND TRANSLATION.

Ikk julāhēdī addhī rātnũ akkh khul-gaī. Apṇī julāhīnũ
A weaver-of half night-at the-eyes opened. His-own weaver's-wife-to
kēhā kē, 'mainũ ḍōḍē maḷ-kē dē.' Tīmīnē
it-was-said that, 'me-to poppy-heads rubbed-having give.' The-wife-by
kēhā kē, 'mai-tē huṇ nahĩ uṭh hundā.' Julāhēnē
it-was-said that, 'me-by now not rising (is-)becoming.' The-weaver-by
phēr kēhā, 'jē huṇ tũ mainũ ḍōḍē maḷ-kē dēvẽ,
again it-was-said, 'if now thou me-to poppy-heads rubbed-having give,
tã maĩ tainũ hajār hajār rupayēdiã chār bātã suṇāwã.'
then I thee-to thousand thousand rupees-of four words cause-to-hear.'
Julāhīnē ḍōḍē maḷ-kē dittē, ōr hukkā
The-weaver's-wife-by poppy-heads rubbed-having were-given, and hookah
bhar-kē dittā. Julāhā bātẽ suṇāwan laggiā. Us
filled-having was-given. The-weaver the-words to-cause-to-hear began. That
vēḷē shahrdē bādshāhdā putt galī-bichch jāndā-thā. Julāhēdī
at-time the-city-of king-of son lane-in going-was. The-weaver-of
gall suṇ-kar sōchiā kē, 'isdiã gallã suṇ-kē
word heard-having it-was-thought that, 'this-one-of words heard-having
jāṇā hai, kē ēh kēhiã gallã suṇāndā-hai.' Julāhēnē
to-be-gone is, that this-one what words causing-to-hear-is.' The-weaver-by
chār gallã suṇāiã. '1. Jēhṛā ādmī apṇī muṭiyār
four words were-caused-to-be-heard. '1. What man his-own full-grown
tīmīnũ pēōkē chhaḍḍē, ōh ahmak hai. 2. Jō
wife-to in-her-father's-house abandons, he most-foolish is. 2. Who
apṇē-tē baṛēdē nāḷ yārī lāvē, ōh ahmak hai.
himself-of-than greater-of with friendship brings, he most-foolish is.
3. Jō biṇ puchhē pañch baṇē, ōh ahmak hai.
3. Who without being-asked arbitrator becomes, he most-foolish is.
4. Jō ghar-mẽ hundē-sundē laṛ bannh-kē nā turē,
4. Who house-in while-being the-edge-of-cloth bound-having not sets-out,
ōh ahmak hai.' Julāhā bātã suṇā-kē sō-giā.
he most-foolish is.' The-weaver the-words caused-to-hear-having went-to-sleep.

FREE TRANSLATION OF THE FOREGOING.

A certain weaver awoke at midnight, and asked his wife to prepare a poppy-drink[1] for him. She replied that it was out of the question for to think of getting up at that time of night. He said, 'if you'll make me some poppy-drink, I'll tell you four things, each worth a thousand rupees.' So she got up and prepared the poppy-drink and gave it to him, and also filled his hookah for him. Then the weaver began to tell her the four things. It chanced that just then the son of the king[2] of that city was passing by in the lane near the weaver's house. He heard what the latter was saying, and thought to himself that he had better stop to hear what this valuable information was. This is what he heard. The weaver began, 'Firstly, the man who lets his grown up wife stay in her father's house is a fool. Secondly, the man who makes friends with a greater man than himself is a fool. Thirdly, the man who becomes an arbitrator without being asked is a fool. Fourthly, the man who sets out on a journey without first tying some money in the edge of his cloth is a fool.' Having said this the weaver went to sleep.

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[1] It is made by rubbing poppy-heads in water.

[2] The *Julāhā* or weaver is the stock fool of Indian legend. The point here is that the prince takes the trouble to listen to what such a man says, and is rewarded by the exceedingly trite remarks which the latter conveys to his wife.

[No. 10.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

PŌWĀDHĪ DIALECT. (THĀNĀ KARAMGARH, STATE PATIALA.)

دیکھو کھبّے ھتھہ نال مُنّا دب رکھیا ھے سجے ھتھہ وچہ پُرانی ھے - سامنے درخت دے ھیٹھ حقہ ار پانی دا گھڑا پیا ھے - اوتھے ھی اک منڈا بیٹھا ھے - کرساں بچارہ تھوڑی جی رات تے اوٹھیا ھے - ھل اور بھلداں نوں لیکے تڑے تڑے کھیت پر آن پہونچیا ھے - جد سورج سر پر آوندا ھے - تاں گھروالی روٹی لیوندی ھے - ایہہ ھل کھول دندا ھے - بھلداں نوں چارہ پوندا ھے - اپ ھتھہ منہہ دھوے ٹھنڈا ھوندا ھے - روٹی کھاندا ھے - حقّہ پیندا ھے - بھلداں نوں پانی پلوندا ھے - پیکے تھوڑا جیہا چر ارام لندا ھے - گھروالی ساگ سوگ لیکے چلی جاندی ھے - کم بُتہا ھوندا ھے - تاں بچارہ اِسی دھندے وچہ دن پورا کردندا ھے - نہین تاں ھور کم کار کردا ھے - جد سورج چھپن لگدا ھے تاں ھل اور بھلداں نوں لیکے گھر آوندا ھے - سر پر چارہ دی گٹھڑی لیوندا ھے - بھلداں دے آگے چارہ پوندا ھے - گھروالی دھار کڈھدی ھے - روٹی پکوندی ھے - ایہہ کھوسی کھوسی بال بچاں وچہ بیٹھہ ے کھاندا ھے - پھیر ایہے جیہے سواد نال پیر پسار ے سوندا ھے اک بادشاھاں نوں پھلّاں دی چھیجاں پر بھی نصیب نہین *

[No. 10.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

PŌWĀDHĪ DIALECT. (THĀNĀ KARAMGARH, STATE PATIALA.)

TRANSLITERATION AND TRANSLATION.

Dēkhō, khabbē hatth nāl munnā dab rakkhiā-hai, sajjē
See, left hand with plough-handle pressing kept-is, right
hatth vich purānī hai. Sāmnē darakhtdē hēṭh ḥuqqa ar pānīdā
hand in ox-whip is. In-front a-tree-of beneath hookah and water-of
ghaṛā piā-hai. Utthē-hī ikk muṇḍā baiṭhā hai. Kirsān
jar put-down-is. Here-also a child seated is. The-cultivator
bichārā thōṛī-jī rāt-tē uṭṭhiā-hai. Hal aur bhaldā̃-nū̃
the-poor-man a-little-very night-from arisen-is. Plough and oxen
lē-kē, taṛkē-taṛkē khēt-par ān pahūchiā-hai. Jad sūraj
taken-having, very-early the-field-on having-come arrived-he-is. When the-sun
sir-par āundā-hai, tā̃ ghar-wālī rōṭṭī liaundī-hai. Ēh hal
the-head-on coming-is, then the-house-mistress bread bringing-is. He the-plough
khōḷ-dindā-hai. Bhaldā̃-nū̃ chāra paundā-hai. Āp hatth mūh
loosening-is. The-oxen-to fodder causing-to-fall-he-is. Himself hand mouth
dhō-kē ṭhaṇḍā hōndā-hai. Rōṭṭī khāndā-hai. Ḥuqqa pīndā-hai.
washed-having cool becoming-he-is. Bread eating-he-is. Hookah drinking-he-is.
Bhaldā̃-nū̃ pānī plōndā-hai. Pai-kē thoṛā-jēhā ṣhir arām
The-oxen-to water causing-to-drink-he-is. Fallen-having a-little-very time rest
lindā-hai. Ghar-wālī sāg-sūg lē-kē chalī jāndī-hai.
taking-he-is. The-house-mistress vegetables-etc. taken-having gone going-is.
Kamm buhtā hōndā-hai. Tā̃ bichāra isī dhandē-vichch din
Work much becoming-is. Either the-poor-fellow this occupation-in the-day
pūrā kar-dindā-hai. Nahī̃-tā̃ hōr kamm-kār kardā-hai. Jad sūraj
full making-is. Otherwise other business doing-he-is. When the-sun
chhipan lagdā-hai, tā̃ hal aur bhaldā̃-nū̃ lē-kē ghar āundā-hai.
to-be-hidden beginning-is, then plough and oxen taken-having house coming-he-is.
Sir-par chāra-dī gaṭhrī liaundā-hai. Bhaldā̃-dē āgē chāra
Head-on fodder-of bundle bringing-he-is. Oxen-of in-front fodder
paundā-hai. Ghar-wālī dhār kaḍḍḥdī-hai. Rōṭṭī pakōndī-hai.
causing-to-fall-he-is. The-house-mistress milk drawing-is. Bread cooking-she-is.
Ēh khusī-khusī bāl-bachchā̃-vichch baiṭh-kē khāndā-hai. Phir ēhē jēhē
He happy-happy children-among sat-having eating-is. Again he such

suwād	nāl	pair	pasār-kē	sōndā-hai,	ik	bādshāhā̃-nū̃	phullā̃-dī
comfort	*with*	*feet*	*extended-having*	*sleeping-is,*	*as*	*kings-to*	*flowers-of*
chhījā̃-par	bhī	naṣīb	nahī̃.				
beds-on	*even*	*fortune*	*is-not.*				

FREE TRANSLATION OF THE FOREGOING.

See how he goes along carrying his plough-handle under his left arm, with his ox-whip in his right hand. He has set down, at the foot of a tree, his hookah and a water-jar, and his little boy is seated beside them. The poor cultivator has risen from his bed while there is still a little of the night left, and with his plough and oxen reaches his field at dawn. At midday, when the sun is over his head, his wife brings him his food. He unyokes his plough and throws some fodder before his oxen. As for himself, he washes his hands and his mouth to make himself cool, and takes his meal. Then he waters his oxen, and after that takes a very little rest. His wife gathers wild herbs for spinach and takes them home, but he has still much work to do. He keeps on at the same business of ploughing till evening, or else he betakes himself to some other occupation. When the sun begins to set he takes his plough and his oxen home, carrying on his head a bundle of fodder which he has cut. Then he throws some of the fodder before the oxen, while his wife milks the cows. Then she cooks the evening meal, and he sits down to eat it happily surrounded by his children. Then he stretches out his legs and goes to sleep with more pleasure than ever was the lot of kings upon their beds of flowers.

RĀṬHĪ.

The Musalmān tribes, which are said to have come from the west, and who are now settled in the Ghaggar valley in the district of Hissar, are known as *Pachhāḍā*, or westerners, and also as *Rāṭh*, or the ruthless ones. As their second name indicates, they are a turbulent lot. Their language is known as Pachhāḍī or Rāṭhī. A similar language is spoken in the Ghaggar valley in the Kularan *thānā* of the Jind state. Here it is called Jānd or Nailī. Nailī is probably the same as *nālī*, which is the local name of the Ghaggar valley. I do not know the origin of the name Jāṇḍ, unless it refers to the *jaṇḍ* bush which is a very prominent object in this wild tract.

Under whatever name it is called, Pachhāḍī, Rāṭhī, Jāṇḍ, or Nailī, it is the same form of speech, *i.e.*, Pōwādhī Pañjābī, strongly mixed with the Bāṅgarū dialect of Western Hindī spoken immediately to its east. The pronunciation is fond of nasal sounds. Here and there we meet a form borrowed from the Mālwāī Pañjābī spoken immediately to the west.

The number of speakers reported is—

Hissar (Rāṭhī)	36,490
Jind (Jānd)	2,500
	38,990

I give three specimens of this dialect, *viz.*, a portion of the Parable of the Prodigal Son and a folktale from Hissar, and another folktale from Jind. These show sufficiently the mixed character of the dialect. As might be expected, the Jind specimen has more Western Hindī in it than the others.

It is unnecessary to discuss this mixed form of speech at any length. It is sufficient to note that the genitive is sometimes formed by adding *kā*, and sometimes by adding *dā*. The oblique form (or locative) of the genitive *mērē*, is used to mean 'to me'; so *jāṭ-kē*, to a Jāṭ. The sign of the dative is *nũ* or *nē*. Sometimes we have the Bāṅgarū *sã*, I am; *sai*, he is. The termination *gī* is used in the present as well as in the future. Thus, *āēgī*, she comes; the Mālwāī future *jãsũ*, I will go, occurs. The past participle of *ghallṇā*, to send, is *ghattā*, not *ghalliā*.

Note the nasal pronunciation of *chãhãdā*, wishing; *āũdã*, coming; *jãsũ*, I will go, and the substitution of a dental *dh* for a cerebral *ḍh* or *ṛh* in *badhē*, for *baṛhē* (specimen II).

[No. II.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

RĀṬHĪ DIALECT. (DISTRICT, HISSAR.)

SPECIMEN I.

इक आदमी ते दोय पुत्र सन। उन्हाँचूँ लोड़ा पुत्रने आपदे पेवनूँ आख्या केड़ा माल मेंनूँ आउँदाँ है मेंनूँ दे। पेवने माल लोड़े पुत्रनूँ बंड दित्ता। थोड़े दियाँ मगरूँ सारा माल इकट्ठा करते परदेस जाँदा रहा। उथें बद-खोई व भेड़े कामाँ विच सारा माल गँवाँ दित्ता। सारा माल गँवाँ बेठा के कुछ न रहा। उस देस विच बुरा काल पया। वुह बुख मरण लगा। फेर उस देसदे सिरदार कोलों गोला जा लग्या। उस सिरदारने आपदे खेत-ड़ाँदे विच सूराँदा छेड़ू कर दित्ता। केड़े वुह छिल सूर खाँदे वुह छिल भी उसनूँ नाँ थियाये। वुह चाँहाँदा सी के वह छिल मेंनूँ थियाँ जाँय तो उसदे नाल ढिड भर खेवाँ। वुह छिल भी उसनूँ कोई नँहीं देंदाँ सी॥

[No. II.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

RĀṬHĪ DIALECT. (DISTRICT, HISSAR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ik ādmī-tē dōy putr san. Unhãchũ lōṛā putrnē
One man-to two sons were. Them-from-in the-younger son-by
āpdē pēwnũ ākhyā, 'kēṛā māl mẽnũ ãũdã-hai mẽnũ
his-own father-to it-was-said, 'whatever property me-to arriving-is me-to
dē.' Pēwnē māl loṛē putrnũ baṇḍ
give.' The-father-by the-property the-younger son-to having-divided
dittā. Thōṛē diyã magrũ sārā māl ikaṭṭhā kartē
was-given. A-few days after the-whole property together in-making
par-dēs jãdā-rahā. Uthẽ bad-khōī wa bhēṛē
a-foreign-country going-remained. There wicked-habits and bad
kāmã-vich sārā māl gãwã-dittā. Sārā māl
doings-in all the-property was-squandered-away. All the-property
gãwã-bēṭhā-kē kuchh na rahā. Us dēs-vich burā
wasted-completely-been-having anything not remained. That country-in a-bad
kāl payā. Wuh bukh maraṇ lagā. Phēr us dēsdē
famine fell. He hungry to-die began. Then that country-of
sirdār-kōlõ gōlā jā lagyā. Us sirdārnē
a-great-man-near servant have-gone he-became-attached. That great-man-by
āpdē khētṛãdē-vich sūrãdā chhēṛū kar-dittā. Kēṛē wuh chhil
himself-of fields-of-in pigs-of swineherd was-made. Which those husks
sūr khãdē wuh chhil bhī usnũ nã thiyāyē. Wuh chãhãdā-sī
the-pigs ate those husks even him-to not were-got. He wishing-was
kē 'yah chhil mẽnũ thiyã-jãy, tō usdē-nāl ḍhiḍ
that 'these husks me-to (if-)they-be-found, then those-of-with belly
bhaṛ-lēwã.' Wuh chhil bhī usnũ kōī nāhĩ dẽdã-sī.
I-might-fill.' Those husks even him-to any-one not giving-was.

[No. 12.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

RĀṬHĪ DIALECT. (DISTRICT, HISSAR.)

SPECIMEN II.

एक जाट के एक जाटनी थी। जाट जद खेत में वग जाँदा तो पाछे ते मोहन-भोग चूर्मा कर के खाँदी। और साँझनै जाट जद आँदा जाटनी जाटनै कहँदी मैं तो मरूँगी मेरे तो रोग हो गया। सिर दूखे। पेट दूखे। पैर फूटें। किसे वैदनै या स्यानेनै दिखा ओपरी पूछा करा। जद जाट मन में सोची इस का मास और गुल्ला तो रोज बधे और यिह कहे मेरे रोग लाग गया। युह कोइ बान सै। एक दिन जाट पर्स में सो गया। खेत न गया। थोड़ी वार पाछे घराँ गया। तो जाटनी मोहन-भोग करदी पाई। जद जाटनै सोची इस का इलाज बंधे तो ठीक लागे। जद जाट एक फकीर पा गया और कहा मेरी जाटनी मस्ती होई आएगी, मोहन-भोग या चूर्मा तो खावे और जद साँझनै खेत ते मैं आऊँ मेरे जीनै कलह बनावे। जद फकीरनै कही तैं चार सूत की कूकड़ी लीआ, मैं तन्नै मंत्र के दे दूँगा। तो जाट चार कूकड़ी फकीरनै दे आया। तो फकीर वैं कूकड़ी पढ़ के जाटनै दे दी। जाटने सुफे के चारों कोनियों में चारों कूकड़ी धर दी। जाट कूकड़ी धर के बाहिर चला गया और कह गया मैं किसे वैदनै बुलान जाँसूँ। रात पड़े आऊँगा। जाट तो चला गया तो जाटनी पाछे ते सुफे में बड़ी। जद एक कूकड़ी बोली कि आई है। जद दूसरी बोली कि आन दे। जद तीसरी बोली कि डरी नहीं। जद चौथी बोली डरे तो खाये क्यों। इसे तरियाँ जाटनी चार या पाँच वार बड़ी तो कूकड़ियाँ इसे तराँ बोलीं। जद जाटनी भैभंक हो के खाट में ढै पड़ी। इतने में जाट आ गया और कहा कि वैद तो तड़के आवेगा। आज कोई नहीं आँदा। जद जाटनी बोली तैं नपूता यह बला काढ। मैं तो आछी सूँ। जद जाट चारों कूकड़ियाँ काढ कर फकीरनै दे आया॥

[No. 12.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

RĀṬHĪ DIALECT. (DISTRICT, HISSAR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

ēk jāṭ-kē ēk-jāṭanī thī. Jāṭ jad khēt-mẽ bag-jãdā tō
One Jāṭ-of one-Jāṭanī was. The-Jāṭ when the-field-in used-to-go then

pāchhē-tē mōhan-bhōg chūrmā kar-kē khãdī, aur sãjhnai
after-from mōhan-bhōg chūrmā made-having she-used-to-eat, and the-evening-in

jāṭ jad ãdā jāṭanī jāṭnai kahãdī, 'maĩ tō
the-Jāṭ when he-used-to-come the-Jāṭanī the-Jāṭ-to used-to-say, 'I verily

marũgī, mērē tō rōg hō-gayā; sir dūkhē; pēṭ dūkhē;
shall-die, to-me verily sickness has-become; head aches; stomach aches;

pair phūṭẽ; kisē waidnai yā syānēnai dikhā, ōparī-pūchhā
the-feet burst; some physician-to or wise-man-to show, spells-incantations

karā.' Jad jāṭ man-mẽ sōchī, 'is-kā mās aur
get-made.' When (by-)the-Jāṭ mind-in it-was-thought, 'her-of flesh and

gullā tō rōj badhē, aur yih kahē, "mērē rōg lāg-gayā."
bones verily daily increase, and she says, "to-me illness attached-went."

Yuh kēh bān sai?' Ēk din jāṭ pars-mẽ sō-gayā,
This what manner is?' One day the-Jāṭ common-resting-place-in slept,

khēt na gayā. Thōṛī bār pāchhē gharã gayā; tō
the-field(-to) not went. Short time after in-the-house went; and

jāṭanī mōhan-bhōg kardī pāī. Jad jāṭnai sōchī,
the-Jāṭanī mōhan-bhōg preparing was-found. Then the-Jāṭ-by it-was-thought,

'is-kā ilāj bandhe tō ṭhīk lāgē.' Jad jāṭ ēk
'her-of remedy (if-)it-is-done then right it-may-become.' Then the-Jāṭ one

phakīr pā gayā, aur kahā, 'mērī jāṭanī mastī-hoī āēgī;
fakīr near went, and said, 'my Jāṭanī wanton-become becomes;

mōhan-bhōg yā chūrmā tō khāvē, aur jad sãjhnai khēt-tē
mōhan-bhōg or chūrmā verily she-eats, and when the-evening-in the-field-from

maĩ āũ, mērē jīnai kalah banāvē.' Jad phakīrnai kahī,
I come, my mind-to trouble she-makes.' Then fakīr-by it-was-said,

'Taũ chār sūt-kī kūkaṛī lī-ā, maĩ tan-nai mantr-kē dē-dũgā.'
'Thou four thread-of bundles bring, I thee-to charmed-having will-give.'

Tō jāṭ chār kūkaṛī phakīrnai dē-āyā; tō phakīr
Then the-Jāṭ four bundles-of-thread the-fakīr-to gave; then the-fakīr
waĩ kūkaṛī paṛh-kē jāṭnai dē-dī. Jāṭnē
those bundles-of-thread enchanted-having the-Jāṭ-to they-were-given. The-Jāṭ-by
sūphē-kē chārõ kōniõ-mẽ chārõ kūkaṛī dhar-dī. Jāṭ
room-of four corners-in four bundles-of-thread were-placed. The-Jāṭ
kūkaṛī dhar-kē bāhir chalā-gayā, aur kah-gayā, 'maĩ kisē
the-bundles-of-thread placed-having out went, and said, 'I some
waid-nē bulān jãsũ, rāt-paṛē āũgā.' Jāṭ tō
physician-to to-call will-go, at-nightfall I-will-come.' The-Jāṭ indeed
chalā-gayā, tō jāṭanī pāchhē-tē suphē-mẽ baṛī. Jad ēk
went-away, then the-Jāṭanī afterwards room-into entered. Then one
kūkaṛī bōlī ki, 'āī-hē?' Jad dūsrī bōlī ki,
bundle-of-thread spoke that, 'she-come-is?' Then the-second spoke that,
'ān dē.' Jad tīsrī bōlī ki, 'ḍarī nahĩ?' Jad
'to-come allow.' Then the-third spoke that, 'feared-she not?' Then
chauthī bōlī, 'daṛē, tō khāyē kyõ?' Isē tariyã
fourth spoke, 'if-she-fears, then she-eats why?' In-these-very manners
jāṭanī chār yā pãch bār baṛī, tō kūkaṛiyã
the-Jāṭanī four or five times entered, and the-bundles-of-thread
isē tarã bōlĩ. Jad jāṭanī bhai-bhaṅk hō-kē
in-this-very manner spoke. Then the-Jāṭanī terrified become-having
khāṭ-mẽ ḍhai-paṛī. Itnē-mẽ jāṭ ā-gayā, aur kahā ki,
the-bedstead-in fell-down. Mean-while the-Jāṭ came, and said that,
'waid tō taṛkē āvēgā; āj kōī nahĩ ãdā.'
'physician indeed at-dawn will-come; to-day any-one not (is-)coming.'
Jad jāṭanī bōlī, 'taĩ, napūtā, yah balā kādh; maĩ tō
Then the-Jāṭanī said, 'thou, childless-one, this evil turn-out; I indeed
āchhī sũ.' Jad jāṭ chārõ kūkaṛiyã kāḍh-kar
well am.' Then the-Jāṭ the-four bundles-of-thread taken-out-having
phakīrnai ḍē āyā.
the-fakīr-to having-given came.

FREE TRANSLATION OF THE FOREGOING.

There were once upon a time a Jāṭ and his wife. As soon as he had gone to the field and was safe out of the house, his wife used to make *mōhan-bhōgs* and *chūrmās*[1] and eat them all herself. Then, when he came home in the evening, she used to cry out, 'I 'm dying. I'm sick. My head aches. My stomach aches. My feet are bursting. Send for a doctor or for some wise man who will charm me well again.' The Jāṭ thought to himself that this was a queer business. 'What's the matter with her? She's getting fatter every

[1] These are two kinds of sweetmeats.

day, and she says she's sick!' So one day he did not go to his field, but lay down and had a snooze in the village rest-house. After a little while he went home, and found his wife making *mōhan-bhōgs*. Then he thought to himself, 'I must cure her of this, and she'll soon be all right.' So he went to a holy-man and laid the case before him. 'My wife,' said he, 'is turning wanton. She eats *mōhan-bhōgs* and *chūrmās*, and then, when I come home from my field in the evening, she troubles my life.' The holy-man told him to bring him four reels of thread, and he would put a spell upon them. So the Jāṭ brought the four reels of thread to the holy-man, who charmed them, and gave them back to him. Then the Jāṭ took the reels home and put one in each of the four corners of the room. Then he told his wife that he was going out to look for a doctor, and would be back by nightfall.

As soon as he was out of the way, the wife went into the room to make some more *mōhan-bhōgs*. Then the reels of thread began to speak. The first said, 'has she come? The second said, 'let her come.' The third said, 'isn't she afraid?' The fourth said, 'if she is afraid, why does she eat?' The woman came into the room four or five times, and this happened on each occasion. At last she became terrified out of her wits, and fell down on her bed in a faint. Meanwhile the Jāṭ came home, and said, 'the doctor's coming in the morning. I couldn't get any one to come to-day.' She replied, 'for Heaven's sake, O Childless One,[1] turn this devilry out of the house. I am quite well now.' So the Jāṭ took out the four reels, and, after giving them back to the holy-man, returned home.

[1] A term of abuse.

[No. 13.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

JĀṆḌ DIALECT. (JIND STATE.)

ਇਕ ਰਾਜੇ ਕਾ ਛੋਰਾ ਬਿਯਾਹ ਨ ਕਰਾਵੇ। ਰਾਜਾ ਐਹਲਕਾਰਾਂਨੂੰ ਕਹਣ ਲਗਿਆ, ਇਨ੍ਹੂੰ ਸਮਝਾਓ ਬਿਯਾਹ ਕਰਾਵੇ, ਐਹਲਕਾਰਾਂਨੇਂ ਤੀਵੀਆਂਦੀਆਂ ਤਸਵੀਰਾਂ ਜਿਸ ਜਾਗਾ ਵਾਹਿ ਲੰਘਿਆ ਕਰਦਾ ਲਾ ਦੀਆਂ। ਇਕ ਬਚਿੱਤਰ ਕੌਰ ਧੀ ਜੱਟ ਕੀ ਤਸਵੀਰ ਪਸਿੰਦ ਕਰਕੇ ਵਾਹਿਨੇਂ ਹਾਂ ਕਰ ਲੀ ਉੱਨ੍ਹੂੰ ਬਿਯਾਹਣ ਚੜ੍ਹ ਗਏ। ਇੱਕ ਛਠਿਯਾਰੀ ਛੋਰੇਦੀ ਯਾਰ ਥੀ ਵਾਹਿ ਭੀ ਰੌਲ ਚਲੀ ਗਈ ਉੱਨੇਂ ਕਹਿਆ ਪਹਿਲਾਂ ਬਚਿੱਤਰ ਕੌਰਨ੍ਹੂੰ ਮੈਂ ਦੇਖ ਆਵਾਂ। ਦੇਖਕੇ ਕਹ ਦੀਆ ਵਾਹਿ ਬਦਸਕਲ ਹੈ ਤੂੰ ਅੱਖਾਂ ਬੰਨ੍ਹ ਕੇ ਫੇਰੇ ਲਈਂ। ਉੱਨੇਂ ਅੱਖਾਂ ਦੁਖਦੀਆਂ-ਦਾ ਬਹਾਨਾ ਕਰਕੇ ਪੱਟੀ ਬੰਨ੍ਹ ਕੇ ਫੇਰੇ ਲੇ ਲੀਏ। ਬਿਯਾਹ ਕੇ ਜਦ ਅਪਣੇ ਘਰ ਆਏ. ਰਾਤ-ਨ੍ਹੂੰ ਵਾਹਿ ਉਸਕੇ ਪਾਸ ਗਈ। ਛੋਰੇਨੇ ਅੱਖਾਂ ਬੰਨ੍ਹ ਕੇ ਕਹ ਦੀਆ ਪਾਂਦੀਆਂ ਪੈ ਰੌਹ। ਤਿਨ ਦਿਨ ਵਾਹਿ ਇਸੀ ਤਰਾਂ ਪਾਂਦੀਆਂ ਪੈਂਦੀ ਰਹੀ। ਉੱਨੇ ਦਲੀਲ ਕਰੀ ਅੱਖਾਂ ਖੁਲਾਵਾਂ। ਵਾਹਿ ਰੋਜ ਸਰਾਏ ਮੈਂ ਛਠਿਯਾਰੀ ਕੇ ਪਾਸ ਰਹਾ ਕਰਦਾ। ਬਚਿੱਤਰ ਕੌਰ ਦਹੀਂ ਬੇਚਣ ਵਾਲੀ ਗੁੱਜਰੀ ਬਣਕੇ ਉਸ ਸਰਾਏਂ ਮਾਂਹਿ ਗਈ। ਵਾਹਿ ਸਕਲ ਦੇਖਕੇ ਬਹੁਤ ਤੜਫਿਆ ਪੁਛਣ ਲਗਿਆ ਜੋ ਕੋਈ ਰੱਖੇ ਤੂੰ ਰਹਿ ਜਾਏਂ। ਉਨੇਂ ਕਹਾ ਹਾਂ। ਛੋਰੇਨੇ ਕਹਾ ਤੇਰਾ ਡੇਰਾ ਕਿੱਥਾਂ। ਉੱਨੇ ਕਹਾ ਪਾਂਦੀਂ ਕੀ ਸਰਾਂਇ ਮਾਂਹਿ। ਵਾਹਿ ਪੁਛਦਾ ਫਿਰਾ ਪਤਾ ਨਹੀਂ ਲਗਿਆ। ਰੋ ਪਿੱਟ ਕੇ ਘਰ ਮਾਂ ਆਣ ਬੜਾ। ਰਾਤਨ੍ਹੂੰ ਬਚਿੱਤਰ ਕੌਰ ਜਦ ਗਈ ਫਿਰ ਅੱਖਾਂ ਬੰਨ੍ਹ ਲਈਆਂ। ਵਾਹਿ ਪਾਂਦੀਆਂ ਪੈ ਰਹੀ। ਤੜਕੇ ਉੱਠਕੇ ਕਹਣ ਲਗੀ ਐਹਮਕ ਥਾ ਸਮਝਾ ਨਹੀਂ। ਘੋੜੇ ਪਰ ਚੜ੍ਹਕੇ ਆਦਮੀ ਕੀ ਸਕਲ ਮਾਂਹਿ ਵਾਹਿ ਸਰਾਂਇ ਮਾਂਹਿ ਫਿਰ ਗਈ। ਓਨ੍ਹੇਂ ਪੁਛਿਆ। ਉਰੇ ਰਾਜੇ ਕਾ ਛੋਰਾ ਹੈ। ਅਰਦਲੀਆਂਨੇ ਕਹ ਦੀਆ ਹੈਗਾ। ਉੱਨੇਂ ਕਹਾ ਕਹ ਦੇਓ ਬਚਿੱਤਰ ਸਾਹਿ ਬੁਲਾਵੇ ਹੈ। ਵਾਹਿ ਉਸਕੇ ਪਾਸ ਆ ਗਿਆ। ਦੋਏ ਘੋੜਿਆਂ ਪਰ ਚੜ੍ਹਕੇ ਸਕਾਰਨ੍ਹੂੰ ਚਲੇ ਗਏ। ਦਾਬਨ ਮਾਂਹਿ ਜਾਕੇ ਸਕਾਰ ਮਾਰਿਆ। ਬਚਿੱਤਰ ਸਾਹਿਨੇ ਸਕਾਰ ਪਕੜਿਆ ਵਾਹਿ ਹਲਾਲ ਕਰਨ ਲਗਿਆ। ਬਚਿੱਤਰ ਸਾਹਿਕੀ ਉਂਗਲੀ ਬੱਢ ਗਈ ਛੋਰੇਨੇ ਅਪਣੇ ਸਾਫੇ ਬਿੱਚੋਂ ਕਪੜਾ ਫਾੜਕੇ ਉਂਗਲੀ ਬਨ੍ਹ ਦਈ ਔਰ ਕਹਣ ਲਗਿਆ ਮੇਰਾ ਕਲੇਜਾ ਕਟ ਗਿਆ। ਦੋਏ ਸਹਰਨ੍ਹੂੰ ਚਲੇ ਆਏ। ਪਹਿਲਾ ਛੋਰੇਦਾ ਘੋੜਾ ਡਜਾ ਕਰ ਦੇਖ ਕੇ ਉੱਨ੍ਹੂੰ ਖੜਾ ਕਰਕੇ ਬਚਿੱਤਰ ਸਾਹਿਨੇ ਘੋੜਾ ਦਬੱਲਿਆ ਔਰ ਘਰ ਮਾਂਹਿ ਆਨ ਬੜਿਆ। ਵਾਹਿ ਉਡੀਕ ਕੇ ਸਰਾਂਇ ਮਾਂਹਿ ਚਲਾ ਗਿਆ। ਸੰਝਨੇ ਜਦ ਘਰ ਆਏ ਬਚਿੱਤਰ ਕੌਰ ਕਹਣ ਲਗੀ ਕਿੱਥੇ ਪਵਾਂ।

ਉੱਨੇਂ ਕਹਾ ਪਾਂਦੀਆਂ। ਬਚਿੱਤਰ ਕੋਰਨੇ ਕਹਿਆ ਏ ਦੁਸਮਨ ਜਦ ਮੇਰੀ ਉਂਗਲੀ ਬੱਢੀ ਥੀ ਤੇਰਾ ਕਾਲਜਾ ਬੱਢਾ ਥਾ, ਅਬ ਤੂੰ ਕਹਤਾ ਹੈਂ ਮੈਨੂੰ ਪਾਂਦੀਆਂ ਪੈ ਰਹੋ। ਉਸੀ ਵਕਤ ਉੱਨੇ ਪੱਟੀ ਅੱਖਾਂ ਕੀ ਖੋਲ ਲਈ ਸਕਲ ਕੋ ਦੇਖਤਾਈ ਰੋਇਆ ਔਰ ਕਹਾ ਕਿ ਇਤਨੇ ਦਿਨ ਮੈਨੂੰ ਛਠਿਆਰੀਨੇ ਧੋਖੇ ਮਾਂਹਿ ਰੱਖਿਆ॥

[No. 13.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

JĀṆḌ DIALECT. (JIND STATE.)

TRANSLITERATION AND TRANSLATION.

Ik rājē-kā chhōra biyāh na karāwē. Rājā
One Rājā-of son marriage not causes-to-make. The-Rājā
aihl-kārāñnũ kahaṇ lagiā, 'inũ samjhāō, biyāh
the-officials-to to-say began, 'him-to make-understand, marriage
karāwē.' Aihl-kārāñnẽ tīwiāñdiāñ tasvīrā jis-jāgā wāhi
he-may-cause-to-make.' The-officials-by women-of pictures what-place he
laṅghiā-kardā lā-diāñ. Ik Bachittar Kaur, dhī
used-to-pass-through were-brought(-and)-put. One Bachittar Kaur, daughter
Jaṭṭ-kī tasvīr pasind kar-kē wāhinẽ 'hāñ' kar-lī. Unnũ
a-Jāṭ-of picture approved made-having him-by 'yes' was-made. Him-to
biyāhaṇ chaṛh-gaē. Ikk bhaṭhiyārī chhōrēdī yār thī, wāhi bhī
to-marry they-started. One inn-girl the-boy-of beloved was, she too
gail chalī-gaī. Unnẽ kahiā, 'pahilāñ Bachittar kaurnũ maĩ
with(-him) went. Her-by it-was-said, 'first Bachittar Kaur-to I
dēkh āwāñ.' Dēkh-kē kah-diā, 'wāhi bad sakal hai, tũ
having-seen may-come.' Seen-having it-was-said, 'she bad shaped is, thou
akkhāñ bannh-kē phērē laĩ.' Unnẽ akkhāñ dukhdiāñdā
eyes tied-having circumambulation take.' Him-by eyes sore-of
bahānā kar-kē paṭṭī bannh-kē phērē lē-liē.
pretence made-having (a-)bandage tied-having circumambulation was-taken.
Biyāh-kē jad apṇē ghar āē, rātnũ wāhi uskē
Married-having when their-own house (they-)came, night-at she him-of
pās gaī. Chhōrēṇē akkhāñ bannh-kē kah-diā, 'pāñdiāñ
near went. The-boy-by eyes tied-having it-was-said, 'at-the-foot-end-of-the-bed
pai rauh.' Tin din wāhi isī tarāñ pāñdiāñ paĩdī
lying remain.' Three days she (in-)this manner at-the-foot-end lying
rahī. Unnē dalīl karī, 'akkhāñ khulāwāñ.'
remained. Her-by consideration was-made, 'eyes I-should-cause-to-be-opened.'
Wāhi rōj sarāē-maĩ bhaṭhiyārī-kē pās rahā-kardā. Bachittar Kaur
He every-day the-inn-in the-inn-girl-of near used-to-live. Bachittar Kaur
dahĩ bēchaṇ-wālī Gujjrī baṇ-kē us sarāē-māhi gaī.
curds seller Gujrī (cowherdess) become-having that inn-in went.

Wāhi sakal dēkh-kē bahut tarphiā. Puchhaṇ lagiā, 'jō kōī
He face seen-having much was-agitated. To-ask he-began, 'if anyone
rakkhiē, tū rahi-jāẽ?' Unnē kahā, 'hã.' Chhōrēnē
keep(-thee), thou wouldst-live?' Her-by it-was-said, 'yes.' The-boy-by
kahā, 'tērā ḍērā kitthã?' Unnē kahā, 'pãdī-kī
it-was-said, 'thy staying-place where(-is)?' By-her it-was-said, 'foot-end-of
sarãi-mãhi.' Wāhi puchhdā phirā, patā nahī lagiā.
inn-in.' He asking wandered, trace not was-found.
Rō-piṭṭ-kē ghar-mã āṇ-baṛā. Rātnũ Bachittar
Wept-beaten-himself-having the-house-in coming-entered. Night-to Bachittar
Kaur jad gaī, phir akkhã bannh-laiã. Wāhi pãdiã pai
Kaur when went, again eyes were-tied. She the-foot-end lying
rahī. Taṛkē uṭṭh-kō kahaṇ lagī, 'aihmak thā,
remained. At-dawn got-up-having to-say she-began, 'fool he-was,
samjhā nahī.' Ghōṛē-par chaṛh-kō ādmī-kī sakal-mãhi wāhi
he-understood not.' A-horse-on mounted-having a-man-of form-in she
sarãi-mãhi phir gaī. Ōnhẽ puchhiā 'urē Rājē-kā chhōrā
the-inn-in again went. By-her it-was-asked 'here the-Rājā-of son
hai?' Ardalīãnē kah-dīā, 'haigā.' Unnẽ kahā, 'kah-dēō
is?' Orderlies-by it-was-said, 'he-is.' Her-by it-was-said, 'tell(-him)
Bachittar-Sāhi bulāvē hai.' Wāhi us-kē pās ā-giā. Dōō ghōṛiã-par
Bachittar-Sāhi calling is.' He her-of near came. Both horses-on
chaṛh-kē sakārnũ chalē-gaē. Dāban-mãhi jā-kē sakār
mounted-having hunting-for went-forth. Forest-in gone-having hunted-animal
māriā. Bachittar-Sāhinē sakār pakaṛiā. Wāhi halāl
was-killed. Bachittar-Sāhi-by a-hunted-animal was-caught. He slaughtering
karan lagiā. Bachittar-Sāhi-kī ũglī baḍḍh-gaī. Chhōrēnē apṇē sāphē
to-do began. Bachittar-Sāhi-of finger cut-was. The-boy-by his-own turban
bichchõ kapṛā phāṛ-kē ũglī bannh-daī, aur kahaṇ lagiā,
in-from cloth having-torn the-finger binding-was-given, and to-say he-began,
'mērā kalējā kaṭ-giā.' Dōē saharnũ chalē-āē. Pahilā chhōrēdā
'my heart was-cut.' Both the-city-to came. At-first the-boy-of
ghōṛā bhajā-kar dēkh-kē unnũ khaṛā kar-kē
horse caused-to-run-having seen-having him-to standing-still made-having
Bachittar Sāhinē ghōṛā daballiā, aur ghar-mãhi ān-baṛiā.
Bachittar Sāhi-by the-horse was-made-to-run, and the-house-in entered.
Wāhi uḍīk-kē sarãi-mãhi chalā-giā. Sañjhnō jad ghar
He waited-having the-inn-in having-gone-went. Evening-at when the-house
āē, Bachittar Kaur kahaṇ lagī, 'kitthē pawã?' Unnẽ
he-came, Bachittar Kaur to-say began, 'where should-I-lie?' Him-by

kahā, 'pãdiã.' Bachittar Kaurnē kahiā, 'ai dusman,
it-was-said, 'at-the-foot-end.' Bachittar Kaur-by it-was-said, 'O enemy,
jad mērī ũglī baḍḍhī-thī tērā kāljā baḍḍhā-thā, ab tũ kahtā-haĩ
when my finger cut-was thy heart cut-was, now thou saying-art
mainũ pãdiã pai rahō.' Usī wakat unnē paṭṭī
me-to at-foot-end lying remain.' At-that-very time him-by bandage
akkhã-kī khōl-laī. Sakal-kō dēkhtāī rōiā aur kahā ki,
eyes-of was-opened. The-form-to on-seeing-even he-wept and said that,
'itnē-din mainũ bhaṭhiārīnē dhōkē-mãhi rakkhiā.'
'so-many-days me-to the-inn-girl-by deception-in it-was-kept.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king whose son would not marry. So he told his ministers to make the prince marry. They hung pictures of various young women on the wall of a place by which the prince used to pass, and he agreed to marry the original of one of the pictures, namely, a Jāṭ girl named Bachittar Kaur. So they all set out for the marriage. Now he was entangled with a low wench of the town inn, and she accompanied him on his journey to his wedding. She advised him to let her first go and see Bachittar Kaur, and then she would come back and describe her to him. He sent her, and when she returned she said, 'she's horribly ugly. I'd advise you to bandage your eyes when you are walking round the wedding altar with her.' So the prince pretended that his eyes were sore, and kept them tight bandaged during the wedding ceremony. After the marriage rites had been duly performed they returned home, and at nightfall his bride was brought to him. The boy had his eyes tight bandaged, and told her to lie down at the foot of the bed and stay there. This thing went on for three days, and then she said to herself that she must get his eyes unbandaged someway or other. As for the prince he used to go to the inn each day to visit his trollop. So Bachittar Kaur disguised herself as a Gūjar tyre-seller and went to the inn. As soon as the prince saw her face he fell desperately in love with her, and asked her if she was willing to live with anyone as his kept woman. 'Yes,' said she. So the prince asked her where she lived. 'At the Foot-of-the-Bed Hotel,' said she and went away. So the prince wandered about the town asking for the Foot-of-the-Bed Hotel, but no one could tell him where it was, and he returned home weeping and beating his breast. At night he tied up his eyes as usual, and Bachittar Kaur came and lay at the foot of the bed. At dawn she said to herself, 'Well he *is* a fool, not to understand.' Then she dressed herself like a man and mounted a horse and rode off to the inn. She asked if the king's son was there. The orderlies told her he was. 'Then tell him,' said she, 'that Bachittar Shāh wants to see him.' So the prince came out, and they both rode off on their horses to hunt. In the forest Bachittar Shāh captured a deer, and got down to kill it in the orthodox manner. As she did so she cut her finger, and the prince tore a piece of cloth off his turban and tied up the wound. As he did so he said, 'it is not your finger, but my heart, that is really cut.' Then they returned to the city. When the prince began to go on ahead, she made him stop. Then she galloped her own horse and got home

safely without being observed. He waited for his comrade to return, but as she did not, he went to the town inn to console himself there. When he came home in the evening Bachittar Kaur asked him where she was to lie. 'At the foot of the bed,' said he. Then she cried out, 'O mine enemy, when my finger was cut, your heart was cut; and now you tell me to lie at the foot of the bed.' Then the prince tore the bandage from off his eyes, and when he saw her beauty he wept and cried, 'Ah, for so many days hath that inn-wench deceived me.'

MĀLWĀĪ.

The Mālwā is the name of the old settled dry country of the Sikh Jaṭṭs to the east of the river Sutlej. It includes the whole of the British district of Ferozepore, and the greater part of Ludhiana. It also includes the states of Faridkot and Maler-Kotla, and parts of the states of Patiala, Nabha, and Jind. Moreover, we must further include the Chirak *Taḥṣīl* of the state of Kalsia, which lies in the Ferozepore district. In Ludhiana, to the north of the Mālwā, the rich country on the south side of the Sutlej, in which sugar-cane grows, is known as the Pōwādh. The Pōwādh, as we have already seen, extends further to the south-east, and occupies part of Umballa, and the east of the Phulkian states. We may say that the western boundary of the Mālwā is the Sutlej. Its northern is the Pōwādh country of Ludhiana, and (in Ferozepore) again the Sutlej. Its eastern boundary may be roughly taken as the 76th degree of East Longitude, east of which Pōwādhī Pañjābī is spoken.

South of the Mālwā, in the south of the district of Ferozepore, and in the Sirsa *Taḥṣīl* of Hissar, lies the Rōhī or Jaṅgal. This is the great dry tract between the valleys of the Ghaggar and of the Sutlej, which was to the Sikhs until lately what the prairie, or backwoods, or bush, was to the early colonists in America and Australia.[1] Cultivation is extending into the Jaṅgal from the Mālwā, and as tracts become settled they become considered as part of the Mālwā, so that the area of the Jaṅgal is continually decreasing. South of the Jaṅgal lies the Bāgṛī-speaking country of Bikaner. A mixture of Bāgṛī and Pañjābī, which I call Bhaṭṭiānī, is spoken in the extreme south of Ferozepore, and moreover, in that district, extends north along the left bank of the Sutlej under the name of Rāṭhaurī.

The language of the Mālwā and Jaṅgal tracts is practically the same. It is called Mālwāī, or the language of the Mālwā, Jaṅgalī, or the language of the Jaṅgal, and Jaṭkī, because most of its speakers are Jaṭṭs. The use of the latter name should be avoided, so as to prevent confusion with the altogether different Jaṭkī which is a form of Lahndā.

The number of speakers of Mālwāī, under its varying names, is estimated to be as follows:—

Locality.	Number of speakers.
Ferozepore	709,000
Ludhiana	640,000
Faridkot	110,000
Maler-Kotla	75,295
Patiala	334,500
Nabha	207,771
Jind	44,021
Kalsia	9,467
TOTAL	2,130,054

These figures are somewhat too large, as those for Ludhiana include the inhabitants of the Pōwādh tract, which have not been separately estimated. The excess is not, however, of importance.

[1] See Sirsa Settlement Report (1879-83), p. 30.

Mālwāī does not differ materially from the standard Pañjābī of the grammars. In fact, if we are to judge from the specimens, the standard form of the language is used everywhere (except in that cerebral *ṇ* and *ḷ* disappear as we go south), and the irregular forms are not substituted but are employed at option.

The principal peculiarity of Mālwāī is that, as we go south, a dental *n* and *l* are substituted for a cerebral *ṇ* and *ḷ* respectively. Thus in Ferozepore we have *jānā*, not *jāṇā*, to go; *hun*, not *huṇ*, now; *nāl*, not *nāḷ*, with; and *kōl*, not *kōḷ*, near. The letters *b* and *v* are freely interchangeable. Thus, *bēkh*, for *vēkh*, see; *bich* or *vich*, in. The last word also illustrates another characteristic of Mālwāī, that the final consonant of a word is not doubled. Thus, *vich*, not *vichch*, in (but *vichchõ*, from in, in which the *ch* is not final); *ik*, not *ikk*, one. Sometimes even medial consonants are not doubled as in *ghaliā* (not *ghalliā*), *jutī* (not *juttī*), *nachandī* (not *nachchandī*), all from Ferozepore. It is noteworthy that this non-doubling, with a short preceding vowel, is typical of the Piśācha languages. When *i* falls between two vowels, it is, as elsewhere, often written *y*. Thus, *āyā*, for *āiā*, came. This is, however, little more than a point of spelling. *W* between two vowels is often changed to *m*. Thus, *hōmãgā*, for *hōwãgā*, I shall be. This also occurs in Pōwādhī.

In pronouns, *āpã* is used to mean 'we.' This is borrowed from Rājasthānī, but the meaning of the word is changed. In Rājasthānī and Gujarātī, *āpã* means only 'we, including the person addressed.' Thus, to give an oft-quoted example, if you say to your cook, 'we shall dine at eight o'clock,' you must not use *āpã*, or you will invite your cook to dine with you.

In Mālwāī there does not seem to be any such restriction of meaning. Thus Mr. Newton gives, as an example of its use, *Mālwē dēs-tē āpã āē-hã*, we have come from the Mālwā region.

For the second person plural, note the form *thōnũ*, to you, in the Nābhā specimen.

In Ferozepore, *āwdā* is regularly employed to mean 'own,' instead of the standard *āpṇā*. *Apnā*, with the first *a* short and a dental *n*, is also commonly met with over the whole tract.

In the other pronouns *t* is often substituted for *s*. Thus (Mr. Newton's examples) *ut* (for *us*) *vēlē*, at that time; *it* (for *is*) *kar-kē*, for this reason; *kitē* (for *kisē*) *wal*, in some direction; *kit* (for *kis*) *kamm*, of what use.

Kuchh or *kush* is 'anything.' Indeed *chh* seems to be often pronounced as *ś* or *sh* in other words.

In verbs the second person singular often loses its nasal and takes the Western Hindī form. Thus, *hai*, for *haĩ*, thou art.

Khaṛōnā, to stand up, is contracted from *khaṛā-hōnā*. So also in Lahndā.

Other borrowings from Western Hindī are—

(1) The occasional employment of the agent case for the subject of an *intransitive* verb in the past tense. Thus (Ferozepore), *chhōṭē putrnē giā*, literally, by the younger son it was gone, *i.e.* the younger son went.

(2) The occasional employment of *kā* for the genitive. Thus, *satã dinã-kī* (for *dinãdī*) *muhilat*, a delay of seven days; *gal-kā antrā*, the explanation of the thing.

As specimens of Mālwāī I give—

(1) A version of a portion of the Parable of the Prodigal Son from Ludhiana.

(2) A conversation between two villagers from Ludhiana.

(3) Another version of the Parable from *Taḥṣīl* Muktsar in Ferozepore.

(4) A folktale from *Taḥṣīl* Fazilka, Ferozepore.

(5) A folktale from District Phul in the Nabha state.

(6) A short passage from Thana Gobindgadh in Patiala.

The first five are in the Gurmukhī character, and the sixth in the Persian character.

As the Ludhiana specimens possess some local peculiarities, I give them first, with a brief account of the points which specially apply to this locality.

In Ludhiana, the village people are fond of adding *u* to words ending in a consonant. Thus, *chiru*, a space of time; *mālu*, property; *dhanu*, wealth; *kahīku*, how much? *paru*, but; *kuchh* or *kuchhu*, anything; *biāj* or *biāju*, interest; *dudhu*, milk. This also occurs in the Braj Bhākhā dialect of Western Hindī.

In spelling, *y* is sometimes substituted for *i* between two vowels; thus, *hōyā*, for *hōiā*, became.

In the declension of nouns, *vichch*, in, becomes *chi*, added directly to the noun as a termination. Thus, *mulakchi*, in a country; *luchchpanēchi*, in debauchery; *khētā̃chi*, in fields. Similarly, *vichchõ*, from in, becomes *chõ*. Thus, *unhā̃chõ*, from among them.

The first two personal pronouns often take the forms *hamā* and *tumā* in the oblique plural. Thus, *hamānū̃*, to us; *tumānū̃*, to you. These are still more common in the neighbouring Pōwādhī, where Pañjābī merges into Hindōstānī. There is a curious inversion of the aspirate in *thuāḍā*, for *tuhāḍā*, your, and *ōdhā*, for *ōhdā*, his. Compare *thōnū̃*, to you, in the Nabha specimen. The genitive of the reflexive pronoun is *apṇā*, not *āpṇā*. This also is an Eastern form.

The verb *dēṇā*, to give, makes the first person plural of its future *dēmā̃gē*, we shall give. This is another Eastern peculiarity.

As specimens of the village dialect of Ludhiana I give a portion of a version of the Parable of the Prodigal Son, and a conversation between two villagers.

[No. 14.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

MĀLWĀÎ DIALECT. (DISTRICT, LUDHIANA.)

SPECIMEN I.

ਕਿਸੇ ਆਦਮੀਦੇ ਦੋ ਪੁੱਤ ਸੀ। ਉਨ੍ਹਾਂਚੋਂ ਛੋਟੇ ਪੁੱਤਨੇ ਬਾਪਨੂੰ ਆਖਿਆ ਪੇਓ ਮਾਲਦਾ ਜੇਹੜਾ ਹਿੱਸਾ ਮੈਨੂੰ ਆਉਂਦਾ ਹੈ ਵੰਡ ਦੇ। ਉਹਨੇ ਅਪਣੇ ਜੀਉਦਿਯਾਂ ਓਧਾ ਹਿੱਸਾ ਵੰਡ ਦਿੱਤਾ। ਥੋੜ੍ਹਾਈ ਚਿਰੁ ਹੋਯਾ ਸੀ ਛੋਟਾ ਸਭ ਕੁਛ ਕੱਠਾ ਕਰਕੇ ਇੱਕ ਦੂਜੇ ਦੇਸਨੂੰ ਚਲਿਯਾ ਗਿਆ। ਓਥੇ ਜਾਕੇ ਸਾਰਾ ਮਾਲ ਧਨ ਲੁਚਪਣੇਚਿ ਉਡਾ ਦਿੱਤਾ। ਜਦ ਸਾਰਾ ਮੁੱਕ ਚੁੱਕਿਆ ਉਸ ਮੁਲਕਚਿ ਕਾਲ ਪੈ ਗਿਆ। ਤਾਂ ਉਸ ਦੇਸਦੇ ਇੱਕ ਸਹਿਰੀ ਨਾਲ ਜਾ ਰਲਿਆ। ਓਹਨੇ ਉਸਨੂੰ ਅਪਣਿਆਂ ਖੇਤਾਂਚਿ ਸੂਰ ਚਾਰਣ ਘੱਲ ਦਿੱਤਾ। ਓਧਾ ਜੀ ਕੀਤਾ ਜੇੜ੍ਹੇ ਛਿਲਕੇ ਸੂਰ ਖਾਉਂਦੇ ਹਨ ਮੈਂ ਭੀ ਓਹ ਖਾਕੇ ਢਿੱਡ ਭਰ ਲਾਂ ਪਰ ਓਹਨੂੰ ਖਾਂਨਨੂੰ ਕਿਸੇਨੇ ਛਿਲਕੇ ਭੀ ਨਾਂ ਦਿੱਤੇ॥

[No. 14.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

MĀLWĀĪ DIALECT. (DISTRICT, LUDHIANA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kisē ādmīdē dō putt sī. Unhāchō chhōṭē puttnē
A-certain man-of two sons were. Them-from-in the-younger son-by
bāpnū ākhiā, 'pēō, māldā jēhṛā hissā mainū
the-father-to it-was-said, 'father, property-of whatever share me-to
āundā-hai, waṇḍ dē.' Uhnē apṇē jīudiyā ōdhā
arriving-is, having-divided give.' Him-by in-his-own life-time his
hissā waṇḍ dittā. Thōṛā-ī chiru hōyā-sī chhōṭā
share having-divided was-given. A-short time been-was the-younger
sabh kuchh kaṭṭhā kar-kē ikk dūjē dēsnū chaliyā-giā.
all anything together made-having one other country-to went-away.
Ōthē jā-kē sārā mālu-dhanu luchchpaṇēchi uḍā-dittā.
There gone-having all property-wealth debauchery-in was-caused-to-fly-away.
Jad sārā mukk-chukkiā, us mulkchi kāḷ pai-giā. Tā
When all was-finished, that country-in famine fell. Then
us dēsdē ikk sahirī nāḷ jā raliā. Ōhnē
that country-of one citizen with having-gone (he-)joined. Him-by
usnū apṇiā khētāchi sūr chāraṇ ghall-dittā. Ōdhā jī
him-for his-own fields-in pigs to-feed it-was-sent. His mind
kītā, 'jēṛhē-chhilkē sūr khāundē-han, maī bhī ōh
was-made, 'whatever-husks the-pigs eating-are, I too those
khā-kē ḍhiḍḍ bhar-lā'; par ōhnū khānnū kisēnē chhilkē
eaten-having belly may-fill'; but him-to eating-for anyone-by the-husks
bhī nā-dittē.
even were-not-given.

[No. 15.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

MĀLWĀĪ DIALECT. (DISTRICT, LUDHIANA.)

SPECIMEN II.

ਬੂਟਾ ਸਿੰਘ–ਕਿਓਂ ਭਾਈ ਫਸਲ ਕਹੀਕੁ ਹੋਈ ਹੈ॥

ਨਥਾ ਸਿੰਘ–ਭਾਈ ਕਾਹਦੀ ਫਸਲ ਹੈ ਮੰਦਵਾੜੇਨੇ ਮਾਰ ਲਏ। ਹਾੜੀਦੀ ਬਿਜਾਈ ਤਾਂ ਚੰਗੀ ਹੋ ਗਈ ਸੀ। ਪਰੁ ਪਿੱਛੋਂ ਬਰਖਾ ਨਾ ਹੋਈ। ਕਣਕ ਹੁਲਿ ਗਈ। ਛੋਲਿਆਂਨੂੰ ਬੁੱਲਾ ਮਾਰ ਗਿਆ। ਸਰੋਂਨੂੰ ਮੁੰਡੀ ਖਾ ਗਈ॥

ਬੂਟਾ ਸਿੰਘ–ਬੁਆਡੇ ਕੱਸੀ ਨਹੀਂ ਲਗਦੀ॥

ਨਥਾ ਸਿੰਘ–ਮੇਰੇ ਘੁਮਾਕਨੂੰ ਕੱਸੀ ਲਗਦੀ ਸੀ। ਬੇਲ੍ਹੇ ਸਿਰ ਗੁਦਾਵਰਨੇ ਪਾਣੀ ਨਾ ਦਿੱਤਾ। ਓਹ ਬੀ ਪਾਣੀ ਬਿਨਾਂ ਹੌਲ੍ਹੀ ਹੋਈ॥

ਬੂਟਾ ਸਿੰਘ–ਹੁਣ ਕੀ ਹਾਲ ਹੋਊ॥

ਨਥਾ ਸਿੰਘ–ਕੁਛ ਸਰਕਾਰਦਾ ਕਰਾਇਆ ਦੇਮਾਂਗੇ ਕੁਛੁ ਟੱਬਰ ਪਾਲ੍ਹਾਂਗੇ॥

ਬੂਟਾ ਸਿੰਘ–ਕੁਛੁ ਕਿਸੀ ਮਹਾਜਨਦਾ ਦੇਣਾ ਤਾਂ ਨਹੀਂ॥

ਨਥਾ ਸਿੰਘ–ਮੈਂ ਦੇ ਬਿਆਹਨੂੰ ਦਸ ਕੌਡਾਂ ਲਈਆਂ ਸੀ। ਉੱਤੋਂ ਬਿਆਜੁ ਪੈ ਗਿਆ ਕੁਛੁ ਫਸਲ ਨਾ ਲੱਗੀ। ਸਾਹਦੀ ਪੰਡ ਭਾਰੀ ਹੋ ਗਈ। ਹੁਣ ਕੁਛ ਦੇਣਨੂੰ ਨਹੀਂ। ਬਿਆਜ ਨਾਲ੍ਹ ਲੁਆ ਦੇਮਾਂਗੇ॥

ਬੂਟਾ ਸਿੰਘ–ਖੁੱਲਾ ਦੇਣਾ ਹੈ ਕਿ ਭੁਏਂ ਗੈਹਣੇ ਹੈ॥

ਨਥਾ ਸਿੰਘ–ਚਾਰਕ ਘੁਮਾਂ ਗੈਹਣੇ ਹੈ। ਖੁੱਲਾ ਬਿਆਜੁ ਬੀ ਹੈ, ਪਰੁ ਹੁਣ ਮੰਦਵਾੜੇ ਕਰਕੇ ਕੋਈ ਖੁੱਲਾ ਨਹੀਂ ਦਿੰਦਾ॥

ਬੂਟਾ ਸਿੰਘ–ਮੈਂ ਮੈਹ ਖਰੀਦਣੀ ਹੈ। ਬੁਆਡੇ ਪਿੰਡ ਕਿਸੇ ਕੋਲ੍ਹੇ ਹੈ॥

ਨਥਾ ਸਿੰਘ–ਸੂਣ ਵਾਲੀ ਮੈਹ ਇੱਕ ਜੱਟ ਕੋਲ੍ਹ ਹੈ, ਪਰੁ ਰੁਪੈਈਆ ਥੋਹਤਾ ਮੰਗਦਾ ਹੈ॥

ਬੂਟਾ ਸਿੰਘ–ਦੁਧੁ ਘਿਉ ਕਿਨਾਕੁ ਹੈ। ਸੂਏ ਕੌਥੇ ਹੈ॥

ਨਥਾ ਸਿੰਘ—ਤੀਜੇ ਸੂਏ ਸੂਣਾ ਹੈ। ਦੋ ਸੇਰ ਮਖਣੀ ਹੈ ਬੀਹ ਬਾਈ ਸੇਰ ਦੂਧੁ ਹੈ। ਸੱਤਰ ਰੁਪੈਈਏ ਓਹਨੂੰ ਦੇ ਰਹੇ, ਪਰੁ ਓਹੁ ਅੱਸੀ ਮੰਗਦਾ ਹੈ॥

ਬੂਟਾ ਸਿੰਘ—ਐਂਨਾ ਮੁੱਲੁ ਨਹੀਂ ਲਾਉਂਦੇ। ਕੋਈ ਚਾਲੀ ਪੰਜਾਹ ਵਾਲੀਦੀ ਲੋੜ ਹੈ॥

ਨਥਾ ਸਿੰਘ—ਕਿਤੇ ਹੋਰ ਦੇਖ ਲਓ॥

[No. 15.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

MĀLWĀĪ DIALECT. (DISTRICT, LUDHIANA.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Būṭā Siṅgh.—Kiõ, bhāī, fasal kahīku hōī-hai?
Būtā Siṅgh.—How, brother, the-crop how-much been-is?

Nathā Siṅgh.—Bhāī, kāhdī fasal hai? mandwāṛēnē
Nathā Siṅgh.—Brother, what-of the-crop is? the-drought-by

mār-laē. Hāṛīdī bijāī, tẽ,
(we-)have-been-killed. Spring-crop-of sowing, however,

chaṅgī hō-gaī-sī, paru pichchhõ barkhā nā hōī;
good had-been, but afterwards rain not became;

kaṇak huli-gaī, chhōliãnũ bullā mār-giā.
wheat was-damaged, gram-to cold-wind injured.

Sarõnũ suṇḍī khā-gaī.
Rape-seed-to caterpillars had-eaten.

Būṭā Siṅgh.— Thuāḍē kassī nahĩ lagdī.
Būtā Siṅgh.—In-your(-village) canal not being-extended.

Nathā Siṅgh.—Mērē ghumã-k-nũ kassī lagdī-sī;
Nathā Siṅgh.— My ghumāō-about-one-to the-canal being-extended-was;

bēḷē-sir Gudāwarnē pāṇī nā dittā;
in-time the-Field-Kanungo-by water not was-given;

ōh bī pāṇī bināã hauḷī hōī.
that(-crop) too water without poor became.

Būṭā Siṅgh.—Huṇ kī hāl hōū.
Būtā Siṅgh.—Now what circumstances will-occur.

Nathā Siṅgh.—Kuchhu Sarkārdā karāiā dēmãgē, kuchhu
Nathā Siṅgh.— Some Government-of demand we-shall-give, some

ṭabbar pāḷãgē.
family we-shall-support.

Būṭā Siṅgh.—Kuchhu kisī mahājandā dēṇā tã nahĩ?'
Būtā Siṅgh.—Anything any banker-of debt however is-not?'

Nathā Siṅgh.—Muṇḍēdē biāhnũ das-kauḍã laiã-sī, uttõ
Nathā Siṅgh.—The-son-of marriage-for ten-cowries taken-were, thereon

biāju pai-giā; kuchhu phasal nā laggī.
interest was-added; at-all the-crop not flourished.
Sāhdī paṇḍ bhārī hō-gaī. Huṇ kuchh
Banker-of burden heavy became. Now anything
dēṇnũ nahĩ. Biāj nāḷ
paying-for is-not. Interest with(-to)
luā-dēmãgē.
we-shall-give-in-addition.

Būṭā Siṅgh.—Khullā dēṇā hai, ki bhuẽ gaihṇē hai?
Būtā Siṅgh.— Open debt is, or land hypothecated is?

Nathā Siṅgh.— Chār-k ghumã gaihṇē hai; khullā biāju
Nathā Siṅgh.—Some-four ghumāō hypothecated is; open interest-bearing
bī hai, paru huṇ mandwāṛē kar-kē kōī
too is, but now drought owing-to anyone
khullā nahĩ dindā.
open not giving.

Būṭā Siṅgh.— Maĩ maih kharīdṇī hai, thuāḍē piṇḍ
Būtā Siṅgh.—By-me she-buffalo to-be-purchased is, in-your village
kisē kōḷē hai?
anyone near is?

Nathā Siṅgh.—Sūṇ-wāḷī maih ikk Jaṭṭ kōḷ hai, paru rupaiīā
Nathā Siṅgh.— In-calf she-buffalo one Jaṭṭ near is, but rupees
bauhtā maṅgdā hai.
many demanding is.

Būṭā Siṅgh.—Dudhu ghiu kinnā-ku hai? Sūē kauthē
Būtā Siṅgh.— Milk ghee how-much is? Calvings how-many
hai?
is?

Nathā Siṅgh.— Tījē sūē sūṇā-hai. Dō sēr makhṇī hai,
Nathā Siṅgh.—In-third calving calved-she-is. Two seer butter is,
bīh bāī sēr dudhu hai. Sattar rupaiīē
twenty twenty-two seer milk is. Seventy rupees
ōhnũ dē-rahē, paru ōhu assī maṅgdā-hai.
him-to giving-was, but he eighty demanding-is.

Būṭā Siṅgh.— Ainnā mullu nahĩ lāũdē. Kōī-chāḷī
Būtā Siṅgh.—So-much price not I-will-spend. Some-forty
pañjāh-wālīdī lōṛ hai.
fifty-worth-of need is.

Nathā Siṅgh.— Kitē hōr dēkh-laō.
Nathā Siṅgh.—Some-where else look-out.

FREE TRANSLATION OF THE FOREGOING.

Conversation between Būtā Siṅgh and Nathā Siṅgh.

Būtā Siṅgh.—O brother, how much was the outturn of last harvest?

Nathā Siṅgh.—O brother, owing to the drought it was not much. The outturn of the spring crop promised better, but it was damaged owing to want of rain. The gram was completely destroyed by a cold wind, and the rape seed was eaten by caterpillars.

Būtā Siṅgh.—Is your village irrigated by a canal?

Nathā Siṅgh.—Only one ghumāō[1] of my land was irrigated by a canal, but the Field Kanungo refused to give water, when the water was badly wanted; and therefore the outturn of that land was poor.

Būtā Siṅgh.—Now, what will happen?

Nathā Siṅgh.—I will have to pay the revenue, and also to support my family.

Būtā Siṅgh.—Have you taken loan from any banker?

Nathā Siṅgh.—I took 10 rupees on the marriage of my son, and have to pay now the interest on it. The harvest is poor. The loan I took from a banker is a heavy burden on me, and now I have nothing to pay the debt. Later on, I will pay the principal with interest.

Būtā Siṅgh.—Did you take the loan as a debt, or did you hypothecate the land as a security for it?

Nathā Siṅgh.—Four ghumāō of land were hypothecated; the extra sum I took on loan, I will now have to pay the interest on it, but as the outturn is small, I cannot pay the principal at present.

Būtā Siṅgh.—I want to buy a buffalo. Has any man of your village got one for sale?

Nathā Siṅgh.—A Jaṭṭ has a buffalo in calf, but the price he demands is too much.

Būtā Siṅgh.—How much milk and ghee does the buffalo give? and how many times has it calved?

Nathā Siṅgh.—It has calved thrice already. It gives 22 seers and 2 seers of milk and butter respectively. Seventy rupees were offered to that Jaṭṭ for the buffalo, but he demands 80 rupees.

Būtā Siṅgh.—Such a large sum I cannot spare for buying a buffalo; I want to buy a buffalo worth 40 or 50 rupees.

Nathā Siṅgh.—Search for a buffalo somewhere else.

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[1] A *ghumāō* is a local land measure. Three double paces squared equal one *mandlā*. Fifty-six *mandlās* equal one *ghumāō*.

The Mālwāī spoken outside Ludhiana has fewer peculiarities, as will be seen from the following specimens :—

[No. 16.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

MĀLWĀĪ DIALECT. (DISTRICT FEROZEPORE, TAHṢĪL MUKTSAR.)

ਇਕ ਆਦਮੀਦੇ ਦੋ ਪੁਤ੍ਰ ਸੀਗੇ। ਉਨ੍ਹਾਂ ਵਿਚੋਂ ਛੋਟੇ ਪੁਤ੍ਰਨੇ ਪਿਓਨੂੰ ਆਖਿਆ ਜੋ ਬਾਪੂ ਜੇਹੜਾ ਹਿੱਸਾ ਮਾਲਦਾ ਮੈਂਨੂੰ ਆਂਵਦਾ ਹੈ, ਓਹ ਮੈਂਨੂੰ ਦੇ ਦੇ। ਤਾਂ ਓਹਨੇ ਮਾਲ ਉਨ੍ਹਾਂਨੂੰ ਵੰਡ ਦਿੱਤਾ। ਥੋੜੇ ਦਿਨਾਂ ਪਿਛੋਂ ਛੋਟੇ ਪੁਤ੍ਰਨੇ ਸਬ ਕੁਛ ਕੱਠਾ ਕਰਕੇ ਇਕ ਦੂਰ ਵਲਾਯਤਨੂੰ ਉੱਠ ਗਿਆ। ਤੇ ਓਥੇ ਆਵਦਾ ਮਾਲ ਭੈੜੇ ਲਛਨਾਂ ਵਿਚ ਗਵਾਯਾ। ਜਦਾਂ ਸਬ ਕੁਛ ਲਗ ਗਿਆ ਤਾਂ ਓਥੋਂਦੇ ਇਕ ਸਰਦਾਰ ਕੋਲ ਗਿਆ। ਓਸਨੇ ਓਹਨੂੰ ਆਵਦੀ ਪੈਲੀ ਵਿਚ ਸੂਰ ਚਰਾਵਨ ਘਲਿਆ। ਤੇ ਓਹ ਤਰਸਦਾ ਸੀ ਜੋ ਉਨ੍ਹਾਂ ਛਿੱਲਾਂ-ਨਾਲ ਜੋ ਸੂਰ ਖਾਂਦੇ ਸਨ ਆਵਦਾ ਢਿਡ ਭਰੇ। ਓਹਨੂੰ ਕੋਈ ਖਾਨਨੂੰ ਨਹੀਂ ਦੇਂਦਾ ਸੀ। ਤਦ ਓਹਨੂੰ ਸੁਰਤ ਆਈ ਤੇ ਆਖਨ ਲੱਗਾ। ਜੋ ਮੇਰੇ ਪਿਓਦੇ ਸੀਰੀਆਂਨੂੰ ਵੀ ਰੋਟੀਦੀ ਪਰਵਾਹ ਨਹੀਂ, ਤੇ ਮੈਂ ਭੁੱਖਾ ਮਰਦਾ ਹਾਂ। ਮੈਂ ਉੱਠਕੇ ਆਵਦੇ ਪਿਓ ਕੋਲ ਜਾਵਾਂਗਾ ਤੇ ਓਹਨੂੰ ਆਖਾਂਗਾ ਜੋ ਪਿਓ ਮੈਂ ਤੇਰਾ ਤੇ ਰਬਦਾ ਗੁਨਾਹੀ ਹਾਂ। ਮੈਂਨੂੰ ਹੁਨ ਸਜਦਾ ਨਹੀਂ ਜੋ ਤੇਰਾ ਪੁਤ ਸਦਾਵਾਂ। ਮੈਂਨੂੰ ਆਵਦੇ ਸੀਰੀਆਂ ਵਿਚ ਰਖ ਲੈ। ਫੇਰ ਓਹ ਟੁਰਕੇ ਆਵਦੇ ਪਿਓ ਕੋਲ ਜਾ ਨਿਕਲਯਾ। ਤੇ ਓਹ ਅਜੇ ਦੂਰ ਹੀ ਸੀ ਜੋ ਓਹਦੇ ਪਿਓਨੂੰ ਓਸ ਤੇ ਤਰਸ ਆਯਾ, ਤੇ ਭਜਕੇ ਓਹਨੂੰ ਗਲ ਲਾ ਲਿਆ ਤੇ ਓਹਨੂੰ ਚੁੰਮਯਾ। ਪੁਤ੍ਰਨੇ ਪਿਓਨੂੰ ਆਖਿਆ ਜੋ ਬਾਪੂ ਮੈਂ ਰਬਦਾ ਤੇ ਤੇਰਾ ਗੁਨਾਹੀ ਹਾਂ। ਮੈਂਨੂੰ ਹੁਨ ਲੈਕੀ ਨਹੀਂ ਜੋ ਹੁਨ ਤੇਰਾ ਪੁਤ ਸਦਾਵਾਂ। ਓਹਦੇ ਪਿਓਨੇ ਆਵਦਿਆਂ ਸੀਰੀਆਂਨੂੰ ਆਖਿਆ ਭਈ ਚੰਗੇ ਤੋਂ ਚੰਗੇ ਲੀੜੇ ਕਢ ਲਿਆਓ ਤੇ ਏਹਨੂੰ ਪਨ੍ਹਾਓ ਤੇ ਹੱਥ ਵਿਚ ਮੁੰਦਰੀ ਤੇ ਪੈਰਾਂ ਵਿਚ ਜੁਤੀ ਪਵਾਓ। ਅਸੀਂ ਖਾਈਏ ਤੇ ਮੌਜਾਂ ਕਰੀਏ ਜੋ ਏਹ ਮੇਰਾ ਪੁਤ੍ਰ ਮਰ ਗਿਆ ਸੀ ਤੇ ਹੁਨ ਜੀਆ ਹੈ ਗਵਾਚ ਗਿਆ ਸੀ ਤੇ ਹੁਨ ਲਭਯਾ ਹੈ। ਫੇਰ ਓਹ ਖੁਸੀ ਮਨਾਵਨ ਲੱਗੇ॥

ਤੇ ਓਹਦਾ ਵੱਡਾ ਪੁਤ੍ਰ ਖੇਤ ਸੀ। ਜੋ ਘਰਦੇ ਨੇੜੇ ਆਯਾ ਤਾਂ ਗਾਵਨ ਤੇ ਨਚਨ-ਦੀ ਅਵਾਜ ਸੁਨੀ। ਤੇ ਇਕ ਸੀਰੀਨੂੰ ਬੁਲਾਕੇ ਪੁਛਿਆ ਜੋ ਏਹ ਕੀ ਹੈ। ਓਸਨੇ ਓਹਨੂੰ ਆਖਿਆ ਜੋ ਤੇਰਾ ਭਰਾ ਆਯਾ ਹੈ, ਤੇ ਤੇਰੇ ਪਿਓਨੇ ਰੋਟੀ ਕੀਤੀ ਹੈ ਜੋ ਭਲਾ ਚੰਗਾ ਘਰ ਆਯਾ ਹੈ। ਓਹਦੇ ਜੀ ਵਿਚ ਗੁੱਸਾ ਆਯਾ ਜੋ ਘਰ ਨ ਵੜਾਂ। ਫੇਰ ਓਹਦੇ ਪਿਓਨੇ ਆਕੇ

ਮਨਾਯਾ। ਓਸਨੇ ਆਵਦੇ ਪਿਓਨੂੰ ਆਖਿਆ ਜੋ ਦੇਖ ਐਨੇਂ ਵਰਹੇ ਮੈਂ ਤੇਰੀ ਟਹਲ ਕੀਤੀ ਤੇ ਕਦੇ ਤੇਰਾ ਮੋੜ ਨਾ ਕੀਤਾ ਪਰ ਤੂੰ ਕਦੀ ਇਕ ਬਕਰੀਦਾ ਪਠੌਰਾ ਵੀ ਮੈਂਨੂੰ ਨਾ ਦਿੱਤਾ ਜੋ ਕਦੀ ਆਵਦੇ ਬੇਲੀਆਂ ਵਿੱਚ ਬਹਕੇ ਖੁਸੀ ਮਨਾਵਾਂ। ਜਦ ਤੇਰਾ ਏਹ ਪੁਤ੍ਰ ਆਯਾ ਜਿਨਹੇ ਤੇਰਾ ਮਾਲ ਕੰਜਰਾਂ ਵਿਚ ਉੜਾਯਾ ਸੀ ਤਾਂ ਤੂੰ ਵੱਡੀ ਰੋਟੀ ਕੀਤੀ। ਤਦ ਓਸਦੇ ਪਿਓਨੇ ਓਹਨੂੰ ਆਖਿਆ ਜੋ ਪੁਤ੍ਰ ਤੂੰ ਤਾਂ ਸਦਾ ਮੇਰੇ ਕੋਲ ਹੈਂ। ਜੋ ਕੁਸ਼ ਮੇਰਾ ਹੈ ਸੋ ਤੇਰਾ ਹੈ। ਫੇਰ ਖੁਸੀ ਮਨਾਵਨਾ ਤੇ ਖੁਸੀ ਹੋਵਨਾਂ ਚੰਗੀ ਗਲ ਸੀ ਜੋ ਏਹ ਤੇਰਾ ਭਾਈ ਮਰ ਗਿਆ ਸੀ ਤੇ ਮੁੜਕੇ ਜੀਮਿਆ ਹੈ ਤੇ ਗੁਵਾਚ ਗਿਆ ਸੀ ਤੇ ਹੁਨ ਹੱਥ ਆਯਾ ਹੈ॥

[No. 16.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

MĀLWĀĪ DIALECT. (DISTRICT FEROZEPORE, TAḤṢĪL MUKTSAR.)

TRANSLITERATION AND TRANSLATION.

Ik ādmīdē dō putr sīgē. Unhā̃ vichō chhōṭē putrnē
One man-of two sons were. Them from-among the-younger son-by
piōnū̃ ākhiā jō, 'bāpū, jēhṛā hissā māldā maĩnū̃
the-father-to it-was-said that, 'father, what share property-of me-to
ā̃wdā-hai, ōh maĩnū̃ dē-dē.' Tā̃ ōhnē māl unhā̃nū̃ waṇḍ-dittā.
coming-is, that me-to give.' Then him-by property them-to was-divided.
Thōṛē dinā̃ pichhō̃ chhōṭē putrnē sab kuchh kaṭṭhā
A-few days afterwards the-younger son-by all anything together-having
kar-kē, ik dūr walāyatnū̃ uṭṭh giā, tē ōthē
made-having, one distant country-to having-arisen it-was-gone, and there
āwdā māl bhaiṛē lachhnā̃ vich gawāyā. Jadā̃ sab kuchh
his-own property ill conduct in was-squandered. When all anything
lag-giā, tā̃ ōthō̃dē ik sardār kōl giā. Ōsnē
was-spent, then that-country-of one wealthy-man near he-went. Him-by
ōhnū̃ āwdī pailī vich sūr charāwan ghaliā. Tē ōh tarsdā sī
him-as-for his-own field in swine to-tend it-was-sent. And he desiring was
jō unhā̃ chillā̃-nāl jō sūr khāndē-san, āwdā ḍhiḍ bharē.
that those husks-with which the-swine eating-were, his-own belly he-may-fill.
Ōhnū̃ kōī khānnū̃ nahī̃ dēndā-sī. Tad ōhnū̃ surt āī, tē
Him-to no-one eating-for not giving-was. Then him-to senses came, and
ākhan laggā jō, 'mērē piōdē sīriā̃nū̃ vī rōṭīdī parwāh
to-say he-began that, 'my father-of servants-to also bread-of concern
nāhī̃, tē maĩ bhukkhā mardā-hā̃. Maĩ uṭṭh-kē āwdē piō
(is-)not, and I hungry dying-am. I arisen-having my-own father
kōl jāwā̃gā, tē ōhnū̃ ākhā̃gā jō, "piō, maĩ tērā tē Rabdā
near will-go, and him-to I-will-say that, "father, I of-thee and God-of
gunāhī hā̃. Maĩnū̃ hun sajdā nahī̃ jō tērā put sadāwā̃.
sinner am. Me-to now being-proper (it-is-)not that thy son I-may-be-called.
Maĩnū̃ āwdē sīriā̃ vich rakh-lai."' Phēr ōh ṭur-kē
Me-to thine-own labourers among keep."' Then he started-having
āwdē piō kōl jā-nikalyā. Tē ōh ajē dūr-hī sī, jō ōhdē
his-own father near went. And he still far-even was, that him-of

piōnũ ōs-tē tars āyā, tē bhaj-kē ōhnũ gal lā-liā,
the-father-to him-on pity came, and run-having him-to neck it-was-embraced,
tē ōhnũ chumyā. Putrnē piōnũ ākhiā jō, 'bāpū,
and him-to it-was-kissed. The-son-by the-father-to it-was-said that, 'father,
maĩ Rabdā tē tērā gunāhī hã; maĩnũ hun laikī nahĩ jō
I God-of and of-thee sinner am; me-to now worthiness (is-)not that.
hun tērā put sadāwã.' Ōhdē piōnē āwdiã sīriãnũ ākhiā,
now thy son I-may-be-called.' His father-by his-own servants-to it-was-said,
'bhaī, chaṅgē-tõ chaṅgē lirē kaḍh-liāō, tē ēhnũ panhāō; tē
'ho, good-than good dress bring-forth, and this-one-to put-on; and
hatth vich mũdarī, tē pairã vich jutī pawāō; asĩ khāiē tē
hand in ring, and feet in shoes put-on; we may-eat and
maujã karīē; jō ēh mērā putr mar-giā-sī, tē hun jīā
happiness may-do; because this my son dead-gone-was, and now alive
hai; gavāch giā-sī, tē hun labhyā-hai.' Phēr ōh khusī
is; lost gone-was, and now found-is.' Then they happiness
manāwan laggē.
to-celebrate began.

Tē ōhdā waḍḍā putr khēt sī. Jō ghardē nēṛē āyā,
And his elder son (in-)field was. When house-of near he-came,
tã gāwan tē nachandī awāj sunī. Tē ik sīrīnũ
then singing and dancing-of noise was-heard. Then one servant-to
bulā-kē puchhiā jō, 'ēh kī hai?' Ōsnē ōhnũ ākhiā
called-having it-was-asked that, 'this what is?' Him-by him-to it-was-said
jō, 'tērā bharā āyā hai. Tē tērē piōnē rōṭī kītī-hai, jō
that, 'thy brother come is. And thy father-by feast given-is, that
bhalā-chaṅgā ghar āyā-hai.' Ōhdē jī vich gussā āyā jō,
well-sound (to-)house he-come-is.' His mind in anger came that,
'ghar na waṛã.' Phēr ōhdē piōnē ā-kē manāyā.
'house not I-may-enter.' Then his father-by come-having it-was-entreated.
Ōsnē āwdē piōnũ ākhiā jō, 'dēkh, ainẽ warhē maĩ
Him-by his-own father-to it-was-said that, 'see, so-many in-years by-me
tērī ṭahal kītī, tē kadē tērā mōṛ nā kītā; par
thy service was-done, and ever thy transgression not was-done; but
tũ kadī ik bakrīdā paṭhōrā vī maĩnũ nā dittā, jō kadī
by-thee ever one goat-of kid even me-to not was-given, that ever
āwdē bēliã vich bah-kē khusī manāwã. Jad tērā ēh
my-own friends among sat-having happiness I-may-celebrate. Now thy this
putr āyā jinhē tērā māl kañjarã vich uṛāyā-sī, tã
son came by-whom thy property harlots among squandered-was, then

tũ̃ vaḍḍī rōṭī kītī.' Tad ōsdē piōnē ōhnũ̃ ākhiā
by-thee a-great feast was-given.' Then his father-by him-to it-was-said
'jō, 'putr, tũ̃ tẽ̃ sadā mērē kōl haĩ. Jō kush mērā
that, 'son, thou indeed always me near art. What anything mine
hai, sō tērā hai. Phēr khusī manāwʷnā tē khusī hōwʷnā
is, that thine is. Again happiness to-celebrate and happy to-be
chaṅgī gal sī; jō ēh tērā bhāī mar-giā-sī, tē muṛ-kē
good thing was; because this thy brother dead-gone-was, and again
jammiā-hai; tē guwāch giā-sī, tē hun hatth āyā-hai.'
born-is; and lost gone-was, but now found come-is.'

[No. 17.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

MĀLWĀĪ DIALECT. (DISTRICT FEROZEPORE, TAHṢĪL FAZILKA.)

ਕੋਈ ਰਾਜਾ ਸਕਾਰਨੂੰ ਟੁਰਿਆ ਜਾਂਦਾ ਸੀ। ਰਾਹ ਬਿਚ ਇਕ ਜਟ ਟਿੱਬੇ ਉੱਤੇ ਹਲ ਬਾਹੌਂਦਾ ਸੀ। ਤੇ ਉਹਦੀ ਉਮਰ ਸਤਰ ਅਸੀ ਬਰੇਦੀ ਸੀ। ਰਾਜਾ ਉਸਨੂੰ ਬੇਖਕੇ ਬੋਲਿਆ ਜਟ ਤੂੰ ਬੜਾ ਉੱਕਾ। ਜਟ ਬੋਲਿਆ ਕੇ ਰਾਜਾ ਮੈਂ ਨਹੀਂ ਉੱਕਾ। ਇਕ ਚਲਾਇਆ ਤੀਰ ਇਕ ਚਲਾਇਆ ਤੁੱਕਾ। ਰਾਜਾ ਸੁਨਕੇ ਆਪਨੇ ਰਾਹ ਲੱਗਾ ਤੇ ਜਦੋਂ ਆਪਨੇ ਘਰ ਪੁੰਹਚ ਪਿਆ ਤੇ ਦਰਵਾਰ ਲਾਂਇਆ ਆਪਨੇ ਵਜੀਰ ਕੋਲੋਂ ਇਸ ਬਾਤਦਾ ਅੰਤਰਾ ਪੁਛਿਆ। ਵਜੀਰ ਸੁਨਕੇ ਸੋਚਾਂ ਬਿਚ ਪੈ ਗਿਆ। ਜਦੋਂ ਕੋਈ ਜਵਾਬ ਉਹਦੀ ਸਮਝ ਬਿਚ ਨਾ ਆਇਆ ਤਾਂ ਸਤਾਂ ਦਿਨਾਂ ਕੀ ਮੁਹਿਲਤ ਮੰਗ ਲਈ, ਤੇ ਜਿਸ ਪਾਸੇ ਰਾਜਾ ਓਸ ਦਿਨ ਗਿਆ ਸੀ ਪੁਛ ਪੁਛਾ ਕੇ ਓਸੇ ਪਾਸੇ ਵਜੀਰ ਬੀ ਟੁਰ ਪਿਆ। ਚਲਦੇ ਚਲਦੇ ਰਾਹਿ ਬਿਚ ਓਹ ਜਟ ਓਸੇ ਤਰਾ ਹਲਵਾਹੀ ਕਰਦਾ ਮਿਲਿਆ। ਵਜੀਰ ਨੇ ਸੋਚ ਕੀਤੀ ਬਈ ਹੋਵੇ ਨਾ ਤਾਂ ਏਹੋ ਜਟ ਹੈ ਜੀਹਦੀ ਗਲ ਰਾਜੇਨੇ ਮੇਰੋ ਕੋਲੋ ਪੁਛੀ ਹੈ। ਤੇ ਵਜੀਰ ਓਥੇ ਖੜੋ ਗਿਆ। ਜਟ ਕੋਲੋ ਵਜੀਰਨੇ ਰਾਜੇਦੇ ਆਨਦਾ ਹਾਲ ਪੁਛਿਆ। ਜਟਨੇ ਆਖਿਆ ਰਾਜਾ ਜਰੂਰ ਆਇਆ ਥੀ। ਗਲ ਬੀ ਮੇਰੇ ਨਾਲ ਏਹੋ ਕੀਤੀ ਸੀ। ਵਜੀਰਨੇ ਜਟ ਕੋਲੋ ਏਸ ਗਲਕਾ ਅੰਤਰਾ ਪੁਛਿਆ। ਜਟ ਕਹਿਨ ਲੱਗਾ ਅੰਤਰਾ ਤਾਂ ਦੱਸੂੰਗਾ ਜੇ ਤੂੰ ਮੇਰੀ ਪਾਨੀ ਪੀਨਵਾਲੀ ਝਾਰੀ ਤੇ ਹੁੱਕਾ ਰੁਪੀਆਂ ਕਾ ਭਰ ਦੈ। ਵਜੀਰਨੇ ਹੁੱਕਾ ਤੇ ਝਾਰੀ ਰੁਪੀਆਂ ਨਾਲ ਭਰ ਦਿੰਤੀ। ਜਟਨੇ ਅੰਤਰਾ ਮਨ ਭਾਉਂਦਾ ਵਜੀਰਨੂੰ ਆਖ ਸੁਨਾਇਆ। ਵਜੀਰਨੇ ਜਾਕੇ ਰਾਜੇਨੂੰ ਸੁਨਾਇਆ ਤੇ ਅੰਤਰਾ ਠੀਕ ਠੀਕ ਰਾਜੇਦੇ ਮਨ ਲੱਗਾ। ਪਰ ਰਾਜੇਨੇ ਸੋਚ ਕੀਤੀ ਕੇ ਜਟ ਬਿਨਾ ਏਸਦਾ ਅੰਤਰਾ ਕਿਸੇਨੂੰ ਮਲੂਮ ਨਹੀਂ ਸੀ। ਵਜੀਰਨੇ ਓਸੇ ਕੋਲੋਂ ਪੁਛ ਕੇ ਦੱਸਿਆ ਹੈ। ਏਹ ਸੋਚ ਕੇ ਰਾਜਾ ਜਟ ਕੋਲੋ ਜਾਕੇ ਕਹਿਨ ਲੱਗਾ ਜਟ ਤੂੰ ਬੜਾ ਉੱਕਾ। ਜਟ ਬੋਲਿਆ ਰਾਜਾ ਮੈਂ ਨਹੀਂ ਉੱਕਾ। ਇਕ ਭਰਾਈ ਝਾਰੀ ਤੇ ਇਕ ਭਰਾਇਆ ਹੁੱਕਾ। ਰਾਜਾ ਸੁਨਕੇ ਰਾਜੀ ਹੁਆ। ਇਸ ਅਕਲਦਾ ਇਨਾਮ ਦੇ ਕੇ ਘਰਨੂੰ ਮੁੜ ਗਿਆ॥

[No. 17.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

MĀLWĀĪ DIALECT. (DISTRICT FEROZEPORE, TAHṢĪL FAZILKA.)

TRANSLITERATION AND TRANSLATION.

Kōī rājā sakārnũ ṭuriā jãdā-sī. Rāh-bich ik jaṭ
A Rājā hunting-for started going-was. The-way-in a Jaṭṭ
ṭibbē-uttē hal bāhõdā-sī, tē uhdī umar satar asī
a-sandy-hillock-on plough ploughing-was, and him-of age seventy eighty
barēdī sī. Rājā usnũ bēkh-kē bōliā, 'Jaṭ, tũ baṛā
years-of was. The-Rājā him seen-having said, 'Jaṭṭ, thou very
ukkā.' Jaṭ bōliā kē, 'rājā, maĩ nahĩ ukkā. Ik
acted-foolishly.' The-Jaṭṭ said that, 'Rājā, I not acted-foolishly. One
chalāiā tīr, ik chalāiā tukkā.' Rājā sun-kē
propelled a(-sharp)-arrow, one propelled a-blunt-arrow.' The-Rājā heard-having
āpnē rāh laggā, tē jadõ āpnē ghar pũhch-piā, tē
on-his-own road continued, and when in-his-own house he-arrived, and
darwār lāiā, āpnē wajīr kōlõ is bātdā antrā puchhiā.
a-darbār held, his-own minister from this thing-of purport was-inquired.
Wajīr sun-kē sōchã-bich pai-giā. Jadõ kōī jawāb uhdī
The-minister heard-having thinking-in fell. When any answer that-of
samajh-bich nā āiā, tã satã dinã-kī muhilat maṅg-laī,
understanding-in not came, then seven days-of respite was-asked-for-(and-)obtained,
tē jīs pāsē rājā ōs din giā-sī, puchh-puchhā-kē
and in-what in-direction the-Rājā on-that day gone-was, asked-inquired-having
ōsē pāsē wajīr bī ṭur-piā. Chaldē-chaldē
towards-that-very direction the-minister also started. In-going-in-going
rāhi-bich ōh jaṭ ōsē tarā hal-wāhī kardā miliā.
the-way-in that Jaṭṭ in-that-very manner plough-ploughing doing was-met.
Wajīrnē sōch kītī, 'baī, hōvē nā tã ēhō
The-minister-by thought was-made, 'ho. he-may-be (may-he-)not then this-very
jaṭ hai jīhdī gal rajēnē mērō kōlō puchhī-hai.' Tē wajīr
Jaṭṭ is whom-of word the-Rājā-by me from inquired-is.' And the-minister
ōthē khaṛō giā. Jaṭ kōlō wajīrnē rājēde
there standing-having-become went. The-Jaṭṭ from the-minister-by the-Rājā-of
āndā hāl puchhiā. Jaṭ-nē ākhiā, 'rājā
coming-of the-circumstance was-inquired. The-Jaṭṭ-by it-was-said, 'the-Rājā

jarūr āiā-thī; gal bī mērē nāl ēhō kītī-sī.' Wajīrnē
certainly come-was; word also me-of with by-him made-was.' The-minister-by
jaṭ kōlō ēs gal-kā antrā puchhiā. Jaṭ kahin laggā,
the-Jaṭṭ from this word-of purport was-inquired. The-Jaṭṭ to-say began,
'antrā tẽ dassẽgā jē tũ mērī pānī pīn-wālī jhārī tē
'the-purport then I-will-show if thou my water drinking-for jug and
hukkā rupiẽ-kā bhar-dai.' Wajīrnē hukkā tē jhārī rupiẽ
huqqa rupees-of fill.' The-minister-by the-huqqa and jug rupees
nāl bhar-dittī. Jaṭnē antrā man-bhāõdā wajīrnũ
with were-filled. The-Jaṭṭ-by the-purport mind-nature-of the-minister-to
ākh sunāiā. Wajīrnē jā-kē rājēnũ
having-told was-caused-to-be-heard. The-minister-by gone-having the-Rājā-to
sunāiā, tē antrā ṭhīk-ṭhīk rājēdē man
it-was-caused-to-be-heard, and the-purport accurately the-Rājā-of mind
laggā. Par rājēnē sōch kītī kē, 'jaṭ binā
became-attached. But the-Rājā-by thought was-made that, 'the-Jaṭṭ without
ēsdā antrā kisēnũ malūm nahĩ sī. Wajīrnē ōsē
this-of purport anybody-to known not was. The-minister-by that-very-man
kōlō puchh-kē dassiā-hai.' Ēh sōch-kē rājā jaṭ
from inquired-having shown-it-is.' This thought-having the-Rājā the-Jaṭṭ
kōlō jā-kē kahin laggā, 'jaṭ, tũ baṛā ukkā.' Jaṭ
near gone-having to-say began, 'Jaṭṭ, thou very acted-foolishly.' The-Jaṭṭ
bōliā, 'rājā, maĩ nahĩ ukkā Ik bharāī jhārī tē ik
said, 'Rājā, I not acted-foolishly. One was-filled the-jug and one
bharāiā hukkā.' Rājā sun-kē rājī hūā; is
was-filled the-huqqa.' The-Rājā heard-having pleased became; this
akaldā inām dē-kē ghar-nũ muṛ-giā.
wisdom-of reward given-having the-house-to returned.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time a certain king went a-hunting. On the way he saw a Jaṭṭ ploughing his field on the top of a sandy hillock, and he seventy or eighty years old. The king called out to him, 'Jaṭṭ, you *are* a fool.'[1] The Jaṭṭ replied, 'Sire, I am not a fool. Some people can shoot with sharp arrows, and others have only blunt ones to shoot with.' The king proceeded on his way. When he reached home he called a *darbār*, told his vizier what the Jaṭṭ had said, and asked him what the meaning of it was. The vizier set to work a-thinking, but couldn't hit on the right meaning, so he begged for seven days' grace and got it. Then he traced the steps of the king, asking as he went, where

[1] These *ṭibbās*, or sandy hillocks, are not worth much for cultivation. There are several proverbs dealing with the ease with which they are ploughed, owing to the light nature of the soil, and the miserable return which comes in the shape of crops. See, for instance, Mr. Maconachie's *Selected Agricultural Proverbs of the Panjab*, Nos. 69 and 71.

His Majesty had gone, and finally saw the same Jaṭṭ ploughing away on the top of his hillock. The vizier thought to himself that this was probably the fellow who had told the king the puzzling saw, so he stopped there and asked him if the king had been that way lately. 'Indeed he has,' said the Jaṭṭ, 'and I had a talk with him.' Then the vizier asked the Jaṭṭ the meaning of what he had said, and the other replied that he would tell him if the vizier would fill his water pot and his hookah with rupees. The vizier did so, and the Jaṭṭ told him the meaning of the dark saying. Then the vizier returned to the palace and explained it to the king, who was much pleased with the explanation. But the king said to himself that the only person who could have known the meaning of the saying was the Jaṭṭ himself, and that the vizier must have got it from him. So he went off to the Jaṭṭ again and again said, 'Jaṭṭ, you *are* a fool.' The Jaṭṭ replied, 'Sire, I am not a fool. One thing, my drinking pot, and another thing, my hookah, have both been filled with rupees.'[1] Then the king was much pleased, and after giving him a reward for his intelligence returned to his palace.

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[1] The Jaṭṭ's original puzzle and his second rejoinder together form a rhymed couplet. Thus :—

ik chalāiā tīr, ik chalāiā tukkā.
ik bharāī jhārī, te ik bharāiā hukkā.

[No. 18.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

MĀLWĀÎ DIALECT. (NABHA STATE, DISTRICT PHUL.)

ਇਕ ਰਾਜੇਦੇ ਸਤ ਧੀਆਂ ਸਨ। ਇਕ ਦਿਨ ਰਾਜੇਨੇ ਓਨ੍ਹਾਂਨੂੰ ਆਖਿਆ ਧੀਓ ਤੁਸੀਂ ਕੀਦਾ ਭਾਗ ਖਾਂਦੀਆਂ ਹੋ। ਛੀਆਂਨੇ ਆਖਿਆ ਅਸੀ ਬਾਪੂ ਤੇਰਾ ਭਾਗ ਖਾਂਦੀਆਂ ਹਾਂ ਤੇ ਸਤਮੀਨੇ ਆਖਿਆ ਮੈਂ ਤਾਂ ਅਪਨਾ ਭਾਗ ਖਾਂਦੀ ਹਾਂ। ਤਾਂ ਰਾਜੇਨੇ ਆਖਿਆ ਮੈਂ ਥੋਨੂੰ ਕਿਹਾ ਜਿਯਾ ਪਿਆਰਾ ਲਗਦਾ ਹਾਂ। ਛੀਆਂਨੇ ਆਖਿਆ ਤੂੰ ਸਾਨੂੰ ਖੰਡ ਬਰਗਾ ਪਿਆਰਾ ਲਗਦਾ ਹੈਂ। ਤੇ ਸਤਮੀਨੇ ਆਖਿਆ ਤੂੰ ਮੈਨੂੰ ਨੂਨ ਬਰਗਾ ਪਿਆਰਾ ਲਗਦਾ ਹੈ। ਤਾਂ ਰਾਜੇਨੇ ਹਰਖ ਕੇ ਆਖਿਆ ਏਹਨੂੰ ਕਿਸੇ ਲੰਗੜੇ ਲੂਲੇ ਨਾਲ ਬਿਹਾ ਦੇਓ ਦੇਖੋ ਫਿਰ ਕਿਨੂੰ ਅਪਨਾ ਭਾਗ ਖਾਊਗੀ। ਤਾਂ ਓਹ ਇਕ ਲੰਗੜੇ ਨਾਲ ਬਿਹਾ ਦਿੱਤੀ। ਓਹ ਵਿਚਾਰੀ ਲੰਗੜੇਨੂੰ ਖਾਰੀ ਵਿਚ ਪਾ ਕੇ ਮੰਗਦੀ ਖਾਂਦੀ ਪਈ ਫਿਰਦੀ। ਇਕ ਦਿਨ ਖਾਰੀਨੂੰ ਇਕ ਛੱਪੜ ਤੇ ਕੰਢੇ ਤੇ ਧਰ ਕੇ ਆਪ ਮੰਗਨ ਚਲੀ ਗਈ। ਤਾਂ ਲੰਗੜੇਨੇ ਕੀ ਦੇਖਿਆ ਕਿ ਕਾਲੇ ਕਾਂ ਛੱਪੜ ਵਿਚ ਬੜ ਕੇ ਬੱਗੇ ਹੋ ਹੋ ਨਿਕਲਦੇ ਆਉਂਦੇ ਹਨ। ਤਾਂ ਓਨਾਂਦੀ ਰੀਸਮਰੀਸੀ ਲਗੜਾ ਬੀ ਰੁੜ੍ਹਦਾ ਪੈਂਦਾ ਛੱਪੜ ਵਿਚ ਜਾ ਡਿੱਗਾ ਤੇ ਓਹ ਨੌ ਬਰ ਨੌ ਹੋ ਗਿਆ। ਤਾਂ ਜਦ ਓਹਦੀ ਬਹੂ ਮੰਗ ਤੰਗ ਕੇ ਆਈ ਤਾਂ ਓਹ ਆਉਂਦੀਨੂੰ ਰਾਜੀ ਬਾਜੀ ਹੋ ਕੇ ਖੜ ਗਿਆ॥

[No. 18.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

MĀLWĀĪ DIALECT. (NABHA STATE, DISTRICT PHUL.)

TRANSLITERATION AND TRANSLATION.

Ik rājēdē sat dhiā̃ san. Ik din rājēnē
One Rājā-of seven daughters were. One day the-Rājā-by
unhā̃nū̃ ākhiā, 'dhiō, tusī̃ kidā bhāg khā̃diā̃-hō?'
them-to it-was-said, 'daughters, You whom-of fortune eating-are?'
Chhiā̃nē̃ ākhiā, 'asī, bāpū, tērā bhāg khā̃diā̃-hā̃.' Tē
The-six-by it-was-said, 'we, father, thy fortune eating-are.' And
satmīnē ākhiā, 'maī tā̃ apnā bhāg khā̃dī-hā̃.' Tā̃
the-seventh-by it-was-said, 'I verily my-own fortune eating-am.' Then
rājēnē ākhiā, 'maī thōnū̃ kihā-jiyā piārā lagdā-hā̃?' Chhiā̃nē
the-Rājā-by it-was-said, 'I you-to what-like dear seeming-am?' The-six-by
ākhiā, 'tū̃, sānū̃ khaṇḍ-bargā piārā lagdā-hai'.
it-was-said, 'thou, us-to sugar-like dear seeming-art (i.e., *seemest to be*).'
Tē satmīnē ākhiā, 'tū̃ mainū̃ nūn bargā
But the-seventh-by it-was-said, 'thou me-to salt like
piārā lagdā-hai.' Tā̃ rājēnē harakh-kē ākhiā,
dear seeming-art.' Then the-Rājā-by become-angry-having it-was-said,
'ēhnū̃ kisē-laṅgṛē-lūlē-nāl bihā-dēō. Dēkhō phir kikū̃ apnā
'this-one-to some-lame-maimed-with marry. See then how her-own
bhāg khāūgī.' Tā̃ ōh ik laṅgṛē-nāl bihā-dittī.
fortune she-will-eat.' Then she one lame-man-with was-married.
Oh vichārī laṅgṛēnū̃ khārī-vich pā-kē maṅgdī khā̃dī
That poor-girl the-lame-man-to a-basket-in put-having begging eating
paī phirdī. Ik din khārīnū̃ ik-chhappaṛ-tē kaṇḍē-tē
fallen used-to-wander. One day the-basket-to one-pond-on the-bank-on
dhar-kē āp maṅgan chalī-gaī; tā̃ laṅgṛēnē kī
placed-having herself to-beg went-away; then the-lame-man-by what
dēkhiā, ki kālē kā̃ chhappaṛ-vich baṛ-kē baggē
was-seen, that black crows the-pond-into entered-having white
hō-hō nikaldē-āō̃dē-han. Tā̃ onā̃dī rīsam-rīsī laṅgṛā
becoming-becoming coming-out-are. Then them-of in-imitation the-lame-man
bī ruṛhdā paīdā chhappaṛ-vich jā ḍiggā; tē ōh
too rolling tumbling the-pond-into having-gone fell; and he

nau-bar-nau	hō-giā.	Tẽ	jad	ōhdī	bahū	maṅg-taṅg-kē	āī,
fresh-and-well	*became.*	*And*	*when*	*his*	*wife*	*begged-having*	*came,*

tẽ	ōh	āūdīnū	rājī-bājī	hō-kē	khaṛ-giā.
then	*her*	*coming-for*	*perfect-healthy*	*become-having*	*he-stood.*

FREE TRANSLATION OF THE FOREGOING.

(The following folktale is current all over India. Another version of it will be found on p. 309, Vol. V, Pt. II of this Survey. It will be noticed how the opening agrees with that of the story of King Lear.)

Once upon a time there was a king who had seven daughters. One day he asked them by whose good fortune they were enjoying life. Six of them said that they did so by his good fortune, but the seventh said that it was by her own good fortune.

Then the king asked them like what did they love him. The six said they loved him like sugar, but the seventh said she loved him like salt.

Then the king burst into a fury and ordered her to be married to some maimed cripple. 'Let us see,' said he, 'how she enjoys life by her own good fortune'. So they married her to a cripple, and as is the manner of people of that class, she put him in a basket, and carried him about asking for alms.

One day she put the cripple down on the bank of a pond, and went off to beg by herself. While she was away, the cripple observed that black crows came and bathed in the tank and that when they came out their feathers were white. So he rolled and tumbled to the edge of the water and bathed as they had done. He immediately became clean and whole, and when his wife returned she found him standing there hale and hearty.

[No. 19.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

MĀLWAĪ DIALECT. (STATE PATIALA, THANA GOBINDGADH.)

دیکھو کھبّے ھتّھہ نال ھتّھي دب چھڈي ھے سجّے ھتّھہ وچہ پُراني ھے - سوھین روکھہ دے ھیٹھ حقہ اور جل دا توڑا دھرا ھے - اوتھے اک منڈا بیٹھا ھے - ھالي بچارہ پُہہ پھٹي نال اُٹھا ھے - ھل اور بلداں نوں لیکے مونہہ اندھیرے کھیت وچّہ پہونچا ھے - سکھر دوپہرے تیویں روٹي لیاوندي ھے - ایہہ جوتا ڈھال دیندا ھے - بلداں نوں ککھہ پاوندا ھے - آپ ھتّھہ مونہہ دھو ٹھنڈا ھو ے روٹي کھاندا ھے حُقّہ پیندا ھے - بلداں نوں پاني پلاوندا ھے تھوڑا چر پے رھندا ھے - تیویں ساگ لے جاندي ھے - بھاھلا کم ھوندا ھے - تاں بچارہ اسي دھندے وچہ آتھن کر دیندا ھے - نہیں تاں ھور کم دھندا کردا ھے - دن چھپے ھل اور بلداں نوں لیکے گھر آوندا ھے - چرھي دا بھار لیاوندا ھے - بلداں موھرے پاوندا ھے - تیویں دھار کڈدي ھے - روٹي پکاوندي ھے - ایہہ چاو نال مُنڈے کُڑیاں وچہ بیٹھہ ے کھاندا ھے - پھر اِس موج نال لتّاں نسال ے سوندا ھے کہ بادشاھاں نوں پھلّاں دے بچھاونے اوتے بھي نہیں تھیاوندي *

[No. 19.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

MĀLWĀĪ DIALECT. (STATE PATIALA, THANA GOBINDGADH.)

TRANSLITERATION AND TRANSLATION.

Dēkhō, khabbē hatth-nāl hatthī dab-chhaḍḍī-hai, sajjē hatth-vichh
See, left hand-with plough-handle pressed-is, right hand-in

purānī hai. Sōhẽ̃ rōkhdē hēṭh huqqa aur jaldā tauṛā
ox-whip is. In-front a-tree-of beneath hookah and water-of pot

dharā-hai. Utthē ik muṇḍā baiṭhā-hai. Hālī bichāra
placed-is. There a child seated-is. The-cultivator the-poor-man

puh phaṭī nāl uṭhā-hai. Hal aur baldãnũ̃ lē-kē, mũ̃h
dawn bursting with risen-is. Plough and oxen taken-having face

ãdhērē khēt-vichh phaũchā-hai. Sikhar dō-pahrē tīvī̃ rōṭī
in-dark the-field-in arrived-is. Highest-point at-midday the-wife bread

liyāũdī-hai. Ēh jōttā ḍhāl-dī̃dā-hai. Baldãnũ̃ kakh
bringing-is. He plough loosening-is. The-oxen-to cut-grass

pāũdā-hai. Āp hatth mũ̃h dhō ṭhaṇḍā
causing-to-fall-he-is. Himself hand mouth having-washed cool

hō-kē rōṭī khãdā-hai, huqqa pī̃dā-hai, baldãnũ̃ pānī
become-having bread eating-he-is, hookah drinking-he-is, the-oxen-to water

palāũdā-hai. Thōṛā chir pai rahndā-hai. Tīvī̃
causing-to-drink-he-is. A-small time having-fallen remaining-he-is. The-wife

sāg lē-jãdī-hai. Bhāhlā kamm hũ̃dā-hai. Tã̃ bichāra
vegetables taking-away-is. Much work becoming-is. Then the-poor-fellow

isī dhandē-vichh ātthan kar-dī̃dā-hai. Nahī̃-tã̃ hōr kamm dhandā
this occupation-in sun-set making-he-is. Otherwise other work business

kardā-hai. Din chhipē hal aur baldãnũ̃ lē-kē
doing-he-is. The-day on-being-hidden plough and oxen taken-having

ghar āũdā-hai. Charhīdā bhār liyāũdā-hai. Baldã̃ mũh'rē
house coming-he-is. Fodder-of load bringing-he-is. The-oxen before

pāũdā-hai. Tīvī̃ dhār kaḍḍī-hai. Rōṭī pakāũdī-hai.
causing-to-fall-he-is. The-wife milk drawing-is. Bread cooking-she-is.

Ēh chāō-nāl muṇḍē kuṛyã̃-vichh baiṭh-kē khãdā-hai. Phir
He delight-with sons daughters-among sat-having eating-is. Again

is	mauj-nāl	lattã	nisāl-kē	sõdā-hái,	ki	bādshāhãnũ
this	*comfort-with*	*legs*	*stretched-having*	*sleeping-he-is,*	*that*	*kings-to*
phullãdē	bichhāunē-uttē	bhī	nahĩ	thiāũdī.[1]		
flowers-of	*bed-on*	*even*	*not*	*experiencing(-are).*		

[1] For a Free Translation of the Foregoing, see p. 695.

BHAṬṬIĀNĪ.

The Bhāṭīs (or, as they are called in the Punjab, Bhaṭṭīs) are a Musalmān tribe of Rajput origin which is found widely distributed over the Punjab and North-Western Rajputana. They are specially strong in North Bikaner, and in that portion of the Ferozepore District which is immediately adjoining. This part of the country is known as Bhaṭṭiānā, and one of its chief towns is the famous stronghold of Bhaṭnēr. Owing to the leading part taken by the Bhaṭṭīs in this part of the country in the beginning of the 19th century, the word Bhaṭṭī became applied to all the Musalmān residents of this tract, and their name became almost synonymous with Rāṭh or Pachhāḍā,—the title given to the Pachhāḍā Musalmāns (a different tribe) of the Ghaggar Valley.[1]

We have seen that one of the names given to the dialect of Pañjābī spoken by the Pachhāḍā Musalmāns was Rāṭhī, and, as just explained, the same name is given to the dialect of the Bhaṭṭīs of Bikaner, while the dialect spoken by the Bhaṭṭīs of Ferozepore is locally known as Rāṭhaurī. The two Rāṭhīs are not the same dialect, for the Rāṭhī of the Pachhāḍā Musalmāns is, as we have seen, a mixture of Pōwādhī Pañjābī with Western Hindī, while the Rāṭhī or Rāṭhaurī of the Bhaṭṭīs is Mālwāī Pañjābī mixed with the Bāgṛī of North Bikaner.

It will have been observed that this Rāṭhī is a tribal language. In the south of the Fazilka Taḥṣīl of Ferozepore all the inhabitants (whether Bhaṭṭīs or not) speak a language locally known as 'Bāgṛī.' An examination, however, of the specimens of this form of speech which have been received from Ferozepore shows that it is not Bāgṛī at all. It is exactly the same as the Bhaṭṭī Rāṭhī, a mixture of Pañjābī and Bāgṛī, with the latter predominating.

The Bhaṭṭīs of Ferozepore appear under various names (usually those of sub-clans), such as Waṭṭū, Jōyā, Rassīwaṭṭs, or Rāṭhaurs. The last name accounts for the title Rāṭhaurī given to their dialect in that district. It is spoken for a considerable distance up the right bank of the Sutlej, in the Fazilka and Mamdot *Taḥṣīls*, and is the same as the Rāṭhī of Bikaner, and the 'Bāgṛī' of Fazilka,—simply a corrupt Pañjābī much mixed with Bāgṛī. The proportions of the two forms of speech differ according to locality, but over the whole of these three areas, the general characteristic of the language is the same, and, as some general name is required to include all the varieties of this mixed dialect, I call it Bhaṭṭiānī, from its head-quarters,—Bhaṭṭiānā. Under its various names, Bhaṭṭiānī is reported to be spoken by the following numbers of people:—

Rāṭhī of Bikaner	22,000
'Bāgṛī' of Ferozepore (Fazilka)	56,000
Rāṭhaurī of Ferozepore	38,000
TOTAL BHAṬṬIĀNĪ	116,000

In the year 1824, the Serampore Missionaries translated the New Testament into this dialect, which they called the 'Bhutuner (*i.e.* Bhaṭnēr) Language.'

As specimens of Bhaṭṭiānī I give a complete version of the Parable of the Prodigal Son in the Rāṭhī of Bikaner, and also extracts from it in the so-called Bāgṛī, and in the Rāṭhaurī of Ferozepore. Finally, for the sake of comparison, I give a similar extract from the Serampore Bhaṭnērī version of 1824.

[1] See Sirsa Settlement Report (1879-83), page 89.

RĀṬHĪ OF BIKANER.

The version of the Parable here given well illustrates the foregoing remarks. The language is a mixture of Pañjābī and Bāgṛī with here and there an idiom borrowed from the Lahndā spoken to the west. Thus, take the very first line. *Hēk*, one, is Lahndā; *dē*, (plural masculine), of, is Pañjābī; *hā* (plural masculine) is Bāgṛī. So, elsewhere, *jāsā̃*, I will go, is a Bāgṛī future with a Pañjābī termination; *bhāj-gē*, having run, is Bāgṛī; *khā̃dē-hā*, they were eating, is half Pañjābī, half Bāgṛī; *tusāḍā*, your, is Pañjābī; *thārō*, your, is Bāgṛī. It is unnecessary to go into further detail.

[No. 20.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

BHAṬṬIĀNĪ (RĀṬHĪ) DIALECT. BIKANER STATE.

हेक आदमीदे दोय पूत हा। उसदे छोटे पूत पिऊनूँ अखा हे पिऊ माल विच जेड़ा मेरा हिसा होवे मैनूँ देहे। उसनूँ तदाँ माल बाँट दीता। टेर दहाड़े नहीं हुए छोटा पूत सब कुज कठा करने दूर देस जाँदा रहा ओर उथे लुचपणे विचे आपणा माल गमा दीता। ओर वो सबो कुज भजा चुका तब उस देस विचे डाढा काल पया ओर वो गरीब हो गया। ओर वो उस देसदे रैबेवालेदा नोकर हो गया। ओर उसने तिसनूँ अपने खेत्र विच सूरनूँ चरावणनूँ घाला। ओर उसने उन छीलड़ा नाल अपणा डिढ भरणा चाता था जिनाँनूँ सूर खाँदे-हा। ओर कोई उसनूँ कुज नाहीं देता-हा। जदाँ उसनूँ चेता आया ओर उसैं अखा के मेरे पिऊदे कितने मेहेनतीयोंनूँ फादल टिकियाँ बणदी थी ओर असाँ भूख नाल मरदा हाँ। मैं उठीने पीऊ नाल जासाँ ओर उसनूँ अखसाँ हे बाबा मैने बेहेस्तनूँ काण्ड कीती ओर तुसाडे आगे गुना कीता। असाँ फिर तुसाडा पूत कहावणे के लायक नहीं हूँ। आपदे मेहेनतीयाँ विच हेकदी जागे मैनूँ कर-लो। तदाँ वो उठते आपदे पीऊदे पासे गिया। मगर वो दूर हा तदाँ पिऊ उसनूँ देखते तरस कीता। ओर भाज-गे उसनूँ गले नाल लगाते उसनूँ चूमा। पुत्र उसदे बापनूँ अखा हे पिऊ मैने बेहेस्तने काण्ड कीती ओर आपदे सामने गुना कीता ओर फिर थारे पुत्र तेरा कुहावण लायक नहीं हूँ।

मुड़ उसदे पिऊने आपदे नोकराँनूँ अखा पुत्रनूँ धोगड़े अछे पधावो ओर उसदे हथ विच मुदडी ओर पेरों जूती घतावो ओर आपाँ खाते मजे करें। क्यूँके पुत्र मेरा मुया हा मरते मुड़ आया है। खड़ी गया हा मुड़ लाभ्या है। तदाँ वो मजे करण लगे॥

उसदा बडा पुत्र खेत्रच हा। जदाँ वो अमदा हुया घरदे कोल आया तदाँ बाजते नचणदा खड़का सुणा। आपदे नोकराँ विचूँ हेक नोकरनूँ आपदे कोल सदते आखा के * * *। उस अखा तेरा भीरा आया है आपदे पिऊने चंगा खाँणा कीता है इस वास्ते जो उसनूँ भला चंगा लाया है। उसने कावड़ कीती। उस घर विच आवण ना चाया। इस वास्ते उसदा पिऊ बाहार आते उसनूँ मनावण लगा। उस पिऊनूँ जवाब दीता की वेखो मैं इते वराँ-तूँ तुहाडी खिदमत करदा-हा। आपदे हुकमनूँ कदे अदुल न कीता। आप मैनूँ कदे हेक लेला भी न दीता के मैं आपदे बेलीआँ नाल खुसी करदा-हा। मगर आपदा ए पुत्र जो कंजरीआँदे नाल रलते आपदा सब कुज भंजा-देता जू आया उसदे वास्ते आप चंगा खाँणा कीता। पिऊ उसनूँ अखा पुत्र तूँ नित मेरे नाल रहेदा-है। जो कुज मेरा वो सबो कुज तेरा है। मगर डाढी खुसी करणी ठीक हाई। क्यूँके तेरा भीरा मुया हुवा मुड़ जी आया-है खिड़ी गया-हा मुड़ लाभ गया-है॥

[No. 20.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

BHAṬṬIĀNĪ (RĀṬHĪ) DIALECT. BIKANER STATE.

TRANSLITERATION AND TRANSLATION.

Hēk ādmīdē dōy pūt hā. Usdē chhōṭē pūt piūnũ
One man-of two sons were. Them-of by-the-younger son father-to

akhā, 'hē piū, māl-vich jēṛā mērā hisā hōwē mai-nũ
it-was-said, 'O father, property-in as-much my share may-be me-to

dēhē.' Us-nũ tadã māl bãṭ dītā. Ḍhēr dahāṛē nahĩ
give.' Him-to then property having-divided was-given. Many days not

huē chhōṭā pūt sab kuj kaṭhā karnē dūr dēs
became the-younger son all whatever together made-having a-far country

jãdā-rahā; ōr uthē luchpaṇē-vichē āpṇā māl gamā-dītā.
went-away; and there riotousness-in his-own property was-squandered-away.

Ōr wō sabō-kuj bhajā-chukā tab us dēs-vichē ḍāḍhā
And he all-whatever had-wasted-completely then that country-in a-great

kāl payā, ōr wō garīb hō-gayā; ōr wō us dēsdē raiṇēwālēdā
famine fell, and he poor became; and he that country-of an-inhabitant-of

nōkar hō-gayā. Ōr usnē tisnũ apnē khētr-vich sūrnũ charāwaṇnũ
servant became. And him-by him-as-for his-own field-into swine-to grazing-for

ghālā. Ōr usnē un chhīlṛā-nāl apṇā ḍiḍh bharṇā
it-was-sent. And him-by(sic) those husks-with his-own belly to-fill

chātā-thā, jinãnũ sūr khãdē-hā; ōr kōī usnũ kuj nāhĩ
wishing-was, which-to swine eating-were; and anyone him-to anything not

dētā-hā. Jadã usnũ chētā āyā ōr usaĩ akhā kē, 'mērē
giving-was. Then him-to sense came and by-him it-was-said that, 'my

piūdē kitnē mēhēnatīyõnũ phādal ṭikiyã baṇdī-thī, ōr
father-of how-many labourers-to superfluous bread being-prepared-was, and

asã bhūkh-nāl mardã-hã. Maĩ uṭhīnē pīū nāl jāsã ōr usnũ
I hunger-with dying-am. I arisen-having father near will-go and him-to

akhsã, "hē bābā, mainē bēhēstnũ kāṇḍ kītī, ōr tusāḍē āgē
I-will-say, "O father, me-by heaven sin was-done, and you-of before

gunā kītā; asã phir tusāḍā pūt kahāwaṇē-kē lāyak nahĩ hũ;
offence was-done; I again your son being-called-of worthy not am;

āpdē mēhēnatīyã-vich hēkdī jāgē mainũ kar-lō."' Tadã wō
your-own labourers-in one-of in-place me-to make."' Then he

uṭhtē āp-dē pīūdē pāsē giyā. Magar wō dūr hā, tadā̃
on-arising his-own father-of near went. But he far was, then
piū usnū̃ dēkhtē taras kītā, ōr bhāj-gē usnū̃
by-the-father him-to on-seeing compassion was-done, and run-having him-to
galē-nāl lagātē usnū̃ chūmā. Putr usdē bāpnū̃
the-neck-on on-applying him-to it-was-kissed. By-the-son his father-to
akhā, 'hē piū, mainē bēhēstnē kāṇḍ kītī, ōr āpdē
it-was-said, 'O father, me-by heaven-to sin was-done, and Your-Honour-of
sāmnē gunā kītā; ōr phir thārē putr tērā kuhāwaṇ lāyak
before offence was-done; and again to-you son thy to-be-called worthy
nahī̃ hū̃.' Muṛ usdē piū-nē āpdē nōkrā̃nū̃ akhā, 'putrnū̃
not I-am.' But his father-by his-own servants-to it-was-said, 'the-son-to
thīgṛē achhē padhāwō; ōr usdē hath-vich mudaḍī, ōr pērō̃ jūtī
a-robe good cause-to-wear; and his hand-in a-ring, and on-feet shoes
ghatāwō; ōr āpā̃ khātē majē karē̃; kyū̃-kē putr mērā
put; and we-all eating merriment may-make; because-that the-son my
muyā hā, martē muṛ āyā-hai; khaṛī-gayā-hā, muṛ lābhyā hai.' Tadā̃
dead was, on-dying again come-is; lost-gone-was, but found is.' Then
wō majē karaṇ lagē.
they merriment to-do began.

Usdā baḍā putr khētrach hā. Jadā̃ wō amdā-huyā ghardē kōl
His elder son field-in was. When he while-coming house-of near
āyā, tadā̃ bājtē nachaṇdā khaṛkā suṇā. Āpdē nōkrā̃-vichū̃
came, then in-musicking dancing-of noise was-heard. His-own servants-from-among
hēk nōkarnū̃ āpdē kōl sadtē ākhā kē, * * *[1] Us
*one servant-to himself-of near in-calling it-was-said that, * * * By-him*
akhā, 'tērā bhīrā āyā-hai; āpdē piūnē chaṅgā khā̃ṇā
it-was-said, 'thy brother come-is; Your-Honour-of father-by good feeding
kītā-hai; is-wāstē jō usnū̃ bhalā-chaṅgā lādyā-hai.' Usnē kāwaṛ
done-is; for-this-reason that him-to good-well obtained-is.' Him-by anger
kītī; us ghar-vich āwaṇ nā chāyā. Is-wāstē usdā
was-made; by-him house-in coming not it-was-wished. For-this-reason his
piū bāhār ātē usnū̃ manāwaṇ lagā. Us piūnū̃ jawāb
father out in-coming him-to to-persuade began. By-him the-father-to reply
dītā kī, 'vēkhō, maī itē varā̃-tū̃ tuhāḍī khidmat kardā-hā,
was-given that, 'see, I so-many years-from your service doing-was,
āpdē hukamnū̃ kadē adul na kītā. Āp
Your-Honour-of order-to ever disobedience not was-done. By-Your-Honour
mainū̃ kadē hēk lēlā bhī na dītā kē maī āpdē bēlī̃ā̃ nāl
me-to ever one kid even not was-given that I my-own friends with

[1] Words missing in original.

khusī kardā-hā. Magar āpdā ē putr, jō kanjrīādē
pleasure might-have-made. But Your-Honour-of this son, who harlots-of
nāl raltē āpdā sab kuj bhañjā-dētā, jū
with in-living Your-Honour-of all anything squandering(-was), as-soon-as
āyā usdē wāstē āp chaṅgā khāṇā kītā.' Piū
he-came him-of for by-Your-Honour good feast was-made.' By-the-father
usnū akhā, 'putr, tū nit mērē nāl rahēdā-hai; jō-kuj mērā
him-to it-was-said, 'son, thou always me-of near living-art; whatever mine
wō sabō kuj tērā hai; magar ḍaḍhī khusī karṇī ṭhīk hāī;
that all anything thine is; but much rejoicing to-do proper is;
kyū-kē tērā bhīrā muyā-huwā, muṛ jī-āyā-hai; khiṛī-gayā-hā
because-that thy brother dead-was, again alive-has-become; lost-was,
muṛ lābh-gayā-hai.'
again found-is.'

SO-CALLED BĀGṚĪ OF FEROZEPORE.

Fifty-six thousand people are reported to speak Bāgṛī in the Fazilka *Taḥṣīl* of the Punjāb District of Ferozepore, along the Bikaner border. An examination of the specimens sent shows that this dialect has none of the typical Bāgṛī characteristics, such as the genitive in *gō* and the like. It is bad Pañjābī, like the Rāṭhī of Bikaner mixed with some Bāgṛī forms. No importance attaches to this mixed dialect, and it will suffice to give as an example of it a brief extract from a version of the Parable of the Prodigal Son in transliteration only. The original was written in the Persian and also in the Gurmukhī character.

[No. 21.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

BHAṬṬIĀNĪ (SO-CALLED BĀGṚĪ) DIALECT. (DISTRICT FEROZEPORE, TAḤṢĪL FAZILKA.)

Ēk mānas-rā dē bēṭā hā. Wã-miã chhōṛō bēṭō bāp-nē
A man-of two sons were. Them-in-from (the-) younger son father-to
kahiō, 'ō bāp māl-rā hisā jikā āwē mi-nē dē.'
said, 'O father property-of share which comes (-to-me) me-to give.'
Jaṇā pāchhē bi-nē māl-rā pãtī bãṭ-dīnī. Thōrē
Then afterwards them-to property-of shares was-divided. A-few (days)
pāchhē chhōṭakīō bēṭō saglō dhan-māl bhēlō kar-kē
after the-younger son the-whole property collected having-made
dūr dēs-nē uṭh-giō. Baṭhē āpnō māl harāmakārī-mai
a-far country-to having-arisen-went. There his-own property debauchery-in
khō-dīō. Jaṇā saglō māl khō-dīnō, bī dēs-rō ēk
was-wasted. When whole property was-wasted, that country-to a
bhāgwān-kē jā-lāgiō. Bā-nē apnē khēt-mai sūr
wealthy-man-in-of having-gone-he-was-joined. Him-by his-own fields-in swine
charāw bhējiō. Bai-rē jī ḍabkiō ki ai chhūtkā-hũ khā-liõ,
to-graze he-was-sent. His desire arose that these husks-even I-may-eat,
jikā sūr khai-hai; ki bī-nē aisō bhī kō-milē-nī.
which swine eating-are; for him-to such even at-all-were-given-not.

RAṬHAURĪ OF FEROZEPORE.

The Rāṭhaurī of Ferozepore is even more of a mixture than the so-called Bāgṛī. The foreign element is rather Bīkānērī than true Bāgṛī as is shown by the use of *chhai*, to mean 'is'. A short extract from a version of the Parable in transliteration only will be quite sufficient.

[No. 22.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

BHAṬṬIĀNĪ (RAṬHAURĪ) DIALECT. (DISTRICT FEROZEPORE, TAḤṢĪL FAZILKA.)

Ikkē guwā-rē dī bēṭā sī. Ōn-mā-lē chhōṭā bēṭā bāpēnē
A man-to two sons were. Them-in-from younger son the-father-to
kihō, 'mālē mālhē jutnā hissō manē āwā-chhai, ū manē dēō.'
said, 'property in-from how-much share me-to coming-is, that me-to give.'
Ī māl waṇḍ dīnō-chhai. Thōṛā dinē-maĩ sārō māl
By-him property having-divided given-is. A-few days-in whole property
kaṭṭhō kartē dūr dēsnē lē-giō. Apnō māl bhaiṛī
together in-making far country-to he-took-away. His-own property ill
lachchē-maĩ uttē gāl-dīnō. Jadē gāl-dīnō, uttē dēsē
behaviour-in there was-wasted. When it-was-wasted, there in-the-country
sāhūkārē dhōrē nōkar hō-giō-chhī. Unnē kahiō, 'jā-kē sūrannē
a-rich-man near, servant he-become-was. Him-by it-was-said, 'gone-having swine
wāhī-mahī charā-liā.' Ōh-rō jī kīdō ūnhũ chhilaṛũnē khātē
field-in graze.' Him-of heart was-made those-very husks in-eating
apnā ḍhiḍ bhar-lai, jinhūnũ sūr khātē. Ūnē as bhī nahĩ
his-own belly he-may-fill, which swine used-to-eat. Him-to such even not
miltē.
were-being-got.

BHĀṬNĒRĪ.

Finally I give (also in transliteration) a similar extract from the version of the Parable, as it appears in the Serampore translation of 1824. It will be seen that its general character is the same as that of the preceding specimens.

[No. 23.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

BHAṬṬIĀNĪ (BHĀṬNĒRĪ) DIALECT.

(Serampore Missionaries, 1824.)

Kāī mānakhdē dōy gabharu handā. Phēr bā̃-mā̃y-tā chhōṭōḍē
A-certain man-to two sons were. Then them-in-from by-the-younger
bhāyjīnū ākhyā, 'hē bhāyjī, māyādī jō pā̃tī paḍdī,
the-father-to it-was-said, 'O father, the-property-of what share falling(-is),
bā asē̃ dō.' Phēr ū̃ bā̃dē kōl māyādī pā̃tyā̃ kitī.
that to-us give.' Then by-him them-of near the-property-of shares were-made.
Phēr ghaṇā dan na huyā̃-tā chhōṭōḍō gabharu āprō sārō bhēlō
Then many days not becoming-from the-younger son his-own all together
karar dūr dēśnū parō-gayō. Phēr uthē zaṅg-ras-mē̃ jīr
having-made a-far country-to went-away. Then there debauchery-in having-lived
apṇī māyā uḍāy-dī. Tad ū̃dī sārī khuṭ-gayā̃-tā
his-own property was-squandered. Then him-of all(-property) wasted-being-gone-on
ū̃ dēś-mē̃ ghaṇō karḍō kāl paḍiyō. Phēr u ghaṭāw-mē̃ paḍan
that country-in a-very heavy famine fell. Then he want-in to-fall
lagyō. Phēr u jāyar ū̃ dēśdē kāī bastī-bālē̃dē nāl
began. Then he having-gone that country-of a-certain villager-of with
mil-gayō. Phēr ū̃ śū̃war charāwaṇ liyē apṇē khēt-mē̃ ū̃nū
was-joined. Then by-him swine feeding for his-own field-in him-to
paṭhyō. Phēr śū̃war jō khā̃wdā-handā ū̃ chhawḍā̃-tā ū̃
it-was-sent. Then the-swine what eating-were those husks-by by-him
apṇō pēṭ bharan chāyō. Phēr kāī ū̃nū na diyā.
his-own belly to-fill it-was-wished. Then by-anyone him-to not they-were-given.

PAÑJĀBĪ MERGING INTO LAHNDĀ.

The district of Lahore lies on both sides of the river Ravi. On the east side (in the Bari Doab between the Ravi and the Sutlej) the dialect of Pañjābī spoken is Mājhī. On the west of the Ravi (in the Rechna Doab between the Ravi and the Chenab), the Lahore dialect of Pañjābī shows signs of the increasing influence of Lahndā.

It has already been remarked that the old form of speech from which Lahndā is derived must once have extended far to the east beyond its present territories. In the Eastern Panjab this language has been overlaid by a language belonging to the Central Group, and the resultant language is that now known as Pañjābī. As we go westwards from the Gangetic Doab, relics of the original Lahndā basis become more and more evident. We have already met some noteworthy instances in the Mājhī dialect which is admittedly the best and purest form of Pañjābī. When we cross the Ravi into the Rechna Doab, the Lahndā basis becomes much more in evidence, and the conventional boundary line between Lahndā and Pañjābī after crossing the district of Gujrat runs nearly north and south through this Doab, starting at about Ramnagar in Gujranwala on the Chenab, and running due south to the northern corner of the Montgomery district. Thence it continues its course due south (crossing the Ravi on its way) to the southern corner of the latter district on the banks of the Sutlej. A part of that portion of the Montgomery district which lies to the east of this conventional line is thus in the Bari Doab, but linguistically it belongs to the north-east of the Rechna Doab.

The line described above is a purely conventional one adopted for this Survey. Everywhere in India we meet with instances of languages merging into each other, but nowhere in India do we find the merging so gradual as that which takes place between Lahndā and Pañjābī. The wave of the language of the Central Group, which at first overwhelmed the most eastern Lahndā, gradually lost its force as we go westwards, allowing the Lahndā basis to become more and more evident. The wave extended to the west of the line just described, but by this time it was so shallow, and had lost so much power, that the language is no longer Pañjābī coloured by Lahndā but rather Lahndā coloured by Pañjābī. We may roughly put this line as indicating the boundary between these two conditions of affairs, but in the country near this line, on each side, the local patois is so indefinite that it may with equal correctness be classed with either language, and many authorities may claim that the language spoken immediately to the west of it in Gujranwala and Montgomery is Pañjābī and not Lahndā. Such a claim I do not oppose. The circumstances of the case make opposition out of the question. On the other hand, the line I have drawn is a convenient one, and roughly shows the western boundary of Pañjābī.

To the east of this line we have, first, the north-eastern half of the district of Gujrat; then, in the Rechna Doab, the district of Sialkot, half the district of Gujranwala, the trans-Ravi portion of Lahore, and a small portion of Montgomery. Crossing the Ravi into the Bari Doab we have, to the east of the line, the eastern half of the Montgomery district, roughly corresponding to the *Taḥṣīls* of Dipalpur and Pak Pattan. Over the whole of this tract, the language is the same,— Pañjābī with a strong infusion of Lahndā. I give three specimens,—one from West Lahore, another from

Sialkot, in the north of the tract, and another from Pak Pattan of Montgomery, in the extreme south.

When the boundary line touches the Sutlej at the southern corner of Montgomery, it follows that river for a few miles and then crosses Bahawalpur, so as to include the north-eastern corner of that state. Here the language is the same as that of Pak Pattan and no specimen of it is necessary. This concludes the review of Pañjābī merging into Lahndā.

We may estimate the number of speakers of this mixed dialect as in the table given below. The figures for Gujranwala include about 155,000 speakers of Pañjābī from other parts of the province who have settled in the Chenab Canal Colony, most of them probably speak Mājhī. As given the figures have been revised by the local officials since the Rough Lists of Languages spoken in the Panjab were published. So also the Bahawalpur figures are revised ones—

North-East Gujrat	457,200
Sialkot	1,010,000
East Gujranwala	505,000
Trans-Ravi, Lahore	17,398
East Montgomery	292,426
North Bahawalpur	150,000
TOTAL	2,432,024

The Lahore figures in the above seem to be too small, but I have no means of checking them, and the loss is probably balanced by the number of Chenab Canal colonists who speak Mājhī.

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PAÑJĀBĪ OF WEST LAHORE.

Directly we cross the Ravi into the western portion of Lahore district we find that the Lahndā basis of Pañjābī makes itself much more strongly felt. There are also a few local peculiarities. As a specimen of the dialect of this part of the Lahore district I give a version of the Parable of the Prodigal Son, which offers several instructive forms.

In pronunciation we may notice the total absence of the cerebral *ḷ*, as is also the case in the Pañjābī of the Mājhā. The cerebral *ṇ* is very capriciously used. Thus, we have *gāwan* and *nachchaṇ* in the same sentence. The vowel scale in some words is irregular. The root *rah*, remain, is sometimes spelt *rah*, sometimes *rih*, and sometimes *raih*. Compare the *rēh* of the Lahndā of Shāhpur.

In the declension of nouns we may note that the postposition of the agent case is *nē*, not *nai*, which is very often omitted (as in Lahndā). *Nē* is also occasionally used instead of *nū̃*, as the sign of the dative. Thus, *naukar-nē ākhiā*, he said to the servant.

In the pronouns, we have *tū̃* used for the agent case singular, as well as for the nominative. Thus, *tū̃ niāz dittī*, thou gavest a feast. *Asā̃* and *tusā̃* are often used for the nominative, to mean 'we' and 'you,' respectively. The usual word for 'he' is the Lahndā *ō*, with an oblique singular *us* or *un*. In *ī̃dhē* for *ihdē*, of this one, we have a transposition of the aspirate. 'Own' is *apnā*, not *āpṇā*. The relative pronoun is *jēṛā* (*cf.* Lahndā *jehṛā*). 'What?' is *kīh*.

The verb substantive regularly takes the Lahndā forms; thus, we have *hin*, they are; *āhā* or *hā*, he was. Sometimes we find *jē* used to mean 'he is' or 'they are.'[1] In the finite verb we have both the Lahndā form of the future, as in *uṭhisā̃-(gā)*, I will arise, and the Pañjābī one, as in *rahā̃gā*, I will remain.

Now and then we find instances of pronominal suffixes attached to verbs, exactly as in Lahndā. Thus, *dittōī*, given by thee. The Lahndā present participle is also common. Thus, *karē̃dā* for *kardā*, doing.

We also find instances of the Lahndā negative verb substantive, as in *nahā̃*, he was not.

There are also a number of Lahndā expressions. Such are the use of the root *chā*, raise, prefixed to a verb in order to intensify its meaning. Thus, *chā-kītā*, was done; *chā-jān*, consider. So also we may quote (among others occurring in the specimen) as typical Lahndā expressions *hikk*, one; *thigṛā*, a garment; *kāvīr*, angry; *hatthō̃*, on the contrary.

Mr. Newton, on page 33 of his *Panjábí Grammar*, states that, in the Lahore district, the word *nē* is often used redundantly. Thus, *ih bī ākh dittā-sā nē*, this too he said. I have not met any examples of this in the specimens. It is a question whether in such cases, *nē* is not, like *jē*, a pronominal suffix. Lahndā has *nē* for the second and third persons plural, and it is quite possible that, in Lahore, it may also be used for the singular. In Kāshmīrī, which is closely related to Lahndā, *an* is used for the singular of the pronoun of the third person.

[1] See the remarks on p. 628.

[No. 24.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBI.

DIALECT OF NORTH-EAST OF RECHNA DOAB. (DISTRICT LAHORE, TAHṢĪL SHARAKPUR.)

ਹਿੱਕ ਆਦਮੀਦੇ ਦੋ ਪੁਤ੍ਰ ਆਹੇ ਉਨ੍ਹਾਂ ਵਿੱਚੋਂ ਪਿਉਨੂੰ ਨਿੱਕੇ ਆਖਿਆ ਪਿਉ ਜੋ ਮੇਰਾ ਹਿੱਸਾ ਰਿਜ਼ਕ ਵਿੱਚ ਹੈ ਓ ਵੰਡ ਦੇ। ਉਸਨੇ ਆਪਨਾ ਮਾਲ ਦੁਹਾਂਨੂੰ ਵੰਡ ਦਿੱਤਾ। ਬਾਹਲੇ ਦਿਨ ਅਜਾਂ ਨਹੀਂ ਹੋਏ ਨਿੱਕੇਨੇ ਸਾਰਾ ਮਾਲ ਇਕੱਠਾ ਚਾ ਕੀਤਾ ਕਿਸੀ ਦੂਰ ਮੁਲਕ ਲੇ ਕੇ ਵਾਂਢਾ ਰਹਾ ਤੇ ਉਥਾਂ ਛੇੜੇ ਕੰਮਾਂ ਵਿੱਚ ਮਾਲ ਵਿੰਞਾਇਆ। ਜਿਸ ਵੇਲੇ ਹੱਛੋ ਮਾਲ ਉਸਨੇ ਲਾ ਲਿਆ ਵੱਤ ਉਸ ਮੁਲਕਦੇ ਵਿੱਚ ਬੌਂਹ ਕਾਲ ਪੈ ਗਿਆ। ਵੱਤ ਉਸਨੂੰ ਲੋੜ ਪਵਨ ਲੱਗੀ। ਵੱਤ ਓ ਗਿਆ ਉਸ ਮੁਲਕਦੇ ਹਿੱਕ ਸ਼ਾਹਰਦੇ ਆਦਮੀਦੇ ਨਾਲ ਨੌਕਰ ਰਾਹ ਪਿਆ। ਉਸਨੇ ਉਸਨੂੰ ਸੂਰਾਂਨੂੰ ਚਾਰਾਵਾਨ ਵਾਸਤੇ ਪੈਲੀਆਂ ਵਿੱਚ ਘੱਲਿਆ। ਜੇੜੇ ਛਿੱਲੜ ਸੂਰ ਖਾਂਦੇ ਆਹੇ ਓ ਵੀ ਢਿੱਢ ਰਾਜ਼ੀ ਹੋਕਰ ਭਰ ਲੈਂਦਾ। ਜਦ ਉਨਨੂੰ ਸੁਰਤ ਆਈ ਉਸ ਆਖਿਆ ਮੇਰੇ ਪਿਉਦੇ ਨੌਕਰ ਕਈ ਹਿਨ ਓ ਰੱਜ ਕੇ ਖਾ ਭੀ ਲੈਂਦੇ ਹਿਨ ਤੇ ਵਧਿਆ ਭੀ ਰਹੁੰਦਾ ਹੈ। ਮੈਂ ਭੁੱਖ ਨਾਲ ਪਿਆ ਮਰਨਾਂ ਹਾਂ। ਮੈਂ ਉਠਿਸਾਂਗਾ ਤੇ ਵੱਧ ਪਿਉ ਕੋਲ ਵਾਂਦਾ ਰਹਾਂਗਾ ਤੇ ਉਨਨੂੰ ਆਖਾਂਗਾ ਪਿਉ ਮੈਂ ਖੁਦਾਦਾ ਗੁਨਾਹ ਭੀ ਕੀਤਾ ਤੇ ਤੇਰਾ ਭੀ ਕੀਤਾ ਮੈਂ ਇਸ ਗਲ ਜੋਗਾ ਨਹੀਂ ਰੈਹ ਗਿਆ ਜੋ ਤੇਰਾ ਪੁਤ੍ਰ ਮੈਂ ਸਦੀਵਾਂ। ਮੇਂਨੂੰ ਵੀ ਆਪਨਾ ਹਿੱਕ ਨੌਕਰ ਚਾ ਜਾਨ। ਵੱਤ ਓ ਉਠਿਆ ਤੇ ਆਪਨੇ ਪਿਉ ਵਲੇ ਗਿਆ। ਅਜਾਂ ਓ ਢੇਰ ਦੂਰ ਆਹਾ ਉਨਦੇ ਪਿਉ ਉਸਨੂੰ ਵੇਖ ਲਿਆ ਉਨਨੂੰ ਤਰਸ ਆਇਆ ਤੇ ਭੱਜ ਵਗ ਗਿਆ ਤੇ ਉਨਨੂੰ ਗਲ ਵਿਚ ਲਾ ਲਿਆ ਤੇ ਚੁੰਮ ਲਿਆ। ਪੁਤ੍ਰ ਉਨਨੂੰ ਆਖਿਆ ਪਿਉ ਮੈਂ ਖੁਦਾਦਾ ਗੁਨਾਹ ਭੀ ਕੀਤਾ ਹੈ ਤੇਰਾ ਭੀ ਕੀਤਾ ਹੈ ਤੇ ਹੁਨ ਤੇਰਾ ਪੁਤ੍ਰ ਸਦੀਵਾਂ ਜੋਗਾ ਨਹੀਂ। ਵੱਤ ਪਿਉਨੇ ਆਪਣੇ ਨੌਕਰਾਂਨੂੰ ਆਖਿਆ ਚੰਗੇ ਥਿਗੜੇ ਕੱਢ ਲੇ ਆਓ ਤੇ ਉਨਨੂੰ ਪਾ ਦੇਓ ਈਂਧੇ ਹੱਥ ਵਿੱਚ ਮੁੰਦਰੀ ਘੱਤੋ ਤੇ ਪੈਰਾਂ ਵਿੱਚ ਜੁੱਤੀ ਪਵਾਓ। ਆਓ ਖਾ ਲਈਏ ਤੇ ਰਾਜ਼ੀ ਹੋਈਏ ਏ ਮੇਰਾ ਪੁਤ੍ਰ ਮਰ ਗਿਆ ਹਾ ਜੀਂਦਾ ਹੋ ਗਿਆ ਹੈ ਤੇ ਖੜੀ ਗਿਆ ਆਹਾ ਤੇ ਲੱਭ ਪਿਆ। ਤੇ ਓ ਖੁਸ਼ ਹੋਵਨ ਲੱਗੇ॥

ਤੇ ਉਂਦਾ ਵੱਡਾ ਪੁਤ੍ਰ ਪੇਹਲੀਆਂ ਵਿੱਚ ਗਿਆ ਆਹਾ। ਜਿਸ ਵੇਲੇ ਓ ਆਇਆ ਤੇ ਘਰਦੇ ਨੇੜੇ ਆਇਆ ਉਸਨੇ ਗਾਵਨ ਤੇ ਨੱਚਣ ਸੁਣਿਆ। ਉਸ ਹਿੱਕ ਨੌਕਰਨੇ ਆਖਿਆ ਤੇ ਪੁਛਿਆ ਤੇ ਕੀਹ ਹੈ। ਉਸਨੇ ਉਨਨੂੰ ਆਖਿਆ ਤੇਰਾ ਭਿਰਾ ਆਇਆ ਹੈ ਤੇਰੇ ਪਿਉਨੇ ਨਿਆਜ਼ ਇਸ ਵਾਸਤੇ ਦਿੱਤੀ ਹੈ ਤੇਰਾ ਭਿਰਾ ਖੈਰ ਮੇਹਰ ਨਾਲ ਆਇਆ ਹੈ। ਓ ਕਾਵੀਰ

ਹੋਇਆ ਤੇ ਅੰਦਰ ਨਹਾਂ ਜਾਂਦਾ। ਇਸ ਵਾਸਤੇ ਉਂਦਾ ਪਿਉ ਬਾਹਰ ਨਿਕਲ ਆਇਆ ਅਤੇ ਉਂਦੀ ਮਿੰਨਤ ਕੀਤੀ। ਉਸ ਪਿਉਨੂੰ ਆਖਿਆ 'ਦੇਖ ਮੈਂ ਬੋਹ ਵਰ੍ਹੇ ਤੇਰੀ ਖਿਦਮਤ ਕਰੇਂਦਾ ਰਿਹਾ ਹਾਂ ਤੇਰਾ ਆਖਿਆ ਕਦਾਂ ਮੈਂ ਨਹੀਂ ਸਿੱਟਿਆ ਤੇ ਹਿੱਕ ਲੇਲਾ ਵੀ ਨਾਂ ਦਿੱਤੋਈ ਅਪਨਿਆਂ ਬੇਲੀਆਂ ਨਾਲ ਮੈਂ ਖੁਸ਼ੀ ਕਰੇਂਦਾ। ਜਿਵੇਂ ਤੇਰਾ ਏ ਪੁਤ੍ਰ ਆਇਆ ਹੈ ਜਿਸ ਸਾਰਾ ਮਾਲ ਤੇਰਾ ਕੰਜਰੀਆਂ ਤੇ ਗਵਾਇਆ ਹੈ ਉਂਦੇ ਵਾਸਤੇ ਹੱਥੋਂ ਤੂੰ ਨਿਆਜ਼ ਦਿੱਤੀ। ਉਸਨੇ ਉਨਨੂੰ ਆਖਿਆ ਤੂੰ ਹਰ ਵੇਲੇ ਮੇਰੇ ਕੋਲ ਹੇਂ। ਜੇੜਾ ਮੇਰਾ ਮਾਲ ਹੈ ਸਾਰਾ ਤੇਰਾ ਹੀ ਹੈ। ਅਸਾਂਨੂੰ ਹਿੱਕ ਗਲ ਲਾਇਕ ਆਹੀ ਜੇ ਖੁਸ਼ੀ ਕਰੇਂਦੇ ਤੇ ਖੁਸ਼ ਹੋਂਦੇ ਇਸ ਵਾਸਤੇ ਕਿ ਭਿਰਾ ਤੇਰਾ ਮਰ ਗਿਆ ਆਹਾ ਔਰ ਵੱਤ ਜੀਂਵਦਾ ਹੋ ਗਿਆ ਹੈ ਓ ਖੜੀ ਗਿਆ ਆਹਾ ਤੇ ਲੱਭ ਪਿਆ ਹੈ॥

[No. 24.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

DIALECT OF NORTH-EAST OF RECHNA DOAB. (DISTRICT LAHORE, TAḤṢĪL SHARAKPUR.)

TRANSLITERATION AND TRANSLATION.

Hikk ādmī-dē dō putr āhē. Unhā̃ vichchõ piunũ
One man-of two sons were. Them from-among the-father-to

nikkē ākhiā, 'piu, jō mērā hissā rizk-vichch hai, ō
by-the-younger it-was-said, 'father, that my share wealth-in is, that

waṇḍ-dē.' Usnē apnā māl duhā̃nũ
having-divided-give.' Him-by his-own property both-to

waṇḍ-dittā. Bāhlē din ajā̃ nahī̃ hōē nikkēnē
having-divided-was-given. Many days yet not became the-younger-by

sārā māl ikaṭṭhā chā-kītā, kisī dūr mulk
the-whole property together was-made, a-certain distant country

lē-kē vā̃ḍhā rahā, tē uthā̃ bhaiṛē kammā̃-vichch
taken-having (as-)a-sojourner remained, and there bad doings-in

māl viññāiā. Jis vēlē habbhō māl usnē ·lā-liā,
property was-wasted. (At-)what at-time the-whole property him-by was-spent,

watt us mulkdē vichch baũh kāl pai-giā. Watt usnũ lōṛ,
then that country-of in great famine fell. Then him-to need,

pawan laggī. Watt ō giā, us mulkdē hikk shāhardē ādmīdē
to-fall began. Then he went, that country-of one city-of man-of

nāl naukar rāh-piā. Usnē usnũ sūrā̃nũ chārāwān wāstē
with servant he-remained. Him-by him-to swine-to the-feeding for

pailiā̃-vichch ghalliā. Jēṛē chhillaṛ sūr khā̃dē-āhē, ō vī
the-fields-in it-was-sent. What husks the-swine eating-were, he also

ḍhiḍḍh rāzī hō-kar bhar-laīdā. Jad ūnnũ surt āī, us
belly happy become-having used-to-fill. When him-to senses came, by-him

ākhiā, 'mēre piudē naukar kaī hin, ō rajj-kē khā
it-was-said, 'my father-of servants many are, they satiated-being eating

bhī laīdē-hin, tē wadhiā bhī rahũdā-hai. Maī bhukkh nāl
also taking-are, and surplus also remaining-is. I hunger with

piā marnā̃-hā̃. Maī uṭhisā̃gā tē waddh piu kōl wā̃dā-rahā̃gā;
fallen dying-am. I rise-will and then the-father near I-will-go-forth;

tē unnũ ākhā̃gā, "piu, maī Khudādā gunāh bhī kītā tē
and him-to I-will-say, "father, by-me God-of sin also was-done and

tērā bhī kītā; maĩ is gal jōgā nahĩ raih-giā jō tērā
of-thee also was-done; I this thing worthy not remained that thy
putr maĩ sadīwã; maĩnũ vī apnā hikk naukar chā-jān.''
son I may-be-called; me-to also thine-own one servant consider.''
Watt ō uṭhiā tē apnē piu walē giā. Ajã ō ḍhēr
Then he rose and his-own father towards went. Yet he a-great
dūr āhā, undē piu usnũ vēkh-liā, unnũ tars āiā, tē
distance was, his by-father him-to it-was-seen, him-to pity came, and
bhajj wag-giā tē unnũ gal-vich lā-liā, tē chhum
having-run he-went and him-to neck-with it-was-applied, and kiss
liā. Putr unnũ ākhiā, 'piu, maĩ Khudādā gunāh
was-taken. By-the-son him-to it-was-said, 'father, by-me God-of sin
bhī kītā-hai, tērā bhī kītā-hai, tē hun tērā putr sadīwã jōgā
also done-is, of-thee too done-is, and now thy son to-be-called worthy
nahĩ.' Watt piunē apṇē naukrãnũ ākhiā, 'chaṅgē
I-am-not.' Then the-father-by his-own servants-to it-was-said, 'good
thigrē kaḍḍh lē-āō, tē unnũ pā-dēō; ĩdhē hatth-vichch
clothes having-taken-out bring, and him-to put-on; his hand-in
mundrī ghattō, tē pairã-vichch juttī pawāō; āō, khā-laiē, tē
ring put, and feet-in shoes put-on; come, we-may-eat, and
rāzī hōiē; ē mērā putr mar-giā-hā, jĩdā hō-giā-hai, tē
happy let-us-become; this my son dead-gone-was, alive become-is, and
khaṛī giā āhā, tē labbh-piā.' Tē ō khush hōwan laggē.
lost gone was, and found-is.' Then they happy to-become began.

Tē undā waḍḍā putr pēhliã-vichch giyā-āhā. Jis vēlē
And him-of the-elder son the-fields-in gone-was. At-which at-time
ō āiā, tē ghardē nēṛē āiā, usnē gāwan tē nachchaṇ
he came, and the-house-of near came, him-by singing and dancing
suṇiā. Us hikk naukarnē ākhiā tē puchhiā, 'ē
was-heard. By-him one servant-to it-was-said and it-was-asked, 'this
kīh hai?' Usnē unnũ ākhiā, 'tērā bhirā āiā-hai, tērē
what is?' Him-by him-to it-was-said, 'thy brother come-is, thy
piunē niāz is-wāstē dittī-hai, tērā bhirā khair-mēhr nāl āiā-hai.'
father-by feast this-reason-for given-is, thy brother safety with come-is.'
Ō kāvīr hōiā, tē andar nahã jãdā. Is-wāstē undā
He angry became, and within not (was-)going. This-reason-for his
piu bāhar nikal-āiā, atē undī minnat kītī. Us
father outside out-came, and him-of remonstrance was-made. By-him
piunũ ākhiā, 'dēkh, maĩ baũh warhē tērī khidmat karẽdā
the-father-to it-was-said, 'see, I many years thy service doing

rihā-hã; tērā ākhiā kadã̃ maĩ nahĩ siṭṭiā, tē
remained-was; thy what-was-said ever by-me not was-thrown-down, and
hikk lēlā vī nã̃ dittōi, apniā bēliã̃-nāl maĩ khushī
one kid even not was-given-by-thee, my-own friends-with I happiness
karẽdā. Jīvẽ tērā ē putr āiā-hai, jis sārā māl
might-have-made. When thy this son come-is, by-whom the-whole property
tērā kañjrīã̃-tē gawāiā-hai, undē wāstē hatthõ tũ niāz
thy harlots-with wasted-is, him-of for-the-sake on-the-contrary by-thee a-feast
dittī.' Usnē unnũ ākhiā, 'tũ har vēlē mērē kōl
was-given.' Him-by him-to it-was-said, 'thou at-every time me near
hẽ; jēṛā mērā māl hai, sārā tērā-hī hai; asã̃nũ hikk
art; whatever my property is, the-whole thine-also is; us-to one
gal lāik āhī, jē khushi karẽdē tē khush
thing proper was, that happiness we-should-have-done and happy
hõdē; is wāstē ki bhirā tērā mar gia āhā, aur watt
should-have-been; this for that brother thy dead gone was, and again
jīwdā ho-giā-hai; ō khaṛī giā-āhā, tē labbh-piā-hai.'
alive become-is; he lost gone-was, and found-been-is.'

PAÑJĀBĪ OF SIALKOT, EAST GUJRANWALA, AND NORTH-EAST GUJRAT.

The conventional boundary line between Lahndā and Pañjābī starts at the north end of the Pabbi range in Gujrat, and, entering Gujranwala at Ramnagar, divides that district into two nearly equal parts. The tract to the east of this line embraces the whole of Sialkot, the eastern half of Gujranwala, and the north-east of Gujrat. On the east it has the Mājhī Pañjābī of Gurdaspur, on its south, the mixed dialect of West Lahore just described.

The dialect of this tract has been fully described by Mr. Grahame Bailey and Mr. Cummings, in the works referred to on p. 744. It closely resembles that of West Lahore, and as a specimen I give a short folktale from Sialkot, written in the Persian character, with transliteration and translation.

We may note the following peculiarities in the specimen, nearly all of which are due to the influence of Lahndā. There is a strong tendency to drop the letter *h* after an accented syllable,[1] and even elsewhere. Thus, *rá'ē*, for *ráhē*, they remained; *ē* or *hē*, is, and so on. We see the origin of the standard Pañjābī present participle in *nā* instead of *dā* in the word *dẽdā* or *dēnnā*, giving. All over Indo-Aryan India, a *d* preceded by a nasal may optionally be pronounced as *n*.

In the declension of nouns, the postposition of the genitive is treated as in Lahndā, so that we have *diã̃* or *dēã̃* instead of *dē* agreeing with a masculine noun in the plural.

The pronouns present some irregularities. 'Our' is *sāḍḍā*, *asã̃ḍḍā* or *asāḍḍā* (Mr. Bailey gives *sāḍḍā*). 'Your' is *tusāḍḍā* or *tohāḍḍā* (Mr. Bailey gives *tuhāḍḍā*). The oblique form singular of the pronoun of the third person is *ōs* (as the oblique form singular of *ih*, this, is *ēs*), and its oblique plural is *ōnã̃* or *ōhnã̃*. *Jēṛā* or *jehṛā* is 'who,' with *jis*, or the Mālwāī form *jit*, for its oblique singular.

The following forms of the verb substantive occur,—*ã̃*, or *hã̃*, I am, we are; *ẽ̂*, thou art; *ē*, or *hē*, he, she, it is; *sāṇ*, or *haisāṇ*, they were.

For further particulars, the student is referred to the very full details given in the Grammars already referred to.

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[1] See the remarks on p. 628.

[No. 25.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

DIALECT OF NORTH-EAST OF RECHNA DOAB. (DISTRICT, SIALKOT.)

ساڈا وڈا مہر مٹھہ ہویا اے - اوسنے آکھیا کہ میرا نان جہان
وچ مشہور رئے - بادشاہ اکبر نے اوسدے پاسون لڑکیدا ساک منگیا -
اوس اگون آکھیا تون بادشاہ اے - مین زمیندار آن - ساڈا تساڈا بر
نہین مچدا - اوس آکھیا تینون ایس گل وچ کي اے - میرا دل
ایا اے - جس وقت اوسنے ساک دینا چا کیتا تان اوسنے آکھیا میرے
گھر آ ڈھوک - اونان تد میل منڈل آکٹھا کیتا - اوس آکھیا بادشاہ
میري لڑکیدا ساک منگدا اے - توہاڈي کي صلاح ہے - کسے آکھیا
دینے ہان تے کسے آکھیا نہین دیدیندے - باقیان نے کہیا کہ دیندے
ہان - اونان ساک دیدتا - بادشاہ آ ڈھوکا - مہر مٹھہ نے سارے
بھرا بلاے روٹي کھوان واسطے اور جنج دي خدمت واسطے - کج جت
بادشاہ ول گئے - جت وقت وہ دو راتین مہر مٹھہ دے گھر رئے اوتھے
کسے آکھیا کہ کج دیئے کہ آساندا نان رئے - بادشاہ ول جیڑے لوک
آے سان اونان نال وي مراسي خدمت واسطے گئے سان - ہور جیڑے
لوک مہر مٹھہ ول میل آے سان اونان نال وي مراسي آے سان -

ھُن جیڑے ویلے کوٹھے تے بھہ ے خیرات کرن لگے رُپیے سکّہ آکبر بادشاہ دے سان - مہر مٹھہ اونان لوکان دیان مراسیان نُون جھڑے اوس ول میل آے سان اِک اِک رُپیا دتّا - ھور جھڑے جٹ بادشاہ دے نال جنجي آے سان اوناندیان مراسیاننون آٹھہ آٹھہ آنے دِتّے کہ اونان اساڈي گھٹدي کیتي اے - مُڑ وِواھہ ے بادشاہ نُون ڈولا دتّا *

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

DIALECT OF NORTH-EAST OF RECHNA DOAB. (DISTRICT SIALKOT.)

TRANSLITERATION AND TRANSLATION.

Sāḍḍā waḍḍā Mahr Miṭha hōiā-ē. Ōsnē ākhiā ki, 'mērā
Our ancestor Mahr Miṭha was. Him-by it-was-said that, 'my
nā̃ jahān-vich mashhūr raē.' Bādshāh Akbarnē ōsdē
name the-world-in famous may-remain.' The-Emperor Akbar-by him-of
pāsō̃ laṛkīdā sāk maṅgiā. Ōs aggō̃ ākhiā,
from-near the-daughter-of betrothal was-asked. By-him in-reply it-was-said,
'tū̃ Bādshāh ẽ; maĩ zamīndār ã̃. Sāḍḍā tusāḍḍā bar
'thou Emperor art; I landowner am. Our your equality-of-status
nahĩ michdā.' Ōs ākhiā, 'tainū̃ ēs gal-vich kī ē? Mērā
not arises.' By-him it-was-said, 'thee-to this matter-in what is? My
dil āiā-ē.' Jis waqt ōsnē sāk dēnā chā-kītā, tã̃
heart come-is.' At-what time him-by betrothal to-give it-was-agreed, then
ōsnē ākhiā, 'mērē ghar ā-ḍhukk.' Ōnã̃ tad
him-by it-was-said, 'to-my house come-with-procession.' By-them then
mēl-maṇḍal akaṭṭhā kītā. Ōs ākhiā, 'bādshāh
relations-friends together it-was-made. By-him it-was-said, 'the-Emperor
mērī laṛkīdā sāk mangdā-ē. Tohāḍḍī kī ṣalāḥ hē?' Kisē
my daughter-of betrothal asking-is. Your what advice is?' By-some
ākhiā, 'dēnnē-hã̃,' tē kisē ākhiā 'nahĩ dē-dẽdē.'
it-was-said, 'giving-we-are,' and by-some it-was-said 'not giving (-we-are).'
Bāhutiãnē kahiā ki, 'dẽdē-hã̃.' Ōnã̃ sāk dē-dittā.
Most-by it-was-said that, 'giving-we-are.' By-them betrothal was-given.
Bādshāh ā-ḍhukkā. Mahr Miṭhēnē sārē bhirā bulāē,
The-Emperor came-in-procession. Mahr Miṭha-by all brothers were-summoned,
rōṭī khawān wāsṭē aur janjdī khidmat wāsṭē.
bread causing-to-eat for and the-bridegroom's-party-of service for.
Kuj Jaṭ Bādshāh-wal gaē. Jit waqt woh dō rātĩ Mahr
Some Jaṭṭs The-Emperor-with went. At-what time they two nights Mahr
Miṭhēdē ghar raē, ōthē kisē ākhiā ki, 'kuj
Miṭha-of (in-) house remained, there by-someone it-was-said that, 'something
dēiē, ki asã̃ḍḍā nã̃ raē.' Bādshāh wal jēṛē lōk
let-be-given, that us-of the-name may-remain.' The-Emperor with what people

āē-sāṇ, ōnā̃ nāl vī Mirāsī khidmat wāsṭē gaē-sāṇ; hōr jēṛē
come-were, them with also Mirāsīs service for gone-were; and what

lōk Mahr Miṭhē wal mēl āē-sāṇ, ōnā̃ nāl vī
people Mahr Miṭha with (as-)brotherhood come-were, them with also

Mirāsī āē-sāṇ. Huṇ jēṛē vēlē kōṭhē-tē bahi-kē khairāt karan
Mirāsīs come-were. Now at-what at-time the-roof-on sat-having alms to-do

laggē, rupaiē sikka Akbar Bādshāhdē sāṇ; Mahr Miṭhē
they-began, the-rupees coinage Akbar the-Emperor-of were; by-Mahr Miṭha

ōnā̃ lōkā̃dēā̃ Mirāsīā̃nū̃ jehṛē ōs wal mēl āē-sāṇ, ik-ik
those people-of Mirāsīs-to whom him with (as-)brotherhood come-were, one-one

rupaiā dittā; hōr jehṛē Jaṭ Bādshāhdē nāl
rupee was-given; and what Jaṭṭs the-Emperor-of with

janjī āē-sāṇ, ōnā̃dēā̃ Mirāsīā̃nū̃ aṭṭh-aṭṭh
(as-)members-of-the-bridegroom's-party come-were, them-of Mirāsīs-to eight-eight

ānē dittē ki, 'ōnā̃ asāḍḍī ghaṭṭdī kītī-ē.' Muṛ
annas were-given because, 'by-them our disgrace made-is.' Then

viwāh-kē Bādshāhnū̃ ḍōlā dittā.
marriage-having-made the-Emperor-to the-litter was-given.

FREE TRANSLATION OF THE FOREGOING.

Our ancestor was Mahr Miṭhā. He was desirous of leaving his name famous in the world. The Emperor Akbar asked him for his daughter in marriage. He replied that, as he was only a modest landholder while Akbar was Emperor, the match would be an unequal one. But the Emperor insisted, and pressed Mahr Miṭha not to consider this point, so that the latter agreed to the betrothal of his daughter, and asked the Emperor to come to his house with the marriage procession. The Mahr's people then called together his relatives and friends. He told them that the Emperor requested his daughter in marriage, and asked their opinion. Some were in favour of the proposal and others were not, but the majority agreed to it, and so the betrothal took place. The Emperor came with his marriage procession and Mahr Miṭha called in all the brethren of his caste to feed and serve the bridegroom's party.

Some Jaṭṭs accompanied the Emperor, and after the bridegroom's party had stayed in Mahr Miṭha's house for two nights, one of the brethren of the latter suggested that alms should be distributed in order to make his name famous.

The people who had come with the Emperor were accompanied by Mirāsīs[1] for service, and so were the brethren who had come at Mahr Miṭha's call. They began to distribute alms from the roof of the house. The rupees were of the Emperor Akbar's coinage. Mahr Miṭha gave one rupee to each of the Mirāsīs who had accompanied his brethren, but gave only eight annas each to the Mirāsīs who had come with the Jaṭṭs of the Emperor's party, for he thought that those Jaṭṭs had disgraced him by their presence.

[1] Mirāsīs are a kind of beggar-bard, who attend weddings for what they can pick up.

Then, the marriage having been solemnised, the bridegroom's litter for ceremonial departure was given to the Emperor.

PAÑJĀBĪ OF EAST MONTGOMERY.

As one more example of Pañjābī merging into Lahndā, I give a short extract from a version of the Parable of the Prodigal Son which comes from the Pak Pattan Taḥṣīl of the Montgomery district. I give it only in the Roman character, with an interlinear translation. No special remarks are required. The language is the same as that of West Lahore and of Sialkot.

[No. 26.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

DIALECT OF
EAST-CENTRE OF BARI DOAB. (DISTRICT MONTGOMERY, TAḤṢĪL PAK PATTAN.)

Hikk ādmĩdē dō puttar āhē. Unhãdē vichchũ lauḍhē
One man-of two sons were. Them-of from-in by-the-younger
puttar pēōnũ ākhiā, 'pēō, māl tē rijakdā hissā
son the-father-to it-was-said, father, cattle and property-of share
jehṛā mainũ ãũdā-hai mainũ dēh.' Tadã pēō māl
whatever me-to arriving-is me-to give.' Then by-the-father the-cattle
tē rijak unhãnũ waṇḍ dittā. Thōṛē dihã-tũ
and the-property them-to having-divided was-given. A-few days-from
pichchhē lauḍhē puttar sārā kujh hikaṭṭhā kar-kē hikk
after the-younger son all everything together made-having (in-)one
durēḍē dēs chalā-giā. Utthē āpdā māl rijak bhaiṛē
distant country went-away. There his-own cattle property evil
kammã-vich luṭā-dittā. Jis vēlē pallē kujh
deeds-in was-cast-away. At-what time in-the-corner-of-his-garment anything
nã rihā, tã us dēs-vich waḍḍā kāl pai-giā. Uh ṭikkī-tũ
not remained, then that country-in a-great famine fell. He bread-from
vī ājat hō-giā; tã us dēs-vich hikk waḍḍē ādmĩdē kōl giā.
even helpless became; then that country-in one great man-of near he-went.
Us waḍḍē ādmĩ usnũ āpdī wāhiã-vich sūrã charãwaṇḍā chhēṛū
By-that great man him-as-for his-own fields-in swine feeding-of herdsman
baṇā-dittā. Us-dā dil ēh ākhdā-hā, 'jehṛiã shaĩ sūr
it-was-made. Him-of mind this saying-was, 'which things the-swine
khãdē-hain, unhãdē nāl āpdā ḍhiḍh bharã,' jō usnũ kōī nahī
eating-are, them-of with my-own belly I-may-fill,' as him-to any-one not
dẽdā-āh.
giving-was.

ḌŌGRĀ OR ḌŌGRĪ.

I give two specimens of the Ḍōgrā dialect of Pañjābī. Both come from the state of Jammu. For an account of the dialect see pp. 637 ff., *ante*.

The Ḍōgrā of Gurdaspur and Sialkot in no way differs from that here exemplified, except that in both districts there is, as might be expected, a tendency to employ here and there standard Pañjābī forms.

The first Jammu specimen is a version of the Parable of the Prodigal Son. The second is a short folksong. I give each specimen first in Chamba Ṭākrī type, and then in the ordinary Ḍōgrā hand-writing, with a line for line transliteration and translation.

[No. I.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

ḌŌGRĀ DIALECT. (STATE JAMMU.)

SPECIMEN I.

CHAMBA ṬĀKRĪ CHARACTER.

ਓਸ ਨੰਮਾਨੀਮੋ ਮੋ ਪੁਤਰ ਥੋ। ਓਂਮੋ ਪਿਮੰ ਸਿਆਣੇ ਕਵੇਂਜੀ ਨੰਖਿਨ ਨੋ ਤੋ ਕੰਪੁਨੀ ਨੰਟਮੰਤੀਮ ਨੋ ਪਿਸੰ ਸਿਜੀ ਪੁਨਮੰ ਤੋ ਸੋ ਸਿਜੀ ਮੋਓ ਮੋਸੋ। ਤੇਂ ਓਸਾਂ ਨੰਲ ਓਸੇਂਜੀ ਖੇਤੀ ਸਿਤੇ। ਨਤੋ ਥੋੜੇ ਸਿਦੇ ਪਿਤੇ ਸਿਆਣੇ ਪੁਤੋਂਨੇ ਸਥਿਨ ਸਿਠੇ ਜੀ ਮੁਰ ਮੋਸੰਮ ਪੰਤੇ ਜੀਤੇ ਨਤੋ ਓਥੇ ਨਪਨੇ ਨੰਲ ਲੁਮਾਪਦੇ ਜਤੇ ਓਤੇਓ ਸਿਤੇ। ਨਤੋ ਨਮ ਸਥ ਖਮਾ ਜੀ ਮੁਸਿਨ ਓਸ ਨੁਲਖੇ ਪਿਮ ਖਤੇ ਜੰਲ ਪਓ ਸਿਨ ਨਤੋ ਨੋਓ ਨੰਗਲ ਓਸੇ ਲਸਿਨ। ਨਤੋ ਓਸ ਨੁਲਖੇਮ ਓਸ ਖਤੇ ਨੰਟਮੰਤੀਖੰਲੋਮ ਨੰਓ ਲਸਿਨ। ਓਸਾਂ ਓਸੀ ਖੇਤੇ ਪਿਮ ਸੁਨ ਮੰਨੇ ਭੇਸਿਨ। ਨਤੋ ਓਸਮੀ ਸਸੀ ਥੀ ਨੋ ਓਂ ਸਿਜੇ ਜਤੇ ਨੋਤੇ ਸੁਨ ਖੰਮੀਸ ਨਪਦੇ ਸਿਤੇ ਭੇਤੇ ਨੋ ਥੋਓ ਓਸੀ ਖੇਤੀ ਸਿਤੇ ਥੇ। ਤਮ ਤੋ ਸੀ ਪਿਮ ਨੰਓਨ ਨੰਖਿਨ ਸੀਤੇ ਖਖੋਮੋ ਸਿਜੇ ਸਸੁਤੇ ਜੀ ਸਤੀ ਤੁਟੀ ਤੋ ਨਤੇ ਨੰਓ ਭੁਖੇ ਸਤੇ। ਸੀ ਓਠੀਟ ਨਪਦੇ ਖਖੇ ਜਥ ਨੋਤੇ ਨਤੇ ਓਸੀ ਨੰਖਤੇ ਨੋ ਤੋ ਕੰਪੁਨੀ ਸੀ ਨੰਸਸੀਮ ਨਤੇ ਤੁਸੰਤੇ ਪਤਮ ਜੀਤੇ ਤੋ। ਓਸ ਨੋਸ ਖੇਤੀ ਨੋ ਤਿਤੀ ਤੁਸੰਤੇ ਪੁਤਰ ਖਥੇ। ਸਿਜੀ ਨਪਦੇ ਸਸੁਤੇ ਪਿਮ ਓਥ ਸਿਖੇਤੇ

ਕਰੀਂ। ਤੈਂ ਓਹੀਟ ਯਾਯਫ਼ ਖਵੇ ਪੰਜ ਸਲਿਯ। ਤੇ ਯਕੇ ਸੂਰ ਥੇ ਕੇ ਓਸੀ ਸਿਖਿਯ। ਓਸਾਸੋ ਖਵੇਸੀ ਤਸਾ ਯੰਓਯ ਯਤੇ ਸੋਫ਼ੀਟ ਓਸੀ ਸਾਲੇ ਸਾਵੇ ਲਓਲੀਤੇ ਯਤੇ ਸਾਤੇ ਸੁਸਿਯੰ। ਪਤੇਂਵੇ ਓਸੀ ਯੰਖਿਯ ਕੇ ਤੇ ਖੰਪੁਸੀ ਸੇਂ ਯੰਸਾਸੀਫ਼ੀ ਯਤ ਤੁਸੇਂ ਪਯੰਸ ਸੀਤੇ ਯਤੇ ਪੁਸ ਓਸ ਸੇਸ ਖੇਸੀ ਕੇ ਤਿਸੀ ਤੁਸੇਂ ਪੁਤਸ ਖਖੇ। ਖਖੇਵੇ ਯਾਯਫ਼ ਵੇਸਤੇ ਸੀ ਯੰਖਿਯ ਕੇ ਖਤੇਖੇ ਖਸੀ ਖੇਸੇਸ ਸਤੀ ਲਿਯੰਯ ਯਤੇ ਓਸੀ ਲੇਯੰਯੇ। ਤੇਸ ਓਸਾਸੋ ਤਸ ਤੁਠੀ ਯਤੇ ਖੇਤੇ ਕੇਤੇ ਲੇਯੰਯੇ। ਯਤੇ ਯਸ ਖੰਸੇ ਤੇ ਖੁਸੀ ਸਤੇਸੇ ਕਿਸ ਕੇ ਸੇਤੇ ਟਤ ਪੁਤਸ ਸੇਓਸੰਖ ਪੁਸ ਕੀ ਖੇਯੰ। ਸੇਯੰਸੰਸੰਖ ਪੁਸ ਸਿਲਿਯ। ਤੈਂ ਯੇਤ ਖੁਸੀ ਸਸਫ਼ ਲਸੇ॥

ਯਤੇ ਓਸਾਸੋ ਖਤੇ ਪੁਤਸ ਖੇਤੇ ਕਿਸ ਥੇ। ਕੇਖਾਤੇ ਸਸਫ਼ ਯੰਓਯ ਸੇਖੇ ਤੇ ਸਸਖੇਸੀ ਖਲੀਲ ਸੁਸੀ। ਤੈਂ ਓਸਫ਼ ਖੇਸਤੇਸੀ ਸਸਿਯ ਤੇ ਪੁਸਿਯ ਕੇ ਟਤ ਸਫ਼ਤ। ਓਸਾਖੇ ਓਸੀ ਯੰਖਿਯ ਕੇ ਤੇਖੇ ਤਖੇ ਯੰਓਯ ਤੇ ਤੇਖੇ ਖਖੇ ਖਤੀ ਪੰਸ ਸੀਤੀ ਓਸ ਸਸੀ ਕੇ ਯੇਤ ਖੇਸ ਖੰਸੀ ਖੇਤੀ ਯੰਓ ਸਿਯ। ਓਸਾਖੇ ਤੇਓ ਸਸਿਯ। ਖਤੀਂ ਸੰਤਿਯ ਕੇ ਸਫ਼ਸ ਯੰਟ। ਤੈਂ ਓਸਾਸੋ ਖਖੇ ਖੇਤੇ ਯੰਓ ਓਸੀ ਸਾਖੇਯ। ਓਸਾਖੇ ਖਖੇ ਸੀ ਓਤਸ ਸਿਤੇ ਸਿਖ ਓਤਖੇ ਖਤੇਸ ਯੰਓ ਤੇਸੀ ਟਤਲ ਸਸਸੇਤੇ ਯਤੇ ਸਸੀਂ ਤੇਖੇ ਤੁਸਸੀ ਖੇਤਸ ਖਤੀ ਤੇਓ। ਤੈਂ ਤੁਤ ਸਤੈਂ ਓਸ ਖਸਸੀਸ ਖਸ ਸਿਸੀ ਖਤੀ ਸਿਤੇ ਯੇ ਯਾਯਫ਼ ਖੇਤੇ ਸਸੇ ਖੁਸੀ ਸਖੇ। ਯਤੇ ਸਸ ਤੇਖੇ ਟਤ ਪੁਤਸ ਯੰਓਯ ਸਿਸਖੇ ਤੇਖੇ ਸੰਲ ਸਸੇਤੇਸੀ ਓਤੇਓ ਸਿਤੇ ਓਸਾਸੋ ਖੇਸਤੇ ਖਤੀ ਪੰਸ ਸੀਤੀ। ਓਸਾਖੇ ਓਸੀ ਯੰਖਿਯ ਤੇ ਪੁਤਸ ਤੂ ਸਸ ਸੇਤੇ ਸਸਫ਼ ਤੇ ਤੇ ਯੇ ਸਿਸ ਸੇਤੇ ਤੇ ਸੇਤ ਤੇਖੇ ਤੇ। ਤਿਸੀ ਖੁਸੀ ਸਖੇਸੀ ਤੇ ਖੁਸੀ ਸਸਫ਼ੀ ਸਤੀਸੀ ਤੇ। ਸੀ ਯੇ ਤੇਖੇ ਟਤੇ ਖਖੇ ਸੇਓਸੰਖ ਥੇ ਸੇਤ ਕੀ ਖੇਯੰ ਤੇ। ਯਤੇ ਸੇਯੰਸੀ ਸਿਯੰਸੰਖ ਥੇ ਸੇਤ ਪੁਫ਼ ਸਿਲੀ ਸਿਯੰ ਤੇ॥

[No. I.]

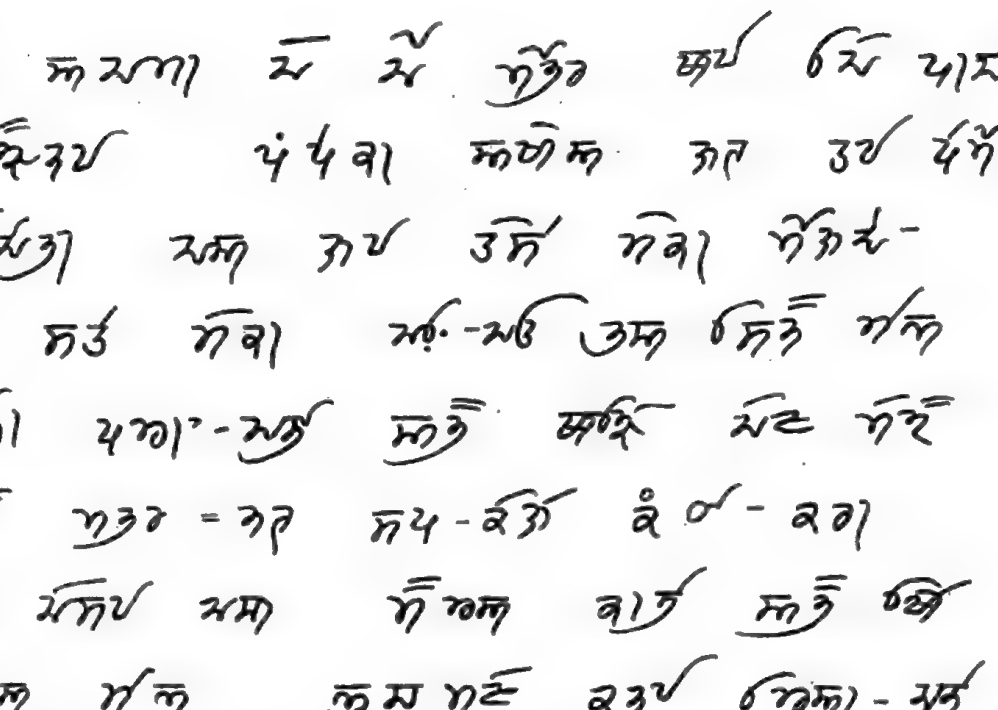
INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

ḌŌGRĀ DIALECT. (JAMMU STATE.)

SPECIMEN I.

ḌŌGRA CHARACTER.



[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

ḌŌGRĀ DIALECT.

(STATE JAMMU.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

'Ek (ik) 'ādmīde dō pōtar (puttar) th'e. 'Ude ('ūde) vīchā (vichchā)
One man-of two sons were. Them-of from-in

nikṛain'e bābā-kī (babbe-kī) 'ākhe'ā (ākhiā) j'ē, 'h'ē bāpō (bāpū)-jī,
the-younger-by the-father-to it-was-said that, 'O father,

jā'edātīd'ā j'e hesā (hissā) mekī (mikī) pōjdā (pujdā)-
the-property-of what share me-to falling-

-he'e (hai), sahe (sai) mekī (mikī) da'ī-da'ō (dēī-dēō).' T'ā (tā̃) 'usnai māl
-is, that me-to give-away.' Then him-by the-wealth

'un'e-kī vaḍī-datā (vaṇḍī-dittā). 'Atai th'uṛe (thōṛe) deṇ (diṇē) pechhai (pichchhõ)
them-to having-divided-was-given. And a-few days afterwards

nekṛai (nikṛai) patarn'e (puttaraine), sab-kejā (kijh) kaṇṭhā (kiṭṭhā) karī,
the-younger son-by, all-anything together having-made,

d'ūr dēs'e-d'ā paiḍ'ā (paĩḍā) kītā, 'atai 'uthã̄ (uthē)
a-far country-of journey was-made, and there

'apn'ā māl luch-paṇe-kan'e (kanne) 'uḍ'āī-datā (dittā).
his-own wealth debauchery-by was-squandered-away.

'At'e jad sab kharch karī-ch'ukā (chukkiā), 'us
And when all expenditure having-made-was-completed, that

m'ulkh (mulkhai)-vich baḍā kāl pī-gāā (paī-giā), 'ate
country-in a-great famine fell, and

'oh kaṅgāl hōn lagā (laggiā); 'at'e 'us mōlkhād (mulkhaidā)
he poor to-be began; and that country-of

'ik baḍ'e jā'ed'ātī-wāled'e jāī lagā (laggiā).
a great property-person-to having-gone he-was-joined.

'Osnai (usnai) 'osī (usī) khẽtr'ẽ-vich sūr chārnai bhẽj'ā (bhẽjiā).
Him-by *him* *fields-in* *swine* *to-feed* *it-was-sent.*

'Atai 'osd'ī (usdī) marjī thī j'e 'un'e (unẽ) sekṛẽ (sikṛẽ)-kan'e (kanne)
And *him-of* *desire* *was* *that* *those* *husks-by*

j'eṛe (jehṛe) s'ūr khād'en (khãden) apṇā ḍhaḥḍ (ḍhiḍh) bhar'e,
which *the-swine* *eating-are* *his-own* *belly* *he-may-fill,*

j'e k'uī (kōī) 'osī (usī) nahī (nahĩ) did'ā (dindā)-thā. Tad hochh'a (hōshe)-
which *any-one* *to-him* *not* *giving-was.* *Then* *sense-*

-vich 'ā'e'ā (āiā) 'ākhā'ā (ākhiā), 'm'ẽr'e bābd'e (babbedai) kinai (kinnai)
-in *he-came* *it-was-said,* *'my* *father-of* *how-many*

majōrā (majūrẽ)-kī matī r'uṭī (ruṭṭī) ha (hai), 'ate 'ãũ bh'ūkhā
labourers-to *much* *bread* *is,* *and* *I* *hungry*

mar'ã. Mehā (mẽ) 'uṭhī'e (uṭhīẽ) 'apṇe bāb'e (babbai)-kachh jā'a (jāṅ),
die. *I* *having-arisen* *my-own* *father-near* *will-go,*

'atai 'usī 'ākhāṅ (ākhaṅ) j'e, "h'ẽ bāb'ū-jī (bāpū-jī), mehā (mẽ)
and *to-him* *I-will-say* *that,* *"O* *father,* *by-me*

'āsmāṇād'ā (āsmānīdā) 'atai t'usāṛā pr'ād kīt (kītā)-hō (hai);
heaven-of *and* *of-you* *sin* *done-is;*

'is j'ug (jōg) nahī (nahĩ) j'e bharī (bhirī) t'usāṛā pōtar (puttar) kh'u'a (khwã);
(*of-*)*this* *worthy* (*I-am-*) *not* *that* *again* *your* *son* *I-may-be-called;*

mākī (mikī) 'apṇe majōr (majūrẽ)-vichā 'ik janeh (jinẽhā) banā'u (banāo)."' T'a (tã)
me *your-own* *labourers-in* *one* *like* *make."'* *Then*

'oṭhī'a'e (uṭhīẽ) 'apṇe bāb (babbe)-p'ās chal'e'ā (chaliā); t'a (te)
having-arisen *his-own* *father-near* *he-went;* *and*

ਲਤਾਰੇ ਅਤੇ ਕੀ ਤਾਰੇ ਹਨ। ਸਿਆਣੇ ਇਕੱਠੇ
ਮਿਲ ਕੇ ਤਾਰਾ ਲਾਉਂਦੇ ਹਨ ਅਤੇ ਸਾਰੇ ਹਨ। ਗਾਲ
ਕੇ ਤਾਰੇ ਲਾਉਂਦੇ ਹਨ ਅਤੇ ਹਰੇਕ ਸਿਆਣੇ ਨੂੰ ਤਾਰ-
ਨੇ ਹਨ। ਸਾਰੇ ਤਾਰੇ ਤੇ ਉਹ ਵਿਚਾਰ ਨਾ ਕਿਉਂ
ਸਮਝਾਂ ਕਰਤੇ ਤੇਰਿਆਂ ਮਾਰਗ ਕੁਰਾਹ ਕਰਤੇ ਉਤੇ ਇਕ
ਹਨ। ਤਾਰੇ ਤਾਰੇ ਤੇਰਿਆਂ ਨੂੰਹ ਵਾਲਿ
ਖੇਤ ਨੇ ਸਾਰਾਂ ਤਰਿਆਂ ਵਿਚ ਸਾਰੇ ਤਾਰੇ ਕਾਰੇ
ਕਾਰੇ ਕਾਰੇ ਨੇਹਿ ਕਰਾ ਲਾਇਕਾਰ ਕਰਤੇ ਹਨ। ਲਾਇਕਾਰ
ਉਤੇ ਇਕਸੇ ਤਾਰ ਖੇਤਾ ਕਰਤੇ ਨੇਰੇ ਨੇਹਿਕ ਲਾਇਕਾਰ
ਕਰਤੇ ਕਾਰ ਕਾਰਾਰ ਤੇਰ ਖੇਤੀ ਮਾਰੇ ਸੇ ਵਿਚ ਨੇ
ਨੇਰ ਉਤ ਨੂੰਹ ਮਾਰੇ ਮਾਰ ਕਾਰ ਉਤੇ ਤੇਰੇ ਨੇਹਿ ਸਾਰਾਰ-
ਮਾਰ ਕੀ ਉਤੇ ਇਕਸੇ ਤਾਰ ਉਤ ਕਾਰੇ ਨਾਇਕਾਰ

'aj'e d'ūr thā j'e 'usī dekh'ā (dikhiā); 'usde
yet far he-was that to-him it-was-seen; him-of

babā (babbe)-k'ī tars 'ā'e'ā (āiā), 'atai dr'uṛ'ī (dauṛīe) 'usī gale-
the-father-to compassion came, and having-run to-him the-neck-

-kan'e (kanne) l'aī-late (laī-lītā), 'atai mat'ā ch'umi'ā̃. Pōtar'e (puttarai)-
-by it-was-taken, and much it-was-kissed. The-son-

-n'e 'usī ākhāā (ākhiā) j'e, 'h'ē bāp'ū-jī, meh (mē)
-by to-him it-was-said that, 'O father, by-me

'āsmāṇā (āsmāṇī) 'ate tōsaṛā (tusāṛā) pr'ād kītā, 'atai hōn (hun) 'is
Heaven and of-you sin was-done, and now (of-)this

j'ug (jōg) nahī (nahī̃) j'e bharī (bhirī) tōsaṛā (tusāṛā) pōtar (puttar) kh'uā (khwā̃).'
worthy (I-am-) not that again your son I-may-be-called.'

Bāban'e (babbene) 'apṇe na'ukrai (naukrē)-k'ī ākheā (ākhiā) j'e, 'khar'e-
The-father-by his-own servants-to it-was-said that, 'good-

-th'ū (thō̃) khar'ī pōchhak (pōshāk) kaḍī (kaḍḍī) la'ī'ā'u (liāō), 'atai 'usī l'u'ā'u (lōāō);
-than good garment having-taken-out bring, and to-him put-on;

h'ur (hōr) 'usde hath ṅāṭhī (ṅūṭhī), 'atai pēr'e (pairē) jōṛ'ā l'u'ā'u (lōāō),
and him-of (on-)hand a-ring, and on-the-feet a-pair(-of-shoes) put-on,

'atai 'as kh'āche (khāchai) t'e khōchhī (khushī) manahchai (manāchai); k'ī (ki) j'e
and we may-eat and rejoicing may-celebrate; because that

mārā (mērā) 'eh pōtar (puttar) m'u'e-da-thā (mōidā-thā), hōn(hun) j'ī paiā (peā); g'u'achā (goāchā)-
my this son dead-was, now alive fell; lost-

-d'ā thā, hōn (hun) meleā (miliā).' T'ā (tā̃) 'oh kh'uchhī (khushī) karṇe (karaṇ) lagai (lagge).
-was, now (is-) found.' Then they happiness to-do began.

ਲਗੇ ਇਸਲਾਮ ਧਾਰਮ ਉਤੇ ਅਤੇ ਪਸ਼ ਦੀ ਨਾਲ ਆਪ
ਵਲ ਲਾਇਕ ਨਾਰਾਜ਼ ਤੇ ਨਸਰੇ ਸੰਘਰਸ਼ਿਕ ਸੀਤੇ। ਤਾਕ
ਦਰ ਤਰਿਕ ਵਲੋਂ ਨਸਾਰਿਕ ਤੇ ਨਾਇਕ ਨਾਰ ਪਤਿਰ
ਵਤਰੇ ਇਤੇ ਇਹਾ ਲਾਕਿਕ ਨਾਰ ਤਰਿਕ ਤਰਤ ਲਾਇਕ
ਤੇ ਤਰੇ ਪੰਥ-ਨਾਰ ਪਤਾ ਹੰਤਰਾ ਕੁਤਰੇ ਇਕ ਕਰਾ
ਨਾਰ ਓਤ ਨਾਰਾ ਪਾਰਾ ਲਾਇ ਨਾਰਿਕ ਇਤੇ ਤੇ ਕਰਾ
ਕਰਿਕ ਨਤਾ ਸਤਿਕ ਨਾਰ ਸਾਂਸਰ ਨਾਰ ਤਰਿਕ ਇਕ ਸੇ
ਪੰਥ ਨਾਰ ਪਤਾ ਲਾਇ ਇਹਾ ਨਾਨਾਰ ਇਤੇ ਪੰਥ
ਕਾ ਤਰਤ ਸਤਿਕ ਸੇਧ ਪਤਿਤੇ ਪਤ ਸੇ ਸੇਇ ਤੇਰਾ
੨੩ਲ ਕਰਾਂਤੇ ਲਾਤੇ ਕਸੇ ਤਿਰਾ ਤੇਰਿਸ ਪਤਰ ਤਤਾ ਤੇਰਿਕ
ਤਕ ਤੇਸ ਕਸੇ ਪਤ ਪਤਾ ਮਕ ਪਸਕ ਸੇਕਾ

'Atai 'usd'ā baḍā potar (puttar) khaitar (khētrai)-vach (vich) thā. J'ā (jā̃) ghara (ghare)-
And him-of the-elder son the-field-in was. When the-house-

-kachh 'ā'e'ā (āiā), gān'e tai nachnaid'ī balēl sōnī (sunī). T'a (tā̃)
-near he-came, singing and dancing-of noise was-heard. Then

'ek (ik) na'ukrā (naukre)-k'ī sad'e'ā (sadiā), tai pōchh'ā (puchhiā) j'e, ''eh'e (eh)
a servant-to it-was-called, and it-was-asked that, 'this

kah'e (keh)?' 'Usnai 'usī 'ākhe'ā (ākhiā) j'e, 'tēr'ā bharah (bharā) 'ā'e'ā (āiā),
what?' Him-by to-him it-was-said that, 'thy brother came,

tai tēre bābn'e (babbene) baṛī dhāham (dhām) kīt'ī, 'is karī
and thy father-by a-great feast (is-)made, this for

j'e 'oh rājī-bājī 'ā'ī-g'e'ā (giā).' 'Osnai (usnai) rah'u (rōh)
that he safe-and-sound arrived.' Him-by anger

karai'ā (kariā); nahī (nahī̃) chaih'ā (chāhiā) j'e 'andar jā'e. T'ā (tā̃) 'usdai
was-made; not he-wished that within he-may-go. Then him-of

bābn'e (babbe-ne) bāharai 'ā'ī 'osī (usī) man'ā'e (manāiā). 'Osnai (usnai) bābe (babbe)-
the-father-by outside having-come to-him it-was-remonstrated. Him-to the-father-

-kī 'otar (uttar) det'ā (dittā), 'dekh (dikh), 'etnai (itnai) bare (barẽ)dā 'āũ tērī
-to answer was-given, 'see, so-many years-of I thy

ṭahl karṇā̃-he (karnā-hā̃), 'atai kadai (kadaī) tēr'e hōkme (hukme) bāhar nahī (nahī̃) hō'e'ā (hōiā),
service doing-am, and ever thy order outside not (I-)became;

t'ā (tā̃) tōd (tudh) kadai (kadaī) 'ek (ik) bakrīd'ā bach'ā (bachchā) mākī (mikī)
nevertheless by-thee ever one goat-of young-one me-to

ਤਤਾ ਸੰਤਸੰਗ ਕੇਵਲ ਨਾਮਾਂ ਤਨਦਾਂ ਵਤੀ ਆਖੀ ਨਾਮੰ
ਸਤੀ ਨਾਮ ਤਿਨਾਂ ਚੰਗੇ ਪੁਤੇਂ ਸਾਧਸੰਗ ਨੇਹ ਨੇਹ
ਤਿਨਾਂ ਮਨ ਵੰਨਾ ਅਤੇ ਮਿਲਿਆ ਤਿਸੇ ਵਿਸਮ ਪਦ
ਪਾਇਆ ਧਾਤਾ ਕਾਤਾ ਇਹੋ ਹੈ ਉਹੋ ਸਾਰੇ ਤੇ ਉਤਰ
ਤਰੇ ਨਾਮ ਮਾਰੇ ਕਰਤਾ ਤੇ ਨਾਰ ਕਿਹੋ ਨਾਰ ਤਾ
ਸਤ ਤਿਨ ਤੇ ਤਾਤਾ ਆਖੇ ਨਾਨਕੋ ਤੇ ਆਖੇ ਕਾਤਾ
ਸਤਾ ਸਾ ਤੇ ਕੇਵਲ ਨਾਮ ਤਿਨਾਂ ਚੰਗੇ ਤਾਰੇ ਨਾਮੇ-
ਸ ਆਖ ਸਤ ਨਾਮ ਸੁਖਮਨੀ ਸਤੀ ਨਾਮਸਿਮਰਾ-
ਨਾਮ-ਸਤ ਆਖ ਸਤਗੁਰੂਨਾਨਕਾ ਨਾਮ ਤੇ

nahī (nahĩ) dait'ā (dittā), j'e 'apṇai j'ārai (yāraĩ) kanai (kannai) kh'uchhī (khushī) man'ā:
not *was-given,* *that* *my-own* *friends* *with* *happiness* *I-may-celebrate:*

'atai jad'e (jad) tēr'e (tērā) 'eh pōtar (puttar) 'ā'e'ā (āiā), jesnai'e (jisnai)
and *when* *thy* *this* *son* *came,* *whom-by*

tēr'ā māl kañjrā (kañjrē)d'e 'uḍ'ā (uḍāī)-t'ud (dittā) (*sic*), 'usd (usde) wasat (wāsṭē)
thy *wealth* *harlots-to* *was-squandered,* *him-of* *for*

baḍī dhaham (dhām) kitī.' 'Usnai 'osī (usī) 'ākhā (ākhiā), 'hai pōtar (puttar),
a-great *feast* *was-made.'* *Him-by* *to-him* *it-was-said,* *'O* *son,*

t'ū (tũ) sadā m'ērai kachh ha (haĩ), tai j'e-kej (kijh) mēr (mērā) ha (hai),
thou *ever* *of-me* *near* *art,* *and* *what-anything* *mine* *is,*

sah (seh) tēr (tērā) hai. Bharī (bhirī) kh'uchhī (khushī) manānī tai kh'uchhī (khushī) 'arṇī
that *thine* *is.* *Again* *happiness* *to-be-celebrated* *and* *happiness* *to-be-done*

chahī-dī-hai; k'ī j'e tēr'ā 'ehai bharah (bharā) m'u'e (mōī)-
proper-is; *because* *that* *thy* *this* *brother* *dead-*

d (dā)-thā, sah (seh) j'īī (jī) pa'e'ā (peā)-hai; 'atai g'u'āchī (gōāchī)-
was, *he* *alive* *fallen-is;* *and* *lost-*

-ga'e'ā (giā)-d'ā-thā, sah (seh) hōṇ (huṇ) malī (milī)-g'ā (giā)-hai.'
-gone-was, *he* *again* *found-gone-is.'*

[No. 2.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

ḌŌGRĀ DIALECT. (STATE JAMMU.)

SPECIMEN II.

CHAMBA ṬĀKRĪ CHARACTER.

।੧। ਓਂ ਸੀਹਰ ਆਸਰੰਜੰਮ। ਸਿਤ ਸੋਰ ਸਮੀਟਸੀ ਸਤੰਮ। ਸਿਤ ਖਿਹ ਸਿਲਿਟ ਸਮੀਟਸੀ ਸੰਓਸ॥

।੩। ਓਂ ਪੰਸ ਠਸ ਸੋਂ ਸਮੀਟਸੰ। ਸੰਤ ਭੀ ਲੁਟ ਲੈਂਸੀ। ਤੰਤ ਸਿੰਸੀ ਨੂੰ ਤੇਸ ਖਿਤੇਂ॥

।੨। ਓਂ ਓਸਮ ਨਸੇਖ ਲੰਤੀਟਸੀ ਸਮੀਟਸੰ ਤੋਓਸ। ਸਿਤ ਖਿਹ ਸਿਲਿਟ ਸਮੀਟਸੀ ਸੰਓਸ॥

।੪। ਓਂ ਸਸਸ ਸਤਸ ਸੰਤੁਟਸੀ ਸੰਤ ਖਿਸ ਸਤੰਸੀ। ਤੰਤ ਸਿੰਸੀ ਨੂੰ ਤੇਸ ਖਿਤੇਂ॥

[No. 2.]

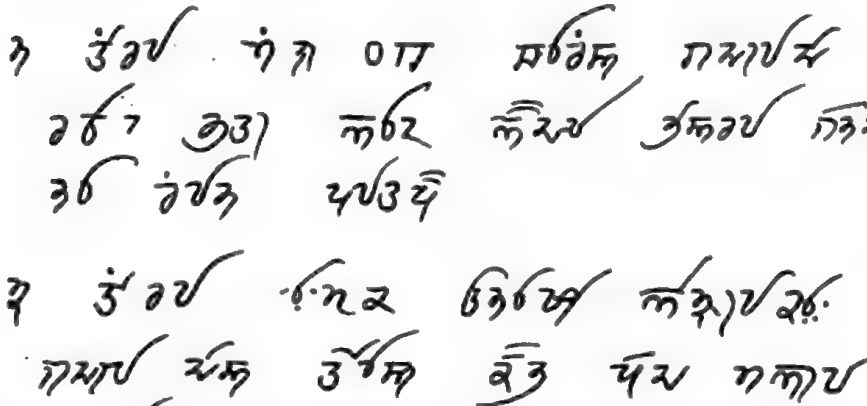
INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

ḌŌGRĀ DIALECT. (JAMMU STATE.)

SPECIMEN II.

ḌŌGRĀ CHARACTER.



[No. 2.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

ḌŌGRĀ DIALECT. (JAMMU STATE.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

1. Hã-r'e, jīā ghahbra'ẽdā (ghabrāẽdā), chet (chit) m'ērā
Ah, soul (is-)uneasy, heart my

Gadī'e-kī (Gaddīe-kī) cha'uhdā (chāūdā); ket (kit) bed (bidh) mila'e (milie)
the-Gaddī-for (is-) wishing; (in-)what manner may-one-meet

Gadī'e-kī (Gaddīe-kī) jā'e-ke (jāī-ke)?
the-Gaddī-to gone-having?

2. Hã-r'e, pañj ṭhag ch'ur'ã (chōrã) Gadī'edā (Gaddīedā);
Ah, five robber thieves the-Gaddī-of;

rahā (rāh) bhahī (bhī) l'uṭ-laid'e (laĩde); tā'ar'e (tārē) gendī (gindī)-
(on-)the-road even waylay; stars counting-

n'u (nũ) rã'en (raiṇ) b'ehawai (bihāwai).
to the-night passes.

3. Hã-r'e, ichhk (ishk) on'ukhā (anōkhā) lāṛī'e-k'ī
Ah, love wondrous the-wife-to

Gadī'edā (Gaddīedā) hō'eā (hōiā); kait (kit) bed (bidh) malī'e (milie)
the-Gaddī-of became; (in-)what manner may-one-meet

Gadī'e-k'ī (Gaddīe-kī) jā'a-kai (jāī-ke).
the-Gaddī-to gone-having.

4. Hã-r'e, kar-kai(-ke) mhahabatā (mahabbat) mān'u'e (mānue) de
Ah, made-having love man-of

rāh vaich (vich) rahd'e (rahnde); tāre gend'ī(gindī)n'ō (nũ) rēhaṇ (raiṇ)
the-road in they-remain; stars counting-to the-night

baihāw'e (bihāwe).
passes.

FREE TRANSLATION OF THE FOREGOING.

1. Ah, my soul is uneasy; my heart longs for the Gaddī.[1] How shall I go and meet him?

2. Ah, five robbers and thieves[2] waylay the Gaddī on his path. I pass the night counting the stars.

3. Ah, a passionate love for the Gaddī has taken possession of me, his wife. How shall I go and meet him?

4. Ah, once a woman has loved, she ever remains in longing for (her) man. I pass the night counting the stars.

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[1] 'Gaddī' is the name of a tribe of hill shepherds. The speaker is a Gaddī's wife.
[2] These are the five passions,—lust, anger, avarice, love and pride.

KAṆḌIĀLĪ.

The river Ravi skirts the south-east corner of the Jammu State. On the other side lies a hilly tract forming the north-east corner of the Punjab district of Gurdaspur. The main language of this district is standard Pañjābī, but in this tract, and its neighbourhood, the following hill languages have been reported :—

	Reported to be spoken by—
Gujarī	60,000
Ḍōgrā	60,000
Kaṇḍiālī	10,000
TOTAL	130,000

Of these, Gujarī will be dealt with under the Pahāṛī languages. Ḍōgrā has just been described. Kaṇḍiālī is the dialect of the country round Shāhpur-Kaṇḍī, close to the Ravi. It is not a distinct dialect, but is merely ordinary Ḍōgrā mixed with standard Pañjābī. It is unnecessary to give any lengthy specimen of it. A few sentences from a version of the Parable of the Prodigal Son will suffice to show its character. It is uncertain whether *e* should be written long, as in Pañjābī, or left unmarked as in Ḍōgrā. I have followed the latter system.

[No. 3.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

KAṆḌIĀLĪ DIALECT. (GURDASPUR DISTRICT.)

Kuse manukkhede daũ puttar the. Unhã̃-bichchõ̃
A-certain man-of two sons were. Them-from-among
laukaṛene babbe-kī ākhiā, 'bāpū-jī, me-kī mērā gharedā
the-younger-by the-father-to it-was-said, 'O-father, me-to my house-of
hissa dai-dēō.' Unī̃ unhã̃-kī rasōṭī baṇḍī dittī. Thōriã̃
share give.' By-him them-to property having-divided was-given. A-few
dinã̃ pichhchhõ̃ laukaṛe puttarene sārī rasōṭī kiṭṭhī kittī,
days after the-younger son-by all the-property together was-made,
kuse dūr mulke-kī chalī-geā. Utthẽ̃ ūnī̃ luch-pane-bich
a-certain distant country-to he-went-away. There by-him debauchery-in
sab-kichh (*pronounced* kish) gawāī-aṛiā. Jadũ̃ ūde kachh kichh(kish)
every-thing was-squandered-away. When him-of with anything
bī nahī̃ rehā, tã̃ utthaī matā kāl paī-giā. Us-kī bhukkh
also not remained, then there a-great famine fell. Him-to hunger
paī-gaī us pāsede kuse sahrīe-kachh geā. Unī̃ us-kī
fell that neighbourhood-of a-certain citizen-near he-went. By-him him-as-for
sūrãdī gawāliā lāi-dittā.
swine-of (for-) herding it-was-appointed.

THE KĀṄGRĀ DIALECT.

The District of Kangra proper (excluding Kulu, Lahaul, and Spiti) lies to the north of Hoshiarpur, and to the south of the Chamba State. To its east lies the State of Mandi, and to its west the north-eastern corner of Gurdaspur. The language of Hoshiarpur is Standard Pañjābī, those of Chamba and Mandi are forms of Western Pahāṛī, and the main languages of that portion of Gurdaspur which lies to the west of Kangra are various forms of Ḍōgrā. In Kangra itself, on a part of the northern border, near Chamba, the Gādīs who inhabit that tract speak a form of Pahāṛī. Over the rest of the district we meet with a form of Pañjābī, which is mixed with the neighbouring Ḍōgrā and Pahāṛī, and even shows traces of the influence of Kāshmīrī. The number of speakers of the Kāṅgrā dialect is estimated to be 636,500.

The Kāṅgrā dialect does not employ the ordinary Gurmukhī character, but is written in that form of Ṭākrī which is current in Chambā. It was originally intended to print the specimens in Chamba-Ṭākrī type, as has been done in the case of Ḍōgrā; but difficulties were experienced in obtaining a sufficient supply of the type, and lithographed facsimiles of the manuscript as prepared for the press have therefore been substituted. This manuscript was not written by a native of Kangra. And as the alphabetical system has been explained when dealing with Ḍōgrā, and as, moreover, the dialect closely resembles Ḍōgrā in several important points, I have placed the account of this form of speech after that of Ḍōgrā.

In pronunciation, a short *e* is common, as in *seh*, he; *ṭehl*, service; *babbedā*, of a father. Sometimes a long *ū* is substituted for the final *ā* of nouns, as in Kāshmīrī; thus, *māhṇū* (almost pure Kāshmīrī), a man; *chhēlū*, a kid. This is also common in the neighbouring Pahāṛī dialects.

In the declension of nouns, all masculine nouns have an oblique singular form in *e*, whether they end in a consonant or in a vowel. Thus, *babbe*, oblique form of *babb*, a father. This method of forming the masculine oblique case singular, and the formation of the accusative-dative with *kī* are both typical of Ḍōgrā. The oblique plural of masculine nouns in *ā* ends in *eā̃*. Thus, *ghōṛeā̃dā*, of horses, but *gharā̃dā*, of houses.

Feminines ending in vowels and some ending in consonants form the oblique case singular by adding *ā*, while others ending in consonants form it by adding *ī*. The following table shows the various changes which a noun undergoes in declension :—

Singular.		Plural.	
Nominative.	Oblique.	Nominative.	Oblique.
Masculine—			
Ghōṛā, a horse	*ghōṛe*	*ghōṛe*	*ghōṛeā̃.*
Ghar, a house	*ghare*	*ghar*	*gharā̃.*
Bichchū, a scorpion	*bichchue*	*bichchū*	*bichchūā̃.*
Feminine—			
Biṭṭī, a daughter	*biṭṭīā*	*biṭṭīā̃*	*biṭṭīā̃.*
Juṇās, a woman	*juṇāsā*	*juṇāsā̃*	*juṇāsā̃.*
Baiḥṇ, a sister	*baiḥṇā*	*baiḥṇā̃*	*baiḥṇā̃.*

The case of the agent is formed as follows :—

Singular.	Plural.
ghōṛẽ	*ghōṛeã.*
gharẽ	*gharã.*
bichchūẽ	*bichchūã.*
biṭṭīẽ	*biṭṭīã.*
juṇāsẽ	*juṇāsã.*
baihṇẽ	*baihṇẽ.*

It will be observed that the agent plural is always the same as the oblique form plural.

The suffix of the accusative-dative is *ki* or *jō*.[1] That of the locative is *bich*. In other respects the declension of nouns follows Pañjābī.

Adjectives follow the rules of Pañjābī, except that an adjective agreeing with a noun in the agent case is itself put in that case. Thus, *lauhṛẽ puttrẽ*, by the younger son.

The first two personal pronouns are thus declined :—

	I.	We.	Thou.	You.
Nominative	*maĩ*	*assã*	*tū*	*tussã.*
Agent	*maĩ*	*assã*	*taĩ, tudh*	*tussã.*
Acc.-Dative	*minjō*	*assãjō*	*tijō*	*tussãjō.*
Locative	*minjō-bich*	*assã-bich*	*tijō-bich*	*tussã-bich.*
Genitive	*mērā*	*mhārā, assãḍā*	*tērā*	*tumhārā, tamhārā, tussãḍā.*

The forms *mhārā* and *tamhārā* are taken from Pahāṛī.

The following are the principal parts of the other pronouns :—

	That, he, etc.	This.	Who.	That, he, etc.	Who ?	What ?
Singular—						
Nominative	*oh*	*eh*	*jō, jeh*	*seh, saih*	*kuṇ*	*kiā, kyā.*
Agent	*unẽ*	*inẽ*	*jinẽ*	*tinẽ*	*kunẽ, kinẽ*	...
Oblique	*us*	*is*	*jis*	*tis*	*kus, kuh*	*kes* (dat. *kajō*).
Plural—						
Nominative	*oh*	*eh*	*jō, jeh*	*seh, saih*	*kuṇ*	...
Oblique	*unã.*	*inã*	*jinã*	*tinã*	*kinã*	...

[1] The suffix *jō* is really the locative of a genitive postposition *jā*. In Kāṅgrā *jā* has become obsolete, but it still survives in a slightly different form in Sindhī. It is derived from the Sanskrit *kārayakaḥ*, through the Prakrit *kajjau*, the *ka* being dropped according to a well known phonetic rule. The fact that *jō* is a locative is well shown by its employment with certain postpositions. Such postpositions are originally nouns in the locative. Thus, *sāmhne*, before, is really the locative of *sāmhnā*, front, and means literally 'in the front.' It hence governs the genitive, and, as in Indo-Aryan languages, such genitives are adjectives, they agree, in the Kāṅgrā dialect, with *sāmhne* in gender and case. Hence, *tijō samhne*, before thee, is literally 'in thy front,' and *tijō* is the locative masculine of an obsolete genitive **tijā*, thy. Similarly, *bich*, in, is a contraction of an old locative *vichche*, in the middle, and *tijō bich*, in thee, is literally, 'in thy middle,' or 'in the middle of thee.' In an exactly similar way, the Hindī *kō* is by origin the locative of *kā*.

The nasalization of the agents singular is often omitted. The agents plural are the same as the oblique forms. The oblique forms plural often insert an *h*. Thus, *unhã̃*, *inhã̃*, etc. 'Anyone' is *koi*, obl. *kusī*. 'Anything' is *kichh*. 'Self' is *appū*, oblique form the same, genitive *appā*.

Adēhā, of this kind; so, *tadēhā*, *jadēhā*, *kadēhā*.

The verb substantive is conjugated as follows:—

Present, I am, etc.

	Singular.	Plural.
1.	*hã̃, hai*	*hã̃, hũ̃, haĩ.*
2.	*hē, hai*	*hã̃, hā, haĩ.*
3.	*hē, hai*	*hã̃, hai, hin, han.*

The past tense is sing. masc., *thā* or *thū*; fem., *thī*: plur. masc., *the*; fem., *thiã̃*.

In the Active Verb, the Infinitive and Participles follow Pañjābī. Thus the present participle is *mārdā* or *mārnā*, striking. The Present Subjunctive follows the analogy of the verb substantive. Thus, *mārē* or *mārai*, thou mayst strike; *mārã̃*, I or we may strike. The first person plural may be *mārīē*, as in Pañjābī. The only other tense which presents irregularities is the future, which is conjugated as follows in the masculine. The feminine forms can easily be supplied on the analogy of Pañjābī—

Future, I shall strike, etc.

	Singular.	Plural.
1.	*mārgā, mārghā, mārã̃gā, mārã̃ghā*	*mārge, mārghe.*
2.	*mārgā, mārghā*	*mārge, mārghe.*
3.	*mārgā, mārghā*	*mārge, mārghe.*

We now and then meet stray Pahāṛī forms of the future, such as *hōn*, he will be; *bhōlā*, he will be.

The past participle sometimes drops the *i*, as in Hindōstānī. Thus, *laggā*, for *laggiā*, begun; *milā*, for *miliā*, got.

There is a Respectful Imperative ending in *ā*. Thus, *rakkhā*, be good enough to keep me.

The Frequentative compound frequently appears with the force of an ordinary present definite. Thus, *mārā kardā-hã̃*, I am striking.

The Inceptive compound verb is formed with the direct, and not the oblique form of the infinitive. Thus, *karṇā laggā*, he began to do.

Note that contrary to the Pañjābī and Hindōstānī construction, the verb *bōlṇā*, to speak, is treated as a transitive verb in the past tenses. Thus, *lauhkẽ puttrẽ bōliā*, the younger son said.

AUTHORITIES—

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Appendix I of the last edition of the *Kangra Gazetteer* consists of *Notes on the Dialect of the Kangra Valley with a Glossary of Words peculiar to the Kangra District*, by the late Mr. E. O'Brien (the author of the well-known Multānī Glossary). A new edition, revised and enlarged, has been prepared by the Rev. T. Grahame Bailey, and is printed in that gentleman's *Languages of the Northern Himalayas* (London, 1908).

As specimens of the Kāṅgrā dialect, I give, first, a version of the Parable of the Prodigal Son; second, a short folktale; and, third, a few local proverbs.

[No. 4.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

KĀṄGRĀ DIALECT. (DISTRICT KANGRA.)

SPECIMEN I.

ਮੁਨੀ ਨੰਤਰਟਮੋ ਮੋ ਪੁਤਰ ਥੇ । ਤਿਨੰ ਪਿਯੰ
ਲੈਤਮੰ ਪੁਤਰੇਂ ਯਯੇ ਮਨੇ ਪੇਲਿਯੰ ਤੇ ਤੇ
ਯੰਪੁਤੀ ਤੇ ਮਿਸ ਖਤੇਮੋ
ਲਟੇ ਢਟੇ ਪਿਯੰ ਨਤੇ ਤਿਨੰ ਤੇਟ ਨੇਤ ਨਿਤੇ ਮੋਨੇ।
ਤੇਂ ਯਯੇਂ ਤਿਨੇਂ ਮੀ ਯਯਤੇ ਲਟੇ ਢਟੇ ਯੰਤੀ ਮਿਤੇ।
ਨਤ ਮਿਨ ਨਤੀਂ ਪੀਤ ਤੇ ਤੇਟੇ ਪੁਤਰ ਨਤ ਮਿਸ
ਮਿਠੇ ਮਨੀਮ ਮੁਨ ਮੋਨੇ ਮੀ ਮਲੰ ਗਿਯੰ । ਢਿਤੀ
ਤਿਸੁ ਲੁਮਯਤੇਂ ਪਿਮ ਮਿਨ ਮਟਮੋ ਮਟਮੋ ਯਯਤੇ ਲਟੇ
ਢਟੇ ਓਤਤੇ ਮਿਤੇ । ਤੇਂ ਨੇਤ ਨਤ ਮਿਸ ਤੁਨਤੀ ਮੁਮੰ
ਤੇਂ ਤਿਨ ਨੁਲਖੇ ਪਿਮ ਪਤੇ ਮੰਲ ਯੇਯੰ ਤੇਨ ਨੇਤ

ਮਾਮਲ ਤੇ ਗਿਰਾ। ਤੇ ਨੇ ਤਿਨ ਨੁਲਖੇ
ਨਤੇਰਾ ਪਿਰਾ ਏਮਾਨੀ ਰਾਮਗਿਟੇ ਪਲ ਤੇਤਰ ਲਗ
ਤਿਮੀ ਤਿਨਤੇ ਨਯਰ ਲੰਤੇ ਪਿਮ ਨੂੰ ਸੰਤਰ
ਤੇਤਿਰਾ। ਨੇ ਮਖ ਮੂੰਤੇ ਨਿਮਤੇ ਮਨੇ ਤਿਰੰਮੀ
ਨੂੰ ਖੰਮੇ ਖੇ ਨਯਰ ਖਟ ਤੇਰ ਸੰਤਮਖ।
ਤੇ ਮੇਏ ਰਾਮਨੀ ਤਿਨਮੀ ਮਿਤ ਨੇਤੀ ਮਿਮਖ।
ਤੇ ਤਿਨਮੀ ਪਮ ਰਾਏ ਤੇ ਪੇਲਿਰਾ ਤੇ ਨੇ
ਪਪੇ ਪਲ ਮਿਤਰ ਤੀ ਨਤੂਰ ਮੀ ਖਰ ਤ ਤੀ ਤੇਟੀ
ਖੁਲੀ ਤੇਤਮੀ ਤ ਤੇ ਨੈ ਤੁਖ ਨਤ ਮਰੇਤ।
ਨੈ ਤਠੀ ਮਤੀ ਨਯਰ ਪਪੇ ਪਲ
ਤੇਖ ਤੇ ਤਿਨਮੀ ਗਲੇਖ ਤੇ ਤ ਪਯੂਤੀ
ਨੈ ਨੁਰੇ ਤ ਤਲਟ ਤੇ ਤਿਤੇ ਸੰਤਰ ਪਯ
ਮੀਤ ਤ। ਤੁਰ ਨੈ ਤੁਮਤ ਯੁਤੇ ਗੁਲਰਾ ਤੇਗ
ਨੀ ਤੇ। ਨਿਤੇ ਨਯਰ ਨਤੂਰ ਪਿਮ ਏਮਾਨੀ

ਪਰੰਪਰਾ ਸਾਸਤ੍ਰੀ ਅਰਥੀ ਹਾਰ। ਤੇਂ ਸੋਤ੍ਰ ਉਠੀ
ਅਰਥੀ ਜਪਲੂ ਪਯੇ ਪੰਲ ਗਿਯੰ ਤੋਂ ਸੋਤ੍ਰ ਸੂਰ ਤੀ
ਬੰ ਤੋ ਤਿਸਮੰ ਪਯੇ ਤਿਸਮੀ ਸਿਖੀ ਅਰਥੀ ਸਯੰ
ਅਰੀਤੀ ਤੋਂ ਖਿਟ ਸੋਰ ਅਰਥੀ ਤਿਸਮੰ ਗਲ੍ਹੇ
ਲਗੀ ਅਰਥੀ ਢੰਖੰ ਲਟ। ਪੁਤੰਰੇ ਤਿਸਮਨੇ
ਪੈਲਿਯੰ ਤੇ ਪੰਪੁਤੀ ਨੈਂ ਸੁਰਾਸ ਤੇ ਉਲਟੇ ਅਨੇ
ਤੁਰਤੇ ਸੰਤਲੂ ਪਯ ਅਰੀਤ ਤੇਂ ਤੋਂ ਢਿਰੀ ਤੁਰਤੇ
ਪੁਤਾ ਸੁਲੁਯੰਲੂ ਤੋਸ ਰਤੀਂ ਤੇਂ। ਤੇਂ ਤੀ ਪਯੇ
ਜਪਲੂ ਨੈਂਅਰੇ ਅਰੀ ਪੈਲਿਯੰ ਤੇ ਸਤਰੇ ਤੇ ਖਰੇ ਅਪੜੇ
ਅਰਥੀ ਅਰੀ ਰਸਾਰੀ ਲੈਯੰ। ਅਨੇ ਰਸਮੰ ਤਯੇ
ਸੁਠੀ ਤੋਂ ਯੇਰੇ ਪਿਸ ਤੁਟੇ ਯੇਯੰ। ਤੋਂ ਪੰਰਟ ਅਨੇ ਯੰਤੰਸ
ਅਰੀਟ। ਅੰਤ ਤੇ ਟਤ ਸੋਰ ਪੁਤਾ ਸਰੀਗਿਯੰ ਖ
ਢਿਰੀ ਤੀਂਸ ਤੇਰਯੰ ਤ। ਸੁਯੰਸੀ ਗਿਯੰ ਖ ਢਿਰੀ
ਗਿਲੰ ਤੇ। ਤੇਂ ਸੋਤ੍ਰ ਸੈਤ੍ਰ ਅਰਤੂ ਲਸ ॥

ਤਿਨਮ ਪੜੂੰ ਪੁਤਰ ਲੱਤੜੇ ਧਿਮ ਥੱ।

ਤੇਰ ਕੁੱ ਨੋਤ ਯੱਯੋਮ ਤੇਓ ਖਾਰ ਵੇੜੇ ਪੁਕੁ ਤੁੱ

ਤਿਨੀ ਪੱਤੇ ਮਨੇ ਸੱਸੋਮੀ ਯੋਯੱਤ ਨੁਤੀ। ਤੇਰ ਤਿਨੀ

ਯਯਤ ਨੈਮਰੇ ਧਿਮ ਓਮ ਨੀ ਯੱਮਨੀਟਮੀ ਨਮੀ ਮਰੀ

ਯਯੂ ਪੱਲ ਪੁਸ਼ਿਯੱ ਕੇ ਟਤ ਮਿਯੱ ਤੇ। ਤਿਨੀ ਤਿਨ

ਮਨ ਪੇਲਿਯੱ ਕੇ ਤੁਮੱਰੇ ਤਤੋ ਯੱਓਯੱ ਤੇ ਤੇਰ

ਤੁਮੱਤੇ ਪਯੱ ਪੜੀ ਓਨਮੀ ਰਨੋ ਮੀਤੀ ਤੇ। ਓਨ

ਗਲੱ ਮਰੀ ਕੇ ਤਿਨ ਮੀ ਤਲੱ ਸੰਗ ਨਿਲੱ ਤ।

ਯਪਰ ਤਿਨੀ ਕਲਤੀ ਮੀਤੀ ਤੇਰ ਯੱਮਰ ਕੱਤ ਨਤੀ

ਸੱਤਿਯੱ। ਓਨ ਗਲੱ ਮਰੀ ਤਿਨਮ ਪਯ ਪੱਤਰ

ਯੱਓ ਮਰੀ ਨਸੱਤ ਲਗੱ। ਤਿਨੀ ਪਯੱ ਮੀ

ਓਤਰ ਮਿਤੱ ਕੇ ਨੋ ਓਤਤਿਯੱ ਪਰਨੋ ਤੇ

ਤੁਮੱਤੀ ਟੇਤਲ ਮਰਮ ਤੁੱ ਤੇਰ ਮਮੀ ਤੁਮੱਤੇ

ਤੁਮਨ ਤੇ ਪੱਤਰ ਨਤੀ ਤੇਓਯੱ। ਤੇਰ ਤੁਨੋ

ਮਮੀ ਸਿੰਘੋ ਓਮ ਸ੍ਰੀਲੂ ਭੀ ਨਤੀਂ
ਸਿਤ ਕੋ ਨੈ ਯਯਲ ਸਿਤਰੋ ਮਨੇ ਸੈਕ
ਮਰਮ। ਯਯਾ ਤੁਮਰੋ ਟਤ ਪੁਤਾ ਕੋ ਮਕਰਿਯੰਮੰ
ਸਬੈ ਤੁਮਰੋ ਲਟ ਢਟ ਖਓ ਸਿਯ ਤ
ਕਿਤੋ ਸਤ ਯਓਯ ਤਿਤੋ ਤੁਸੈ ਤਿਸ ਮੀ
ਪੜੀ ਸ੍ਰੀਲ ਨੈ ਪਲਓ ਤ। ਪਯੈ ਤਿਸ ਮੀ
ਪੈਲਿਯ ਕੋ ਤ ਪੁਤਾ ਤੂ ਸਮ ਸਤ ਮਨੇ ਤ।
ਕੋ ਮਿਮ ਸਤ ਤ ਸਤ ਸਤ ਤਤ ਤ।
ਯਯਾ ਸੈਕ ਮਾਸੀ ਮਨੇ ਖੁਸੀ ਤੇਲ ਠੀਮ
ਖ। ਮਿਤਿਯ ਮਾਸੀ ਕ ਟਤ ਤਤ ਤੇਓ ਸਤੀ
ਸਿਯ ਖ ਢਤੀ ਤੀਮ ਤੇਓਯ ਤ। ਸੁਯਸੀ
ਸਿਯ ਖ ਢਤੀ ਸਿਲ ਤ॥

[No. 4.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

KĀṄGRĀ DIALECT. (DISTRICT, KANGRA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kusī māhṇuede dō puttar the. Tinā̃ bichā lauhkẽ
A-certain man-of two sons were. Them from-among by-the-younger
puttrẽ babbe kanẽ bōliā jē, 'he bāpū-jī, jē-kichh gharede
son the-father to it-was-said that, 'O father-sir, whatever house-of
laṭṭe-phaṭṭe bichā mērā hisā hōē, seh minjō dēō.' Tā̃
goods from-among my share may-be, that to-me give.' Then
babbẽ tinā̃-kī apṇā laṭṭā-phaṭṭā baṇḍī dittā. Mate
by-the-father them-to his-own property having-divided was-given. Many
din nahī̃ bīte jē chhōṭā puttar sabh-kichh kiṭṭhā karī-kē
days not passed that the-younger son everything together made-having
dūr dēse-kī chalā-giā; phirī titthū luchpaṇe bich din kaṭde
a-far country-to went-away; then there debauchery in days in-spending
kaṭde apṇā laṭṭā-phaṭṭā uḍāī-dittā. Jā̃ seh sabh-kichh
in-spending his-own property was-squandered. When he everything
bhugtī-chukkā tā̃ tis mulkhe bich baṛā kāḷ peā, hōr seh kaṅkāḷ
spent-had then that country in a-great famine fell, and he in-want
hōī-giā. Hōr seh tis mulkhede māhṇuā̃ bichā ik-sī ādmiẽ bāl
became. And he that country-of men from-among one man near
rehṇā laggā, jinī tisjō apṇe lāhṛe bich sūrā̃ chārṇā bhējiā.
to-dwell began, by-whom him-as-for his-own field in swine to-feed it-was-sent.
Seh kakkh-kūṛā-sikṛā̃ kanẽ jinā̃-kī sūr khā̃de-the apṇā pēṭ
He chaff-rubbish-husks by which the-swine eating-were his-own belly
bharṇā chā̃hdā-thā. Hōr kōī ādmī tis-kī kichh nahī̃ dindā-thā.
to-fill wishing-was. And any man him-to anything not giving-was.
Tā̃ tis-kī yād āī, hōr bōliā jē, 'mēre babbe bāl
Then him-to memory came, and it-was-said that, 'my father near
kitṇe-hī majūrā̃-kī khāne-tē bhī rōṭī ghullī rẽhdī-hē,
how-many servants-to eating-than even bread left-over-and-above remaining-is,
hōr maī bhukkhā marā karnā-hā̃. Maī uṭṭhī-karī apṇe babbe
and I hungry dying doing-am. I arisen-having my-own father

bāl jãghā hōr tis-kī gallãghā jē, "hē bāpū-jī, maĩ surge-tē
near will-go and him-to I-will-say that, "O father-sir, by-me heaven-from
ulṭā hōr tijō sāmhṇe pāp kītā-hē. Huṇ maĩ tumhārā puttar
against and thee-to before sin done-is. Now I your son
guluāṇe jōg nahĩ hã. Minjō apṇe majūrã bichā ik-sī
to-be-called fit not am. Me your-own servants from-among one
barābar samjhī-karī rakkhā."' Tã seh uṭṭhī-karī apṇe babbe
like considered-having keep."' Then he arisen-having his-own father
bāl giā, hōṛ seh dūr-hī thā jē tisdẽ babbẽ tis-kī dikkhī-karī
near went, and he distant-even was that by-his father him-to seen-having
dayā kītī, hōr khiṭṭ dēī-karī tisdẽ galẽ laggī-karī
compassion was-made, and running given-having on-his neck been-attached-having
phāõ̃ lae. Puttrẽ tis kane bōliā, 'hē bāpū-jī, maĩ
kisses were-taken. By-the-son him to it-was-said, 'O father-sir, by-me
surge-tē ulṭā kanẽ tumhāre sāmhṇe pāp kītā-hai, hōr phirī
heaven-from against and you-of in-front sin done-is, and any-more
tumhārā puttar guluāṇe jōg nahĩ hã.' Tã-bhī babbẽ
your son to-be-called worthy not I-am.' Then-even by-the-father
apṇe naukrã-kī bōliā jē, 'sabhnã-tē khare kapṛe kaḍḍhī-karī
his-own servants-to it-was-said that, 'all-than good clothes brought-out-having
is-kī lōā; kanẽ isdẽ hatthẽ gūṭhī, hōr pairã bich juṭṭe
this-one-to put-on; and this-one-of on-hand a-ring, and feet in shoes
pōā; hōr khāīē kanẽ ānand karīē. Kẽh jē eh mērā
put-on; and let-us-eat and rejoicing let-us-make. Because that this my
puttar marī-giā-thā, phirī jīdā hōiā-hē; guāchī-giā-thā,
son having-died-gone-was, again living become-is; having-been-lost-gone-was,
phirī milā-hē.' Tã seh mauj karṇā lagge.
again got-is.' Then they rejoicing to-do began.

Tisdā baṛā puttar lāhṛe bich thā. Hōr jã seh āõdā
Him-of the-elder son the-field in was. And when he coming
hōī ghare nēṛe pujjā, tã tinī bāje kanẽ nāchedī
having-become the-house near arrived, then by-him music and dancing-of
ōāj suṇī. Hōr tinī apṇe naukrã bichā ik-sī ādmīe-kī
noise was-heard. And by-him his-own servants from-among one man-to
saddī-karī appū bāl puchchhiā jē, 'eh kiā hē?' Tinī
called-having himself near it-was-asked that, 'this what is?' By-him
tis kane bōliā jē, 'tumhārā bhāū āiā hē, hōr tumhārẽ babbẽ
him to it-was-said that, 'your brother come is, and by-your father
baṛī umdī rasō kītī-hē, is gallā-karī jē tis-kī bhalā-chaṅgā
a-very excellent feast made-is, this reason-making that him-to safe-and-well

milā-hē.' Appar tinī jaḷṇī kītī, hōr andar jāṇā nahĩ chāhiā.
got-he-is.' But by-him wrath was-made, and within to-go not he-wished.

Is gallā-karī tisdā babb bāhar āī-karī manāṇā laggā.
This reason-making him-of the-father outside come-having to-remonstrate began.

Tinī babbe-kī uttar dittā jē, 'maĩ itṇiã barsã-tē tumhārī
By-him the-father-to answer was-given that, 'I so-many years-from your

ṭehl kardā-hã, hōr kaddī tumhāre hukme-tē bāhar nahĩ hōiā.
service doing-am, and ever your order-from outside not became.

Hōr tussã kaddī minjō ik chhēlū bhī nahĩ dittā jē maĩ apṇe
And by-you ever to-me a kid even not was-given that I my-own

mittrã kane mauj kardā. Appar tumhārā eh puttar jē
friends with rejoicing might-have-done. But your this son by-whom

kañjariãdē sāthē tumhārā laṭṭā-phaṭṭā khāī-giā-hē, jīhã seh āiā tīhã
harlots-of in-company your property devoured-is, when he came then

tussã tis-kī baṛī chhaiḷ rasō baṇāī-hē.' Babbē tis-kī
by-you him-for a-very fine feast prepared-is.' By-the-father him-to

bōliā jē, 'hē puttar, tū sadā mēre kane hē. Jē-kichh
it-was-said that, 'O son, thou always of-me near art. Whatever

mērā hē, seh sabh tērā hē. Appar mauj karṇī kanē khusī
mine is, that all thine is. But rejoicing to-be-done and happiness

hōṇī ṭhīk thā, ḳīhiã-karī jē eh tērā bhāū marī-giā-thā,
to-become proper was, because that this thy brother having-died-gone-was,

phirī jīdā hōiā-hē; guāchī-giā-thā, phirī milā-hē.'
again living become-is; having-been-lost-gone-was, again got-is.'

[No. 5.]

INDO-ARYAN FAMILY. **CENTRAL GROUP.**

PAÑJĀBĪ.

KĀṄGRĀ DIALECT. (DISTRICT, KANGRA.)

SPECIMEN II.

ਓਮ ਸੀ ਪਮੀਟੇ ਪੰਜੰਤ ਰੁਪਯੇ ਓਮ ਸੀ
ਮਰੜੇ ਪਲ ਬੈਠੀ ਰਬੇ ਬੇ ।ਮਰੇ ਤਿਸਤੇ ਮਮੀ ਮਮੀ
ਪੁਮੀ ਬੈੜੇ ਬੈਤੇ ਸੈਮ ਲੈਮੀ ਥੀ। ਤੇ ਓਮ ਸਿਸ
ਪੁਮੀਟੇ ਮਰੜੇ ਤ ਸਪਝੀ ਬੈਠੀ ਸੰਗੀ ਤੇ ਮਰੜੇ
ਲੇਖ ਮਰੀ ਪੰਜ ਰੁਪਯੇ ਪਮੀ ਸੋਝ ਮਰੋ ।
ਢਿਰੀ ਭੀ ਪੁਮੀ ਤਿਸ ਤ ਪਸੇ ਪਸੇ ਸੈਮ
ਮਮੀ ਮਮੀ ਲੈਮੀ ਰਤੀ । ਤੇ ਢਿਰੀ ਲੇਖ
ਤੇਓਸ ਤੇ ਪੰਜ ਰੁਪਯੇ ਪਮੀ ਭੀ
ਪੁਮੀਸੇਸੋ ਸੁਮੀ ਸਟ । ਓਸ ਸਲੇਮ ਸਲੇਝ
ਲੈਮੇ ਟਤ ਮੀਤੇ ਤੇ
ਪੰਜ ਪੰਜੰਤੇ ਲਓ ਸਟ ਪੰਜ ਮੀ ਲਓ ਪਸੇ ।
ਮਸ ਮਰੜੇ ਪਸੇ ਪੋਓ ਤੇ ਪੁਮੀ ਸੇਸੇ ਤੇਸੇ॥

[No. 5.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

KĀṄGRĀ DIALECT. (DISTRICT, KANGRA.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ik-sī buḍḍhīẽ pājāh rupayye ik-sī karāṛe bāl thaiṇī
By-one old-woman fifty rupees a money-lender near deposit
rakkhe-the. Kanẽ tis-tē kaddī-kaddī buḍḍhī thōṛā thōṛā
placed-were. And him-from now-and-then the-old-woman a-little a-little
saudā lẽdī-thī. Jã̃ ik din buḍḍhīẽ karāṛe-tē
provisions taking-was. When one day by-the-old-woman the-money-lender-from
apṇī thaiṇī maṅgī, tã̃ karāṛẽ lēkhā karī
her-own deposit was-asked, then by-the-money-lender calculation having-made
pañj rupayye bākī dēṇā kaḍḍhe. Phirī bhī buḍḍhī
five rupees balance to-be-given were-drawn-out. Again also the-old-woman
tis-tē pāō-pāō saudā kaddī-kaddī lẽdī-rahī. Jã̃ phirī
him-from quarter-quarter provisions now-and-then taking-was. When again
lēkhā hōiā, tã̃ pañj rupayye bākī bhī buḍḍhīāde
calculation became, then the-five rupees balance also the-old-woman-of
mukī-gae. Is gallādā gallāṇ lōkã̃ eh kītā jē,—
exhausted-went. This matter-of saying by-people this was-made that,—

'pañj pājāhã̃ lai-gaē,
'the-five the-fifty were-taken-away,

'pañjā-kī lai pāo.
'the-five took the-quarter.

'damm karāṛã̃ bas peī,
'deceit of-the-money-lender power she-fell,

'tã̃ buḍḍhī āo jāo.'
'then old-woman come go.'

FREE TRANSLATION OF THE FOREGOING.

An old woman once deposited fifty rupees with a money-lender, and only very seldom took a few provisions from him against the deposit. One day, when she asked him for her deposit back again, he made up the accounts and told her that there were only five rupees to her credit. She went on taking now and again a quarter of a seer of provisions, and when she again asked him to settle up, he made up the account and told her that now there was nothing left to her credit. When the people heard of this the following saying became current,—

The five took away the fifty, and the quarter of a seer took the five. She fell into the clutches of the money-lender by his deceit. Old woman, come and go.[1]

The last sentence is not clear to me. The writer of the specimen explains it as signifying that the people told the old lady to stop transactions with the money-lender for good.

[No. 6.]

INDO-ARYAN FAMILY. **CENTRAL GROUP.**

PAÑJĀBĪ.

KĀṄGRĀ DIALECT. (DISTRICT, KANGRA.)

SPECIMEN III.

ਬੱਤੀ ਬਮਮੋ ਨੋਤੀ।

ਤਿਮੰ ਬੱਤਿਯੰ ਬਮਮ ਨੇ ਕੰਟ।

ਨੋਤ ਬੱਤੀ ਬਮਮੋ ਮੀ ਬੱਟ॥੧॥

ਪਰ ਤਬੰ ਪਛਤ ਸੁਮੇਤੇ ਬੱਤੀ।

ਮਮੀ ਨੇ ਤੇਨ ਪਤਿਤਯੰਮੋ ਤੇਤੀ॥੩॥

ਘਰ ਕੰਮੋ ਫੈਲੇ ਪਤਤੇ।

ਘਰ ਕੰਮੋ ਦੈਤਤੇ ਨਤਤੇ।

ਘਰ ਕੰਮੋ ਦੈਤਤਿਟ ਧੀਟ।

ਘਰ ਕੰਮੋ ਪੰਤਗੀਟ ਧੀਟ॥ ੨॥

ਗਰਮ ਮੋਰ। ਪੰਮ ਨਤੀ ਮੋਰ॥ ੪॥

[No. 6.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

KĀṄGRĀ DIALECT. (DISTRICT, KANGRA.)

SPECIMEN III.

TRANSLITERATION AND TRANSLATION.

1. Khētī khasme sēṭī.
1. Cultivation owner with.

Jisā khētiā khasm nā jāē,
What field the-owner not may-go,

Seh khētī khasme-kī khāē.
That field the-owner eats.

2. Par hatthẽ baṇj, sunēhẽ khētī,
2. By-another's hand trading, by-a-message cultivation,

Kaddī nā hōn batihyãde tẽtī.
Ever not will-be thirty-two-of thirty-three.

3. Ghar jãde ḍhōlẽ bajṇẽ,
3. House goes by-drum being-played,

Ghar jãde bauhtẽ sajṇẽ,
House goes by-many guests,

Ghar jãde bauhtiẽ dhīẽ,
House goes by-many daughters,

Ghar jãde bāhrīẽ bīẽ.
House goes by-borrowed-from-another seed.

4. Grās dēṇā. Bās nahĩ dēṇā.
4. Mouthful is-to-be-given. Lodging not is-to-be-given.

FREE TRANSLATION OF THE FOREGOING PROVERBS.

1. Agriculture depends on the owner.

If the owner does not go personally to his field and cultivate it, the field will eat him up.[1]

2. Trading at second hand, and cultivation by message will never turn thirty-two into thirty-three.[2]

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[1] Compare Mr. Maconachie's *Selected Agricultural Proverbs of the Panjab*. Nos. 694, 697.
[2] Compare Mr. Maconachie, No. 698. I have copied his translation.

3. A man goes home (*i.e.*, does not prosper) by beating drums (*i.e.*, amusing himself).

A man goes home by entertaining many guests.

A man goes home by begetting many daughters.

A man goes home by sowing his field with borrowed seed.[1]

4. You may give food to a stranger, but don't let him settle on your land.[2]

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[1] Mr. Maconachie's Nos. 801, 802 are the nearest to this, but are not the same.

[2] I have not been able to trace this in Mr. Maconachie's book.

BHAṬĔĀLĪ.

The main dialect of the State of Chamba is known as Chamĕāḷī, and is a form of Western Pahāṛī. In the west of the state towards Jammu we find a dialect called Bhaṭĕāḷī spoken by an estimated number of 14,000 people. It is a kind of Ḍōgrā, but like Kāṅgrā is a mixed form of speech.

The Rev. T. Grahame Bailey gives an account of this dialect in his *Languages of the Northern Himalayas* (London, 1908), and the following sketch of its main peculiarities is based upon this, with a few additions collected from the annexed specimen, a version of the Parable of the Prodigal Son. This is given in facsimile, in the local Ṭākrī character, the transliteration being arranged line for line with the original, with the very careless spelling usual in writing in this character made uniform, so as to agree with that of the grammatical sketch.

In the transcription the short *e* is represented by *ĕ* and not by *e* as in the preceding specimens, as it performs an entirely different function, corresponding to the short *i* of Pañjābī. Thus the Bhaṭĕāḷī *mārĕā* corresponds to the Pañjābī *māriā*. Mr. Bailey marks as long several *e*'s which in the preceding pages are marked as short. This has been followed in the case of Bhaṭĕāḷī.

Declension.—With the above exception of the change of *e* to *ĕ*, which is, in this case, little more than a question of spelling, the formation of the oblique form of masculine nouns is much the same as in Kāṅgrā. The case of the agent is also very similar. Thus:—

Singular.			Plural.		
Nominative.	Oblique.	Agent.	Nominative.	Oblique.	Agent.
Masculine.					
ghōṛā, horse	*ghōṛē*	*ghōṛẽ*, *ghōṛaĩ*	*ghōṛē*	*ghōṛeã*	*ghōṛeã*
ghar, house	*gharē*	*gharẽ*, *gharaĩ*	*ghar*	*gharã*	*gharã*
hāthī, elephant	*hāthī*, *hāthīē*	*hāthīẽ*, *hāthīaĩ*	*hāthī*	*hāthīã*	*hāthīã*
Feminine.					
kuṛī, girl	*kuṛīā*	*kuṛīā*	*kuṛīã*	*kuṛīã*	*kuṛīã*
bhaiṇ, sister	*bhaiṇā* or *bhaiṇā*	*bhaiṇā* or *bhaiṇā*	*bhaiṇã*, *bhaiṇã*	*bhaiṇã*, *bhaiṇã*	*bhaiṇã*, *bhaiṇã*
gau, cow	*gāī*	*gāī*	*gauã*	*gauã*	*gauã*

It will be noted that the agent plural is always the same as the oblique plural. *Bhaiṇ* is sometimes pronounced *bhēṇ*.

The case postpositions are:—

Dat.-Acc., *kĕā*, *ki*, or *kanē*.
Abl. *kachhā* or *kichhā*, *vichchā* or *bichchā*.
Gen. *dā*.
Loc. *vichch*, or *bichch*, in.

In the specimen, we come across a few forms which depart from those given above. Thus, we sometimes find forms corresponding to *ghōṛā̃*, instead of *ghōṛëā̃*. While the oblique form singular of nouns corresponding to *ghar* usually ends in *ō*, it sometimes ends in *ā*, so that from *mulkh*, a country, we have both *mulkhē* and *mulkhā*. Feminine nouns in *ī* sometimes drop the final *ā* of the oblique singular, as in *surtī-vichch* instead of *surtīā-vichch*, in memory.

The **Pronouns** present a few departures from the Ḍōgrā and Kāṅgrā Standards.

The Personal Pronouns are as follows:—

I.	We.	Thou.	You.
Nom. *maĩ*	*asā̃, asĩ*	*tū*	*tusā̃, tusī*
Agent. *maĩ*	*usā̃*	*taĩ, tuddh*	*tusā̃*
Dat.-Acc. *mikĕā, mikī, mĕkī*	*asā̃-keā, -kī*	*tukeā, tukī*	*tusā̃-keā, -kī*
Abl. *maĩ-kachhā, mērē kachhā*	*asā̃-kachhā*	*taĩ-, tērē-kachhā*	*tusā̃-kachhā*
Gen. *mērā*	*sāṛā*	*tērā*	*tusāṛā, tuhāṛā, tuāṛā*
Loc. *mērē bichch*	*asā̃-bichch*	*tuddh-bichch*	*tusā̃-bichch*

In the ablative, as usual, we may have *kichhā* instead of *kachhā*.

For the third person and demonstrative pronouns, we have—

	He, that.		This.	
	Sing.	Plur.	Sing.	Plur.
Nom.	*sē, hē, ō*	*sē, hē, ō*	*ēh*	*ēh*
Agent.	*unnī*	*unhā̃*	*innī*	*inhā̃*
Obl.	*us*	*unhā̃*	*is*	*inhā̃*

In the genitive, we have *uddā* as well as *us-dā*.

Who, *jē*, Ag. sing. *jinī*, Obl. sing. *jis*.

Who? *kuṇ*, Ag. sing. *kunī*, Obl. sing. *kus*, Gen. sing. *kudā*.

What? *kyā, kē*, Gen. *kaidā*.

Other pronouns are *kōī*, some one, any one; *kichchh*, something, anything.

Conjugation.—The verb substantive closely follows Kāṅgrā. Thus:—

Present, I am, etc.

	Sing.	Plur.
1	*hā̃*	*hā̃*
2	*haĩ*	*hā̃*
3	*hai*	*han, hin*

The Past is *thā*, fem. *thī*, Pl. *thē*, fem. *thīā̃*. Once, in the specimen, we have the Pahāṛī *thō*, instead of *thā*.

The Active verb follows Kāṅgrā. Thus:—

Present Subjunctive (*mārnā*, to strike).

mārā̃, *-ẽ̃*, *-ē*, *-ā̃* or *-īē*, *ā̃*, *-an*.

Future masc. sing. *māhrghā*, plur. *māhrghē*. This tense does not change for person. The feminine is formed in the usual way.

Pres. Part. *mārdā*.

Past Part. *mārĕā*. In the specimen, we have *milā* as well as *milĕā*.

Mr. Grahame Bailey gives the present tense as formed in the usual way,—by suffixing the verb substantive to the present participle; thus, *mārdā-hā̃*, I strike. But, in the specimen, there is another present tense, in *nā*, resembling the infinitive in form. Thus *karnā*, I do (service). It will be remembered that the Ḍōgrā present participle may end in *nā*.

When *r* immediately precedes *n*, the two often become *ṇ*. Thus, *marnā*, I die, becomes *maṇā*, and *karnā*, to do, becomes *kaṇā*.

The following are examples of irregular verbs:—

Infinitive.	Pres. Part.	Past Part.	Future.	1 Pres. Subj.
pauṇā, to fall	*pondā*	*pēā*	*põghā* or *paũghā*	*pauã̃*.
hauṇā, to become	*hundā*	*hōēā*	*huṅghā*	*hauã̃*.
auṇā, to come	*aundā*	*ayā*	*aũghā*	*auã̃*.
jāṇā, to go	*jandā*	*gēā*, *gā*	*jaṅghā*	*jã̃*.
raihṇā, to remain	*raihndā*	*rēhā*	*raihṅghā*	*rēhã̃*.
baihṇā, to sit	*baihndā*	*baiṭheā*	*baihṅghā*	*bauhã̃*.
khāṇā, to eat	*khāndā*	*khādhā*	.....	
pīṇā, to drink	*pīndā*	*pītā*	.....	
dēṇā, to give	*dindā*	*dittā*	*diṅghā*	
laiṇā, to take	.....	*lēā*	.....	
galāṇā, to speak	.....	*galayā* or *galāyā*	.....	
karnā or *karṇā*, to do	.....	*kittā*	.....	

Note the short *a* in *ayā*, *jandā*, *jaṅghā*, and *galayā*.

SENTENCES.

1. What is your name?
   Tērā nã̃ kē hai?
2. How old is this horse?
   Is ghōṛēdī kitṇī umbar hai?
3. How far is it from here to Kashmīr?
   Itthẽ̃-kachhā (or *itthū*) *Kashmīr kitṇe dūr hai?*

4. How many sons are there in your father's house?
Tuāṛe babbēdē ghar kitṇē jāgat han?
5. I have walked a long way to-day.
Maĩ ajj baṛẽ dūrā-kachhā (or *kichhā*) *haṇḍī ayā.*
6. The son of my uncle is married to his sister.
Mērē chāchēdā jāgat usdī bhaiṇū-kanē biāhā hai.
7. In the house is the saddle of the white horse.
Gharē hachchhē ghōṛēdī kāṭhī hai.
8. Put the saddle upon his back.
Usdīā piṭṭhī-par kāṭhī bannhī dēā.
9. I have beaten his son much.
Maĩ usdā jāgat matā mārēā.
10. He is grazing cattle on the top of the hill.
Sē dhārēdē rēhā uppur gauẽ-bakrīẽ chugāndā-hai.
11. He is sitting on a horse under that tree.
Sē us rukkhē-hēṭh ghōṛē uppur baiṭhēā hai.
12. His brother is taller than his sister.
Uddā bhāī apṇīā bhēṇū- (or *bhēṇā-*)*kachhā baḍḍā hai.*
13. The price of that is two and a half rupees.
Usdā mul ḍhāī rupayyē hai.
14. My father lives in that small house.
Mērā babb (or *bāpū*) *us halkē gharē raihndā-hai.*
15. Give these rupees to him.
Uskēā ēh rupayyē dēī-dēā.
16. Take those rupees from him.
Sē rupayyē us-kachhā lēī-lēā.
17. Beat him well and bind him with a rope.
Uskēā jugtī karī mārō, jōṛīā-kannẽ bannhō.
18. Draw water from the well.
Khuhē-kachhā pāṇī kaḍḍhō.
19. Walk before me.
Maĩ aggē chalō.
20. Whose son comes behind you?
Kudā puttar tuāṛē pichchhē aundā hai?
21. From whom have you bought that?
Sē tuddh kus-kachhā mullẽ lēā-hai?
22. From a shopkeeper of the village.
Giṛāẽdē haṭīābāḷē-kachhā.

[No. 7.]

INDO-ARYAN FAMILY. **CENTRAL GROUP.**

PAÑJĀBĪ.

BHATṬĀLĪ DIALECT. (STATE CHAMBA.)

ਓਂਸ ਚਮਾਰੇ ਨੇ ਸੱਤ ਸੰਤਮ ਵਿ ਓਤੇ ਸੀਸ ਸੀਸ ਤੇਰੇ
ਮਤੇ ਨਨਾਂ ਤੇ ਤੇਰੇ ਪਾਈਂਸੀ ਨੇ ਤੇਰੇ ਸੰ ਸੇਸ ਸਾਨਾਂ
ਤੇ ਸੇਸ ਨੇ ਓਤੇ ਪਾਈਂਸੀ ਤੇਰੇ ਸੁਤੇ ਵਿਖੇਂਦੇ ਤੇਰੇ ਸੰ
ਓਂਦੇ ਸੀਸ ਸੰਤਮੇ ਨਿਤ ਸਾਮ ਸਾਂ ਸਾਂ ਸੀ ਸੀ ਸੁਨਾਂ
5 ਸੀ ਸੀਂ ਓਤੇ ਤੇ ਸੰਓਂ ਸੀ ਸੰ ਚਮਤੇ ਪਾਈਂਸੀ ਵਿਤੇ ਸੰ
ਤੁਸਾਂਦੇ ਸੀਸ ਸੁਚਓਂ ਸੰ ਨਿਤ ਸੁਸ ਸੀਂ ਓਸ ਸੁਨਾਂ
ਸੀਸ ਤੇਰੇ ਮੰਨ ਪੇਂਦੇ ਚਤੇ ਚੇ ਮਮੰਨ ਤੇਂਓਂ ਸੀਂ ਤੇ
ਓਸ ਸੁਨਾਂ ਓਂਸ ਸਿਤ ਸੰਤੇ ਸਾਸ ਸੰਓਂ ਤੇਤੇ ਓਤੇ
ਚਮਤੇ ਪੇਂਦੇ ਸੀਸ ਸੁਤ ਸਾਂਦੇ ਸੀ ਤੇਂਦੇ ਚਤੇ ਓਸਦੇ
10 ਸੀਸੀ ਵਿ ਸੰ ਸੰ ਸਾਸ ਸੁਤ ਵੇਂਦੇ ਸਿ ਸੀ ਵੀ ਵੇਂ

ਚਮਤੇ ਓਸੀਸ ਸੇਂਓਂ ਸੀਸ ਤੇ ਵੇਂ ਤੇ ਚਮਤੇ-ਵੇਂ
ਸੁਤੇਤੇ ਸੀਸ ਚਓਂ ਸੀ ਸਨੰਵੇਂ ਸੰ ਸੇਤੇ ਤੇਰੇ ਤੇ ਸੀਤੇ

[No. 7.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

BHAṬĔĀLĪ DIALECT. (STATE CHAMBA.)

TRANSLITERATION AND TRANSLATION.

Ikī-admīē-dē dō jātak thē. Unhā̃-vichchā nikkē babbē-
One-man-of two sons were. Them-from-in by-the-younger the-father-

kanē galayā, 'hē bāpū, gharbārīdā hēsā jō mēkī mildā-
to it-was-said, 'O father, the-property-of share which to-me being-got-

hai mēki dē.' Unnī gharbārī baṇḍī-dittī. Thōrĕā̃-rōjā̃-
is to-me give.' By-him the-property was-divided-out. A-few-days-

uprant nikkē-jātakē sabh-kichchh kiṭṭhā karī dūr-mulkhā-
afterwards by-the-younger-son everything together having-made a-far-country-

5. kī gēā. Utē jāī-karī, jō apṇī gharbārī thī, sē
to it-was-gone. There gone-having, what his-own property was, it

luchpaṇē-vichch guāī. Jā̃ sabh mukī-gēā, us-mulkhē-
debauchery-in was-lost. When all was-completed, that-country-

vichch baṛā kāl pēā, atē ō kaṅkāl hōī-gēā. Tā̃
in a-great famine fell, and he poor became. Then

us-mulkhē ik-sahukārē-kachh jāī rēhā. Unnī
of-that-country a-merchant-near having-gone he-remained. By-him

apṇē-khētrā̃-vichch sūr chugāṇē-kī bhējā, atē usdī
his-own-fields-in swine feeding-for he-was-sent, and him-of

10. marjī thī jē, 'jē chij sūr khāndē-thē, sē maī bī khā̃.'
desire was that, 'what things the-swine eating-were, that I also may-eat.,

Apaṇ us-kī kōī dindā na thō. Tā̃ apṇiā
But him-to anyone giving not was. Then his-own

surtī-vichch āī-karī, galāyā jē, 'mērē-babbēdē kitṇĕā̃
memory-in come-having, it-was-said that, 'my-father-of how-many

ਸਤਿਗੁਰ ਨੇ ਸੋਹਿਲਾ ਗਾਇਆ ਕਰਤਾ ਸਭ ਕੀ ਆਸ ਪੁਰਾਈ ਸਾਚੇ ਕੇ ਗੁਣ
ਸਾਚੇ ਗਾਵਹੁ ਸਾਚੇ ਕਰਤੇ ਕੇ ਸਭ ਕੰਮ ਸਵਾਰੇ ਕਰਿ ਕਿਰਪਾ
ਨਾਨਕੁ ਤਿਸ ਕੇ ਕੁਰਬਾਣੈ ਜੋ ਤਿਸੁ ਭਾਣਾ ਮਨਿ ਕਰਤੇ ਆਪਣੇ ਦਰ
ਕੀ ਕਿਛੁ ਕੀਰਤਿ ਆਖਾ ਤੇਰੀ ਕਿਵ ਸਾਲਾਹੀ ਤੇਰਾ ਕਰਤਾ ਕੇਵਡੁ
ਤੇਰੀ ਕੁਦਰਤਿ ਕੇਵਡ ਤੇਰੀ ਦਾਤਿ ਕਿਵ ਕਰੀ ਤੇਰਾ ਆਖਣੁ ਜੇ ਤੇਰੀ
5. ਕੀਮ ਪਾਈ ਤਾਂ ਕਿਆ ਆਖਾਂ ਇਕਿ ਗਲੇਂ ਇਕਿ ਸਾਲਾਹੀ ਇਕਿ ਦਾਤੇ
ਇਕਿ ਮੰਗਤੇ ਸਭਿ ਤੇਰੇ ਜੀਆ ਜੀਅ ਤੇਰਾ ਤੇਰਾ ਵਰਤਾਹੀ ਜੋ ਦੇਵਹਿ
ਤਿਸੁ ਮਿਲਣੁ ਸੁਖਾਈ ਤੇਰੀ ਕਿਵ ਸਾਲਾਹੀ ਤੇਰੀ ਕਿਵ ਸਾਲਾਹੀ
ਤੇਰੇ ਕੀਤੇ ਜਾਪਹਿ ਕਿਤੁ ਕੋਇ ਤਾਣੁ ਹੋਵੈ ਤਾਣੁ ਤੇਰੀ
10. ਵਡਿਆਈ ਵਿਚਿ ਤੇਰੈ ਵਸਿਆ ਤੇਰੇ ਕੀਤੇ ਜਾਤਿ ਪਤਿ ਸਭੁ ਹੋਇ
ਸਭਨੀ ਥਾਈ ਨਾਉ ਤੇਰਾ ਉਚਾ ਹੋਰ ਕਿਸੁ ਨੋ ਆਖਿ ਵਡਾਈ ਜੋ ਤਿਸੁ
ਭਾਵੈ ਸੁਣੀ ਤੇਰੀ ਸਭ ਥਾਈ ਹੋਰ ਕਿਸੁ ਆਖਿ ਸਿਞਾਈ ਜੋ ਕਿਛੁ

majūrā-kī rōṭīyā̃ hin, apaṇ maĩ bhūkhẽ maṇā. Maĩ itē-
servants-to loaves are, but I by-hunger die. I here-

kachhā uṭhī-karī apṇē-babbē-kachh jāṅghā atē us-kī
from arisen-having my-own-father-to will-go and him-to

galāṅghā, "hē bāpū, maĩ surgēdā atē tērā gunāh kittā, huṇ
will-say, "O father, by-me heaven-of and of-thee sin was-done, now

maĩ is jōgā nahī jē tērā puttar baṇā̃. Apṇē-majūrā̃-vichchā
I (of-)this worthy not that thy son I-may-become. Thy-own-servants-from-in

5. ik-majūrā-sāhī mē-kī bī baṇā."' Tā̃ uṭhī-karī apṇē-babbē-
one-servant-like me also make."' Then arisen-having his-own-father-

kachh chalĕā. Ajē ō dūr thā jē usdē babbē-kī dīkhī-
to he-went. Still he far was that him-of father-to seen-

karī dard āī; dōṛī-karī us-kī gaḷē-kanē lāyā, kanē-
having pain came; run-having him-of neck-to he-was-applied, kiss-

sunē dittē. Puttrē us-kī galāyā, 'hē bāpū, maĩ surgēdā
ings were-given. By-the-son him-to it-was-said, 'O father, by-me heaven-of

atē tērā pāp kittā, phirī is jōgā nahī jē tērā
and of-thee sin was-done, again (of-)this worthy not that thy

10. puttar baṇā̃.' Babbē apṇĕā̃-nōkrā̃-kī galāyā jē, 'achchhē achchhē
son I-may-become.'. By-the-father his-own-servants-to it-was-said that, 'good good

kapṛē kaḍḍhī lēī-auō, atē us-kī lāwauō; atē usdē
clothes having-brought-out bring, and him-to apply; and him-of

hatthē guṭṭhī, atē pairā̃ jutī; atē dhām lāō, jē asī
on-hand a-ring, and on-feet shoes; and feasting apply, that we

ਬੰਗ: ਅਤੇ ਖਸਮ ਆਰੋ ਆਪੇ ਨੂੰ ਤੇਰੇ ਅੱਗੇ ਪਏ ਅੱਗੇ ਦੇ
ਹੋ ਤੇਰ ਨੀਵੇਂ ਤੋਂ ਹੋਈ ਨੂਰਬਾ ਨਹੀਂ ਹੋ ਤੇਰ ਹਾਲੇ ਮਾਰੇ ਤੇ
ਤੇ ਖਸਮ ਆਰ ਨਾਲ

ਚਤੁਰਭਿਜ ਤੇਰੇ ਪਏ ਕੋਟੇ ਹਾਥ
ਹੋ ਨੂੰ ਪਾਰ ਅਖ ਚਰੇ ਨਾਲੇ ਚਤੁ ਤਥਾਰੇ ਹੋ ਚਰੇ ਨੂ ਨ
5. ਤੇ ਚਿਆ ਤੇਰਾ ਆ ਸਮਰ ਆਰ ਪਏ ਨੂੰ ਤੇਰ ਅੱਤ ਤੇ ਚਤ
ਚਿਆ ਆਰੇ ਨੂੰ ਤੇਰ ਤੇਰ ਚਰੇ ਚਤ ਤੇਰ ਤੇਰ ਤੇਰ ਚੰਗ
ਨੰਗ ਚਲੇ ਤੇਰੇ ਤੇ ਚਿਆ ਨੂੰ ਤੇਰ ਆਰ ਚਤ
ਤਾਖਮੇ ਆਰ ਤੇ ਕਤੇਰੇ ਨੂੰ ਚਤੇ ਨੂੰ ਤੇ ਚਿਆ ਤੇਰੇ ਤੇਰ
ਚਰ ਆਰ ਚਿਆ ਪਤੇਰੇ ਚਤ ਤੇਰ ਆ ਤੁਤੇਰੇ ਪਾਤ ਨੂੰ
10. ਪਾਖ ਨੂੰ ਚਤ=ਤੇਰਾਰੇ ਅਤੇ ਤੇਰੇ ਤੇਰ ਆਰ ਚਤ
ਅਤ ਤੇਰ ਆਰੇ ਤੇਰ ਨੂੰ ਅੱਗੇ ਨਾਲ ਤਤ ਆਤ
ਚਾਖਰ ਤੇਰੇ ਚਿਆ ਤੇਆਰ ਪੇਤੇ ਸਤੇ ਤੇ ਤੇ ਪਾਤ

khāī-karī khusī karīē; kīhā̃ jē ēh mērā puttar mōyādā
eaten-having rejoicing may-make; because that this my son dead

thā, huṇ jindā hōĕā; guāchī-gēā-thā, huṇ phirī milĕā.' Tā̃
was, now living became; lost-gone-was, now again was-found.' Then

ō khusī kaṇā lagē.
they rejoicing to-do began.

Atē usdā baḍḍā puttar khētrē-vichch
And him-of the-great son the-field-in

thā. Jā̃ gharē-kachh ayā, gāṇē atē nachchṇēdī uwāj suṇī.
was. When the-house-near he-came, singing and dancing-of noise was-heard.

5. Tā̃ ikī-nōkrē-kī sadī-karī puchhĕā jē, 'ēh kē hai?' Unnī
Then one-servant-to called-having it-was-asked that, 'this what is?' By-him

us-kī galāyā jē, 'tērā bhāī ayā, atē tērē-babbē dhām
him-to it-was-said that, 'thy brother came, and by-thy-father a-feast

lāī, is-wāstē jē us-kī rājī-bājī milā.' Unnī
was-applied, this-for that him-to safe-sound he-was-got.' By-him

nikharī-karī na chāhĕā jē, 'andar jā̃.' Tā̃ usdē babbē bahār
become-angry-having not it-was-wished that, 'within I-may-go.' Then him-of by-the-father outside

āī-karī us-kī patyāyā. Unnī babbē-kī jubāb dittā jē,
come-having him-to it-was-consoled. By-him the-father-to answer was-given that,

10. 'dīkh, maī itṇĕā̃-barsā̃-kachhā tērī ṭĕhal karnā, atē
'see, I so-many-years-from thy service do, and

kadē tērē-galāyā-binā maī kōī gal nahī kittī;
ever thy-word-without by-me any thing not was-done;

apaṇ tusā̃ ik bakrīdā chhēlū sarī-bī na' dittā
but by-you one goat-of kid even not was-given

ਨੀ ਮੈਂ ਕਯਰੇ ਮਾਰੇ ਮਾਂ ਖਸਮਾ ਮਾਂ ਨੀ ਤੇਰੇ ਰੇਤ ਮੇਰੇ ਕਰਿ
ਸਾਰੇ ਤੇਰੇ ਮਨਿ ਤੁਖਮਰੇ ਮਾਰ ਸੁਕਰਿ ਤੇਰੇ ਇਸ ਨੰਗ:
ਓਹੀ ਓਸਨੂ ਮਾਰਿਹੈ ਤੇ ਮੇਰੇ ਤੇ ਨਾਲ ਸੋਤੇ ਅਖ ਤੇਰੇ ਤੇ
ਕਤੇ ਨੀ ਸਾਖ ਸੋਤੇ ਤੇ ਨੀ ਤੇਰੇ ਤੇ ਕਯਰ ਖਸਮਾ ਮਾਰ
5 ਕਤੇ ਖਸਮਾ ਤੇਰੇ ਖਾਤੇ ਸਨ ਤੇ ਆਤੇ ਨੀ ਤੇਰੇ ਰੇਤ ਤੇਰ:
ਸੋਹੇ ਰੇ ਹੈ ਨੀ ਸੀਰੇ ਤੇਹੇ ਸੁਖਹੀ ਮਾਹੇ ਹੈ .ਤਰ ਮਾਰ

jē maĩ apṇē-mitrã̃-kanē khusī karã̃. Jã̃ tērā ēh puttar ayā,
that I my-own-friends-with happiness may-make. When thy this son came,

jinī tērā māl luchpaṇē-vichch guāyā, tusã̃ dhām lāī.'
by-whom thy property debauchery-in was-lost, by-you a-feast was-applied.'

Unnī us-kī galāyā, 'hē puttar, tū sadā mērē-kachh rēhdā-haĩ,
By-him him-to it-was-said, 'O son, thou always of-me-near remainest,

atē jē-kichchh mērā hai, sē tērā hai. Apaṇ khusī kaṇā,
and whatever mine is, that thine is. But rejoicing to-do,

5. atē khusī hōṇā kharī gal hai; kīhã̃ jē tērā ēh bhāī
and rejoicing to-become proper thing is; because that thy this brother

mōyādā thā, sē jindā hōĕā; guāchī-gēā-thā, huṇ milā.'
dead was, he living became; lost-gone-was, now was-got.'

English.	Mājh (Amritsar).	Pōwādhī of Ambala.	Mālwī (Ferozepore).
1. One	Ikk	Ikk	Ik
2. Two	Dō	Dō	Dō
3. Three	Tinn, trai	Tinn	Tinn
4. Four	Chār	Chār	Chār
5. Five	Pañj	Pañj	Pañj
6. Six	Chhai	Chhī	Chhī
7. Seven	Satt	Satt	Satt
8. Eight	Aṭṭh	Aṭṭh	Aṭṭh
9. Nine	Nau	Naũ	Naũ
10. Ten	Das	Das	Das
11. Twenty	Vīh	Bīh	Vīh, bīh
12. Fifty	Pañjāh	Pañjāh	Pañjāh
13. Hundred	Sau	Sau	Sau
14. I	Maĩ	Maĩ	Maĩ
15. Of me	Mērā	Mērā	Mērā
16. Mine	Mērā	Mērā	Mērā
17. We	Asī	Asī	Asĩ
18. Of us	Sāḍḍā	Sāḍā	Asāḍā, sāḍā
19. Our	Sāḍḍā	Sāḍā	Asāḍā, sāḍā
20. Thou	Tū	Tũ	Tõ
21. Of thee	Tērā	Tērā	Tērā
22. Thine	Tērā	Tērā	Tērā
23. You	Tusī	Tusī	Tusĩ
24. Of you	Tuhāḍḍā	Tōhāḍā	Thuāḍā
25. Your	Tuhāḍḍā	Tōhāḍā	Thuāḍā

Dōgrī.	Kāngrā.	English.
Ik	Ikk	1. One.
Dō	Dō	2. Two.
Trai	Trai	3. Three.
Chār	Chōur	4. Four.
Pañj	Pañj	5. Five.
Chhē	Chhī, chhē . . .	6. Six
Sat	Satt	7. Seven.
Aṭh	Aṭṭh	8. Eight.
Nau	Nau	9. Nine.
Das	Das	10. Ten.
Bīh	Bīh	11. Twenty.
Pañjāh	Pañjāh	12. Fifty.
Sau	Sau	13. Hundred.
Āñ	Maĩ	14. I.
Mērā	Mērā	15. Of me.
Mērā	Mērā	16. Mine.
As	Assā̃	17. We.
Sāṛā	Mhārā	18. Of us.
Sāṛā	Mhārā	19. Our.
Tū	Tū	20. Thou.
Tērā	Tērā	21. Of thee.
Tērā	Tērā	22. Thine.
Tus	Tussā̃	23. You.
Tusāṛā	Tamhārā, tumhārā, tussā̃ḍā	24. Of you.
Tusāṛā	Tamhārā, tumhārā, tussā̃ḍā	25. Your.

English.	Mājh (Amritsar).	Pōwādhī of Ambala.	Mālwāī (Ferozepore).
26. He	Uh	Ōh	Ōh
27. Of him	Uhdā	Ōhdā	Ōhdā
28. His	Uhdā	Ōhdā	Ōhdā
29. They	Uh	Ōh	Ōh
30. Of them	Unhãdā, unhdā	Unhãdā	Ōhnã-dā
31. Their	Unhãdā, unhdā	Unhãdā	Ōhnã-dā
32. Hand	Hatth	Hatth	Hatth
33. Foot	Pair	Pair	Pair
34. Nose	Nakk	Nakk	Nakk
35. Eye	Akkh	Akkh	Akkh
36. Mouth	Mũh	Mũh	Mũh
37. Tooth	Dand	Dand	Dand
38. Ear	Kann	Kann	Kann
39. Hair	Wāl, kēs	Wāl, kēs	Bāl, wāl
40. Head	Sir	Sir	Sir
41. Tongue	Jibh	Jibh	Jibh
42. Belly	Ḍhiḍḍh, ḍhiḍḍ, pēṭ	Ḍhiḍ	Ḍhiḍ
43. Back	Piṭṭh	Piṭṭh	Piṭṭh, kaṇḍ, ḍhūī
44. Iron	Lōhā	Lōhā	Lōhā
45. Gold	Sōnnā, sōnnā	Sōnā	Sōnã, sōnã
46. Silver	Chãdī	Chāndī	Chãdī
47. Father	Piu, piō, bāppū, bāpū	Piu	Pēō, bāpū
48. Mother	Mã, māī, bēbbē	Mã	Mã
49. Brother	Bhará, vīr, bhāī	Bhāī, bhāiā, bhará	Bhará
50. Sister	Bhaiṇ	Bhaiṇ	Bhain
51. Man	Manukkh, mānas, ādmī	Manukkh, māṇus, ādmī	Manukkh, ādmī
52. Woman	Tĩvĩ, buḍḍhī	Tĩvĩ	Tĩwĩ, tīmĩ

Ḍōgrī.	Kāṅgrā.	English.
Ō, oh	Oh, seh, saih	26. He.
Uhdā	Usdā, uddā, tisdā, tiddā .	27. Of him.
Uhdā	Usdā, uddā, tisdā, tiddā .	28. His.
Ō, oh	Oh, seh, saih	29. They.
Ūdā	Unādā, unhādā, tinādā, tinhādā.	30. Of them.
Ūdā	Unādā, unhādā, tinādā, tinhādā.	31. Their.
Hath	Hatth	32. Hand.
Pair	Pair	33. Foot.
Nak	Nakk	34. Nose.
Akh	Hakkhī, hākhī, hākhar .	35. Eye.
Mūh	Mūh	36. Mouth.
Dand	Dàd	37. Tooth.
Kann	Kann	38. Ear.
Bāl	Bāl, saraul (*hair of the head*).	39. Hair.
Sir	Sir, muṇḍ	40. Head.
Jibh	Jibh	41. Tongue.
Ḍhiḍ	Pēṭ, ḍhiḍ	42. Belly.
Piṭṭhī	Piṭṭh	43. Back.
Lōhā	Lōhā	44. Iron.
Sōnā	Sunnā	45. Gold.
Chādī	Chādī, ruppā	46. Silver.
Bab, babbā	Babb	47. Father.
Mā	Ammā, mā	48. Mother.
Bhará	Bhāū	49. Brother.
Bhain	Baihu, bhain, bōbō . .	50. Sister.
Ādmī	Māhṇū, maṇukkh, māṇas, ādmī.	51. Man.
Janānī	Junās, trimat, janānnā . .	52. Woman.

English.	Mājh (Amritsar).	Pōwādhī of Ambala.	Mālwī (Ferozepore).
53. Wife	Wōhṭī, rann	Bauhṭī	Rann, wauṭī
54. Child	Bachchā	Putt (*masc.*), dhī (*fem.*)	Chhōhr, muṇḍā
55. Son	Putt, puttar	Putt, puttar, muṇḍā	Putt, bēṭā
56. Daughter	Dhī, kākkī, kuṛī	Dhī, kuṛī	Dhī
57. Slave	Gōllā	Gulām	Gulām, gōlā
58. Cultivator	Jimīdār	Jimīndār	Kirsān
59. Shepherd	Ājālī	Gaḍariā	Ayālī
60. God	Rabb, Wāh-gurū	Rabb, Wōh-gurū, Rām, Allā, Khudā.	Rabb
61. Devil	Bhūt, parēt	Bhūt	Śaṭan
62. Sun	Sūraj	Sūraj	Suraj
63. Moon	Chand	Chand	Chand
64. Star	Tārā	Tārā	Tārā
65. Fire	Agg, basantar	Agg	Agg
66. Water	Pāṇī, jal	Pāṇī, jal	Pānī
67. House	Ghar, kullā	Ghar	Ghar
68. Horse	Ghōṛā, ṭaṭṭū	Ghōṛā	Ghōṛā
69. Cow	Gā̃, gaū	Gaū	Gā̃
70. Dog	Kuttā	Kuttā	Kuttā
71. Cat	Billī	Billī	Billī
72. Cock	Kukkaṛ	Kukkaṛ	Kukkaṛ
73. Duck	Battak	Battag	Battakh
74. Ass	Khottā, gadhā	Khōtā	Gadhā, khōtā
75. Camel	Uṭṭh	Ūṭh	Ūṭh, Ōṭh
76. Bird	Pakhārū	Pachchhī	Pañchhī
77. Go	Jāh	Jā	Jā
78. Eat	Khāh	Khā	Khā
79. Sit	Bauh, baiṭh	Baih	Baih, bēṭh

Ḍōgrī.	Kāṅgṛā.	English.
Lāṛī	Lāṛī, junās, trimat, janānnā	53. Wife.
Jātak	Jātak, nikā-chukā . .	54. Child.
Puttar	Jātak, puttar . . .	55. Son.
Dhī	Dhī, kuṛī . . .	56. Daughter.
Gulām	Gulām, kāmmā . .	57. Slave.
Sāmī	Pāhī	58. Cultivator.
Charwāl	Guālū	59. Shepherd.
Parmēśar	Parmēśar, Ṭhākar . .	60. God.
Pisāch	Shatān	61. Devil.
Sūraj	Sūraj	62. Sun.
Chann	Chandarmā . . .	63. Moon.
Tārā	Tārā	64. Star.
Ag	Agg	65. Fire.
Pānī	Pāṇī	66. Water.
Ghar	Ghar	67. House.
Ghoṛā	Ghōṛā	68. Horse.
Gāo	Gā	69. Cow.
Kuttā	Kuttā	70. Dog.
Billī	Billī	71. Cat.
Kukkaṛ	Kukkaṛ	72. Cock.
Battak	Batk	73. Duck.
Khōtā	Khōtā, gadhā . . .	74. Ass.
Ūṭ	Ūṭ	75. Camel.
Pakhērū	Pañchhī	76. Bird.
Jā	Jā	77. Go.
Khā	Khā	78. Eat.
Bauh	Bah	79. Sit.

English.	Mājh (Amritsar).	Pōwādhī of Ambala.	Mālwāī (Ferozepore).
80. Come	Ā	Ā	Ā
81. Beat	Mār	Mār, kuṭṭ	Mār
82. Stand	Khalō, uṭh	Uṭṭh	Khaṛā-hō, khaṛō
83. Die	Mar	Mar	Mar
84. Give	Dēh	Dē	Dē
85. Run	Naes, bhajj, dauṛ	Bhagg, nas, dōṛ	Bhajj
86. Up	Utte, uppar	Uttē	Uttē
87. Near	Nēṛē, kōl	Kōl, nēṛē	Nēṛē
88. Down	Hēthā	Hēṭhā	Hēṭh
89. Far	Dūr, durāḍḍā	Dūr	Dūr
90. Before	Aggē, sāmnē, agēṛē	Aggō	Aggō
91. Behind	Pichchhē	Pichchhē	Pichchhē
92. Who	Kauṇ, kēhṛā	Kehṛā	Kēhṛā, kaun
93. What	Kī	Kī	Kī
94. Why	Kiū	Kāhnū	Kiyū, kiō
95. And	Hōr, atē, tē, ar	Hōr	Hōr, aur, tē
96. But	Muṛ, par	Par	Par, nālē
97. If	Jē, jad, jadō	Jē	Jē, jēkar
98. Yes	Hā, āhō, halā	Hā, āh	Hā, āhō
99. No	Nahī, nā	Nāh	Naī, nā
100. Alas	Hāē-hāē, ōh-hō	Ōhō, maeōs	Hāhā, amsōs
101. A father	Piō	Piu	Pēō
102. Of a father	Piōdā	Piudā	Pēōdā
103. To a father	Piōnū	Piunū	Pēōnū
104. From a father	Piō-thō	Piu-thō, piu-kōlō	Pēō-tō
105. Two fathers	Dō piō	Dō piu	Dō pēō
106. Fathers	Piō	Piu	Pēō

Dōgrī.	Kāṅgrā.	English.
Ā	Ā	80. Come.
Mār	Mār	81. Beat.
Kharō	Kharōī-jā . . .	82. Stand.
Mar	Mar	83. Die.
Dēh	Dē	84. Give.
Daṇṛ	Daṇṛ, naṭṭh, khiṭṭ-dō .	85. Run.
Uppar	Uppar	86. Up.
Nēṛai	Nēṛē	87. Near.
Khalh	Bunh, chikk, hēṭh . .	88. Down.
Dūr	Dūr	89. Far.
Aggē	Aggē, samhṇē . .	90. Before.
Pichchhē	Pachāh, pichchhē . .	91. Behind.
Kaun, kun . . .	Kuṇ	92. Who.
Kih, keh . . .	Kyā, kiā . . .	93. What.
Kī	Kajō	94. Why.
Hōr	Kanē	95. And.
Par	Par	96. But.
Jēkar	Jē	97. If.
Hā̃	Hā̃	98. Yes.
Nā̃	Nā̃, nahī . . .	99. No.
Masōs	Hāō	100. Alas.
Bab, babbā . . .	Babb	101. A father.
Babbaidā . . .	Bābbedā	102. Of a father.
Babbaigī . . .	Babbejō, babbe-kī . .	103. To a father.
Babbai-kachhā . .	Babbe-tō . . .	104. From a father.
Dō bab	Dō babb	105. Two fathers.
Bab, babbā̃ . . .	Babbā̃	106. Fathers.

English.	Mājh (Amritsar).	Pōwādhī of Ambala.	Mālwāī (Ferozepore).
107. Of fathers	Piōdā	Piwā̃dā	Pēwā̃dā
108. To fathers	Piōnū̃	Piwā̃nū̃	Pēwā̃nū̃
109. From fathers	Piō-thō	Piwā̃-thō̃, piwā̃-kōlō̃	Pewā̃-tō̃
110. A daughter	Kākki	Dhī	Dhī
111. Of a daughter	Kākkidā	Dhīdā	Dhīdā
112. To a daughter	Kākkinū	Dhīnū̃	Dhīnū̃
113. From a daughter	Kākki-thō	Dhī-thō̃, -kōlō̃	Dhī-tō̃
114. Two daughters	Dō kākkiā̃	Dō dhiā̃	Dō dhiā̃
115. Daughters	Kākkiā̃	Dhiā̃	Dhiā̃
116. Of daughters	Kākkiā̃dā	Dhiā̃dā	Dhiā̃dā
117. To daughters	Kākkiā̃nū̃	Dhiā̃nū̃	Dhiā̃nū̃
118. From daughters	Kākkiā̃-thō	Dhiā̃-thō̃, -kōlō̃	Dhiā̃-tō̃
119. A good man	Ikk bhalā mānas	Ikk bhalā manukkh	Ik chaṅgā manukkh
120. Of a good man	Ikk bhalē mānasdā	Ikk bhalē manukkhdā	Ik chaṅgē manukkhdā
121. To a good man	Ikk bhalē mānasnū̃	Ikk bhalē manukkhnū̃	Ik chaṅgē manukkhnū̃
122. From a good man	Ikk bhalē mānas-thō	Ikk bhalē manukkh-thō̃, -kōlō̃.	Ik chaṅgē manukkh-tō̃
123. Two good men	Dō bhalē mānas	Dō bhalē manukkh	Dō chaṅgē manukkh
124. Good men	Bhalē mānas	Bhalē manukkh	Chaṅgē manukkh
125. Of good men	Bhalē mānasā̃dā	Bhalē manukkhā̃dā	Chaṅgē manukkhā̃dā
126. To good men	Bhalē mānasā̃nū̃	Bhalē manukkhā̃nū̃	Chaṅgē manukkhā̃nū̃
127. From good men	Bhalē mānasā̃-thō	Bhalē manukkhā̃-thō̃, -kōlō̃	Chaṅgē manukkhā̃-tō̃
128. A good woman	Ikk bhalī tīvī	Ikk bhalī tivī	Ik chaṅgī tīmī
129. A bad boy	Ikk kupattā muṇḍā	Ikk burā muṇḍā	Bhaiṛā muṇḍā
130. Good women	Bhalī̃ tīvī̃ā	Bhalī tīviā̃	Chaṅgiā̃ tīmiā̃
131. A bad girl	Ikk bhaiṛī kuṛī	Ikk burī kuṛī	Bhaiṛī kuṛī
132. Good	Bhalā, chaṅgā	Chaṅgā, achchhā, bhalā	Chaṅgā
133. Better	Hōrnā-thō chaṅgā (*better than others*).	Bōhat chaṅgā	Bāhlā chaṅgā

Dōgrī.	Kāṅgrā.	English.
Babbaĩdā	Babbādā	107. Of fathers.
Babbaĩgī	Babbājō, babbā-kī . .	108. To fathers.
Babbaĩ-kachhā . .	Babbā-tō . . .	109. From fathers.
Dhī	Dhī	110. A daughter.
Dhīdā	Dhiādā	111. Of a daughter.
Dhīgī	Dhiājō, dhiā-kī . .	112. To a daughter.
Dhī-kachhā . . .	Dhiā-tō	113. From a daughter.
Dō dhiẽ	Dō dhiẽ	114. Two daughters.
Dhiẽ	Dhiẽ	115. Daughters.
Dhiẽdā	Dhiẽdā	116. Of daughters.
Dhiẽgī	Dhiẽjō, dhiā-kī . .	117. To daughters.
Dhiẽ-kachhā . . .	Dhiẽ-tō	118. From daughters.
Ik kharā ādmī . .	Ikk kharā māṇas . .	119. A good man.
Ik kharē ādmīdā . .	Ikk khare māṇasdā .	120. Of a good man.
Ik kharē ādmī-kachh .	Ikk khare māṇasejo (-kī) .	121. To a good man.
Ik kharē ādmī-kachhā .	Ikk khare māṇase-tō .	122. From a good man.
Dō kharē ādmī . . .	Dō khare māṇas . .	123. Two good men.
Kharē ādmī . . .	Khare (*or* kharẽ) māṇasẽ .	124. Good men.
Kharē ādmiẽdā . .	Khare (*or* kharẽ) māṇasẽdā	125. Of good men.
Kharē ādmiẽ-kachh . .	Khare (*or* kharẽ) māṇasẽjō, (-kī).	126. To good men.
Kharē ādmiẽ-kachhā . .	Khare (*or* kharẽ) māṇasẽ-tō.	127. From good men.
Ik kharī janānī . .	Ikk junās bhalī māṇas .	128. A good woman.
Ik kachchā lauhṛā . .	Ikk burā munḍū . .	129. A bad boy.
Kharī janāniẽ . . .	Kharīẽ trīmatī (*or* māṇasī)	130. Good women.
Ik kachchī kuṛī . .	Ikk burī kuṛī . . .	131. A bad girl.
Kharā	Kharā, bhalā, achchā .	132. Good.
Matā kharā . . .	Bauht kharā . . .	133. Better.

English.	Mājh (Amritsar).	Pōwādhī of Ambala.	Mālwāī (Ferozepore).
134. Best	Sabbnā̃-thō chaṅgā (*better than all*).	Ḍāhḍā chaṅgā	Bāhlā-i chaṅgā
135. High	Uchchā	Uchchā	Uchchā
136. Higher	Hornā̃-thō uchchā	Bōhat uchchā	Bāhlā uchchā
137. Highest	Sabbnā̃-thō uchchā	Sabh-thō uchchā	Bāhlā-i uchchā
138. A horse	Ghōṛā	Ghōṛā	Ghōṛā
139. A mare	Ghōṛī	Ghōṛī	Ghōṛī
140. Horses	Ghōṛē	Ghōṛē	Ghōṛē
141. Mares	Ghōṛiā̃	Ghōṛiā̃	Ghōṛiā̃
142. A bull	Sāhn	Sāhḍā	Dhattā, sāhan
143. A cow	Gā̃	Gaū	Gā̃
144. Bulls	Sāhn	Sāhḍō	Dhattē
145. Cows	Gāā̃	Gaūā̃	Gāiā̃
146. A dog	Kuttā	Kuttā	Kuttā
147. A bitch	Kuttī	Kutti	Kuttī
148. Dogs	Kuttē	Kuttē	Kuttē
149. Bitches	Kuttiā̃	Kuttiā̃	Kuttiā̃
150. A he goat	Bakrā	Barhā	Bakkrā
151. A female goat	Bakrī	Barhī	Bakkrī
152. Goats	Bakrē	Barhō	Bakkriā̃
153. A male deer	Haran	Haraṇ	Harn
154. A female deer	Harni	Harṇī	Harnī
155. Deer	Haran	Haraṇ	Harn
156. I am	Maĩ hā̃	Maĩ hā̃	Maĩ hā̃
157. Thou art	Tū haĩ	Tū haĩ	Tū haĩ, hai
158. He is	Uh hai, ī	Ōh hai	Ōh hai
159. We are	Asī hā̃, haĩ	Asī hā̃	Asī hā̃
160. You are	Tusī hō	Tusī ō	Tusī hō

Ḍōgrī.	Kāṅgṛā.	English.
Matē-gai kharē . .	Bauht-hī kharā . .	134. Best.
Uchchā	Uchchā	135. High.
Matā uchchā . . .	Bauht uchchā . . .	136. Higher.
Matē-gai uchchē . .	Bauht-hī uchcha . .	137. Highest.
Ghōrā	Ghōṛā	138. A horse.
Ghōṛī	Ghōṛī	139. A mare.
Ghōṛē	Ghōṛe	140. Horses.
Ghōṛiẽ	Ghōṛiẽ	141. Mares.
Sāhn	Sāhn	142. A bull.
Gāō	Gā	143. A cow.
Sāhn	Sāhn	144. Bulls.
Gavē	Gāĩ	145. Cows.
Kuttā	Kuttā	146. A dog.
Kuttī	Kuttī	147. A bitch.
Kuttē	Kutte	148. Dogs.
Kuttiẽ	Kuttiẽ	149. Bitches.
Bakrā	Bakrā, bakrū . . .	150. A he goat.
Bakrī	Bakrī	151. A female goat.
Bakrīẽ	Bakrū	152. Goats.
Harn	Harn	153. A male deer.
Harnī	Harnī	154. A female deer.
Harn	Harn	155. Deer.
Āũ hã, ã . . .	Maĩ hã	156. I am.
Tū hē, ē . . .	Tū hē, hai . . .	157. Thou art.
Oh hai, ai, ē . . .	Seh hē, hai . . .	158. He is.
As haĩ, aĩ, ē . . .	Asẽ hã, haĩ, hũ . .	159. We are.
Tus hō, ō . . .	Tusẽ hẽ, haĩ hā . .	160. You are.

English.	Mājh (Amritsar).	Pōwādhī of Ambala.	Mālwāī (Ferozepore).
161. They are	Uh haĩ, han	Ōh haĩṇ	Ōh han
162. I was	Maĩ sã	Maĩ sã	Maĩ sã, si
163. Thou wast	Tũ saĩ	Tũ saĩ	Tũ saĩ, si
164. He was	Uh si	Ōh si	Ōh si
165. We were	Asi sã	Asi sã	Asĩ sã, si
166. You were	Tusi sau	Tusi sāō	Tusĩ sō, si
167. They were	Uh sō	Ōh saṇ	Ōh sau, si
168. Be	Hō	Hō	Hō
169. To be	Hōṇā	Hōṇā	Hōnã
170. Being	Hōndā	Hōndā	Hundā
171. Having been	Hō-kē	Hō-kē	Hōā hōā
172. I may be	Maĩ hūã	Maĩ hōwã	Maĩ hōmã
173. I shall be	Maĩ hōãgā	Maĩ hōwãgā	Maĩ hōmãgā
174. I should be	.....	.....	.....
175. Beat	Mār	Mār	Mār
176. To beat	Mārnā	Mārṇā	Mārnā
177. Beating	Mārdā	Mārdā	Mārdā
178. Having beaten	Mār-kē	Mār-kē	Mār-kē
179. I beat	Maĩ mārdā-hã, mārnā-hã	Maĩ mārdā-hã (*or* mārnā-hã, *and so throughout*).	Maĩ mārdā-hã
180. Thou beatest	Tũ mārdā-haĩ, mārnā-haĩ	Tũ mārdā-haĩ	Tũ mārdā-haĩ
181. He beats	Uh mārdā-hai, mārnā-hai	Ōh mārdā-hai	Ōh mārdā-hai
182. We beat	Asi mārdē-haĩ, mārnē-haĩ	Asi mārdē-hã	Asĩ mārdē-hã
183. You beat	Tusi mārdē-hō, mārnē-hō	Tusi mārdē-ō	Tusĩ mārdē-hō
184. They beat	Uh mārdē-han, mārnē-han	Ōh mārdē-han	Ōh mārdē-han
185. I beat (*Past Tense*)	Maĩnaĩ māriā	Maĩ māriā	Maĩ māriā
186. Thou beatest (*Past Tense*).	Taĩnaĩ māriā	Taĩ māriā	Tũ māriā
187. He beat (*Past Tense*)	Uhnaĩ māriā	Ōhnē māriā	Us māriā

Dōgrī.	Kāngrā.	English.
Oh haĩ, aĩ, ē . . .	Seh hã̃, haĩ, hin, han .	161. They are.
Āũ sā, thā, sã̃ . . .	Maĩ thā, thū . . .	162. I was.
Tũ sā, thā . . .	Tū thā, thū . . .	163. Thou wast.
Oh sā, thā . . .	Seh thā, thū . . .	164. He was.
As sē, thē . . .	Assã̃ the	165. We were.
Tus sē, thē . . .	Tussã̃ the . . .	166. You were.
Oh sē, thē . . .	Seh the	167. They were.
Hō	Hō	168. Be.
Hōnā	Hōṇā	169. To be.
Hundā	Hōndā	170. Being.
Hōi-kē, hōiē . . .	Hōi-kē	171. Having been.
Āũ hōã̃	Maĩ hōã̃	172. I may be.
Āũ hoṅ	Maĩ hũgā, hõghā, bhōlā .	173. I shall be.
Āũ hundā	.....	174. I should be.
Mār	Mār	175. Beat.
Mārnā	Mārṇā	176. To beat.
Mardā, mārnā . . .	Mārdā	177. Beating.
Māriē	Mārī-kē	178. Having beaten.
Āũ mārnā, mārdā . .	Maĩ mārdā-hã̃ . . .	179. I beat.
Tũ mārnā, mārdā . .	Tū mārdā-hē . . .	180. Thou beatest.
Oh mārnā, mārdā . .	Seh mārdā-hē . . .	181. He beats.
As mārnā, mārdā . .	Assã̃ mārde-hã̃ . . .	182. We beat.
Tus mārnā, mārdā . .	Tussã̃ mārde-hã̃ . .	183. You beat.
Oh mārnā, mārdā . .	Seh marde-hã̃ . . .	184. They beat.
Mē māriā . . .	Maĩ māriā	185. I beat (*Past Tense*).
Tudh māriā . . .	Taĩ (*or* tudh) māriā . .	186. Thou beatest (*Past Tense*).
Us māriā . . .	Tinl māriā . . .	187. He beat (*Past Tense*).

English.	Mājh (Amritsar).	Pōwādhī of Ambala.	Mālwāī (Ferozepore).
188. We beat (*Past Tense*) .	Asānaĩ māriā . . .	Asā̃ māriā . . .	Asĩ māriā . . .
189. You beat (*Past Tense*)	Tusānaĩ māriā . .	Tusā̃ māriā . . .	Tusĩ māriā . . .
190. They beat (*Past Tense*)	Unhānaĩ māriā . .	Ōnhā̃ māriā . . .	Ōhnā̃-nē māriā . . .
191. I am beating . .	Maĩ mārdā-hā̃ . .	Maĩ mārdā-hā̃ . . .	Maĩ mārdā-hā̃ . .
192. I was beating . .	Maĩ mārdā-sī . . .	Maĩ mārdā-sī . . .	Maĩ mārdā-sā̃ . . .
193. I had beaten . .	Maĩnaĩ māriā-sī . .	Maĩ māriā-sī . . .	Maĩ māriā-sī . . .
194. I may beat . .	Maĩ mārā̃ . . .	Maĩ mārā̃ . . .	Maĩ mārā̃ . . .
195. I shall beat . .	Maĩ mārāgā̃ . . .	Maĩ mārāgā̃ . . .	Maĩ mārāgā̃ . . .
196. Thou wilt beat . .	Tū mārēgā . . .	Tū mārēgā . . .	Tū mārēgā . . .
197. He will beat . .	Uh mārēgā . . .	Ōh mārūgā . . .	Ōh mārēgā . . .
198. We shall beat . .	Asī mārāgē . . .	Asī mārāgē . . .	Asĩ mārāgē . . .
199. You will beat . .	Tusī mārōgē . . .	Tusī mārōgē . . .	Tusĩ mārōgē . . .
200. They will beat . .	Uh mārēgē . . .	Ōh mārangē . . .	Ōh mārangē . . .
201. I should beat . .	.....	.....	.....
202. I am beaten . .	Maĩnū̃ mār paindī-hai .	Maĩnū̃ mār pai . . .	Mainū̃ māriā-hai . .
203. I was beaten . .	Maĩnū̃ mār paindī-sī . .	Maĩnū̃ mār pai-sī . .	Mainū̃ māriā-sī . .
204. I shall be beaten .	Maĩnū̃ mār paū . .	Maĩnū̃ mār paiēgī . .	Mainū̃ mārēgā . .
205. I go . . .	Maĩ jāndā-hā̃, jānnā-hā̃ .	Maĩ jāndā-hā̃ (*or* jānā-hā̃, *and so throughout*).	Maĩ jā̃dā (*or* jānā)-hā̃ .
206. Thou goest . .	Tū jānda-haĩ, jānnā-haĩ .	Tū jāndā-haĩ . . .	Tū jā̃dā-haĩ . . .
207. He goes . . .	Uh jāndā-hai, jānnā-hai .	Ōh jāndā-hai . . .	Ōh jā̃dā-hai . . .
208. We go . . .	Asī jānnē-haĩ, *etc.* . .	Asī jāndē-hā̃ . . .	Asĩ jā̃dē-hā̃ . . .
209. You go . . .	Tusī jānnē-hō, *etc.* . .	Tusī jāndē-ō . . .	Tusĩ jā̃dē-hō . . .
210. They go . . .	Uh jānnē-haĩ, *etc.* . .	Ōh jāndē-haĩṇ . . .	Ōh jā̃dē-han . .
211. I went . . .	Maĩ giā	Maĩ gēā	Maĩ giyā . . . .
212. Thou wentest . .	Tū giā	Tū gēā	Tū giyā . . . .
213. He went . . .	Uh giā	Ōh gēā	Ōh giyā . . . .
214. We went . . .	Asī gaē	Asī gaē	Asĩ gaē . . . .

Dōgrī.	Kāṅgrā.	English.
Asē māriā . . .	Assā̃ māriā . . .	188. We beat (*Past Tense*).
Tusē māriā . . .	Tussā̃ māriā . . .	189. You beat (*Past Tense*).
Unē māriā . . .	Tinā̃ (*or* tinhā̃) māriā .	190. They beat (*Past Tense*).
Āũ mārdā-ā̃ . . .	Maĩ mārdā-hā̃ . . .	191. I am beating.
Āũ mārdā-sā̃ . . .	Maĩ mārdā-thā . .	192. I was beating.
Mē māriā-sā . . .	Maĩ māriā-thā . .	193. I had beaten.
Āũ mārā̃ . . .	Maĩ mārā̃ . . .	194. I may beat.
Āũ mārań . . .	Maĩ mārgā, mārghā, mārā̃gā	195. I shall beat.
Tũ mārgā . . .	Tū mārgā, mārghā . .	196. Thou wilt beat.
Oh mārag . . .	Seh mārgā, mārghā . .	197. He will beat.
As mārań . . .	Assā̃ mārge, mārghe .	198. We shall beat.
Tus mārgiō . . .	Tussā̃ mārge, mārghe .	199. You will beat.
Oh mārgan . . .	Seh mārge, mārghe . .	200. They will beat.
Āũ mārdā . . .	...	201. I should beat.
Migī mār paī-ē . .	Minjō mārdā-hai . .	202. I am beaten.
Migī mār paī-sī . .	Minjō mariā . . .	203. I was beaten.
Migī mār pawag . .	Minjō mārghā . . .	204. I shall be beaten.
Āũ jānā (*or* jā̃dā) ā̃ . .	Maĩ jā̃dā-hā̃ . . .	205. I go.
Tũ jānā (jā̃dā)-ē . .	Tū jā̃dā-hē . . .	206. Thou goest.
Oh jānā (jā̃dā)-ē . .	Seh jādā-hē . . .	207. He goes.
As jānē (jā̃dē)-ā̃ . .	Assā̃ jā̃de-hā̃ . . .	208. We go.
Tus jānē (jā̃dē)-ō . .	Tussā̃ jā̃de-hā̃ . . .	209. You go.
Oh jānē (jā̃dē)-ē . .	Seh jā̃de-hā̃ . . .	210. They go.
Āũ gia, gayā . . .	Maĩ giā	211. I went.
Tũ giā, gayā . . .	Tū giā	212. Thou wentest.
Oh giā, gayā . . .	Seh giā	213. He went.
As gaē	Assā̃ gae . . .	214. We went.

English.	Mājh (Amritsar)	Pōwādhī of Ambala.	Mālwāī (Ferozepore).
215. You went . .	Tusī gaē	Tusī gaē	Tusī̃ gaē . . .
216. They went . .	Uh gaē	Ōh gaē	Ōh gaē . . . .
217. Go	Jāh	Jā	Jā . . . . .
218. Going . . .	Jāndā, jānuā . . .	Jāndā	Jā̃dā . . . .
219. Gone . . .	Giā	Gēā	Giyā . . . .
220. What is your name? .	Tuhāḍḍā nā̃ kī hai? . .	Tuhāḍā kī nā̃ hai? . .	Thuāḍā kī nā̃ hai? .
221. How old is this horse?	Ēh ghōṛā kinnē warihā̃dā hai?	Ēs ghōṛēdī kī umar hai? .	Ēs ghōṛēdī kinnī umar hai?
222. How far is it from here to Kashmir?	Aitthō̃ Kaśmīr kinnā hai?	Aithō̃ Kaśmīr kinnā hai? .	Kaśmīr ēthō̃ kinnī̃ wāṭ hai?
223. How many sons are there in your father's house?	Tuhāḍḍē piōdē ghar kinnē puttar han?	Tuhāḍē piudē ghar kinnē puttar han?	Thuāḍē peōdē kinnē putt han?
224. I have walked a long way to-day.	Āj maī̃ barā paiṇḍā kītā-hai.	Ajj maī̃ baṛā pāī̃ḍā kītā .	Ajj maī̃ bāhlā ṭuriā-phiriā-hā̃.
225. The son of my uncle is married to his sister.	Mērē tāēdā putt uhdī bhaiṇ nāl biāhā-hai.	Mērē chāchēdē puttardā biāh ōsdī bhaiṇ nāl hōiā-hai.	Mērā bhará chāchēdā putt ōhdī bhaindē nāl viāhiā-hōyā-hai.
226. In the house is the saddle of the white horse.	Chiṭṭē ghōṛēdī kāṭhī gharich hai.	Chiṭṭē ghōṛēdī kāṭhī ghar vichch hai.	Ghar-vich baggē ghōṛēdī kāṭhī hai.
227. Put the saddle upon his back.	Uhdī piṭṭh-tai kāṭhī pā .	Ōhdī piṭṭh-tē kāṭhī pā-dēō .	Kāṭhī ōhdī piṭh-tē pā-dē .
228. I have beaten his son with many stripes.	Maī̃naī̃ uhdē puttnū̃ baṛē kōṭlē mārē.	Maī̃ ōhdē puttnū̃ baṛē chābak mārē.	Maī̃ ōhdē puttnū̃ kōṛṛiā-nāl kuṭṭiā.
229. He is grazing cattle on the top of the hill.	Uh pahāṛīdī chōṭṭī-tai ḍaṅgar charā-rihā-ī.	Ōh pahāṛīdē ṭibbē-tē ḍaṅgar charāūndā-hai.	Ōh pahāṛīdī chōṭṭī-uttē māl charāūdā-hai.
230. He is sitting on a horse under that tree.	Uh us rukkhdē hēṭh ghōṛē-tē baiṭhā-hōiā hai.	Ōh rukhdē hēṭhā̃ ghōṛē-tē chaṛiā khalōtā-hai.	Ōh us rukhdē hēṭh ghōṛē-tē chaṛiā baiṭhā-hai.
231. His brother is taller than his sister.	Uhdā bhará uhdī bhaiṇ kōlō̃ lammā̃ hai.	Ōhdā bhará ōhdī bhaiṇ nālō̃ uchchā hai.	Ōhdā bhará ōhdī bhain-nālō̃ uchchā hai.
232. The price of that is two rupees and a half.	Uhdā mull ḍhāī rapaīē hai.	Ōhdā mull ḍhāī rapplē haī̃ .	Ōhdā mul ḍhāī rupaiyē hai .
233. My father lives in that small house.	Mērā piō us chhōṭṭē gharich rahindā-hai.	Mērā piu ōs chhōṭṭē ghar-vichch raihndā-hai.	Mērā pēō ōs chhōṭṭē ghar-vich raihndā-hai.
234. Give this rupee to him.	Ēh rapaiā uhnū̃ dēh .	Ēh rappiā ōsnū̃ dē-dēō .	Ēh rupaiyā ōhnū̃ dēh .
235. Take these rupees from him.	Ōhdē kōlō̃ ōh rapaīē lai-lai.	Ōh rappīē ōs-kōlō̃ lai-laō .	Ōh rupaiyē ōs-tō̃ lai-lai .
236. Beat him well and bind him with ropes.	Ōhnū̃ khūb phaṇḍō tē rasiā̃ nāl muskā̃ bannhō.	Ōhnū̃ chaṅgī tarā̃ mārō, tē rassiā̃ nāl bannh laō.	Ōhnū̃ chaṅgī tarā̃ mār-kuṭṭ-kē rassiā̃-nāl bann-diyō.
237. Draw water from the well.	Khūō̃ pānī khichch . .	Khūhchō̃ pāṇī khichchō .	Khūh vichchō̃ pānī̃ kaḍḍhō
238. Walk before me .	Mērē aggē aggē chal .	Mērē aggē challō . .	Mērē sāmnē ṭur-phir .
239. Whose boy comes behind you?	Tuhāḍḍē pichchhē kihdā muṇḍā āndā-ī?	Tuhāḍē pichchhē kihdā muṇḍā āōndā-hai?	Kihdā muṇḍā tērē pichchhē āū̃dā-hai?
240. From whom did you buy that?	Tusī ōh kihdē kōlō̃ mull littā-sī?	Tusā̃ ōh kihdē-kōlō̃ mull lōā-hai?	Tusā̃ ēh chīj kihdē kōlō̃ mull lai-hai?
241. From a shopkeeper of the village.	Piṇḍdē ikk baṭṭīwālē kōlō̃ .	Piṇḍdē haṭṭiwālē-kōlō̃ .	Piṇḍdē haṭṭīwālē-tō̃ .

Dōgrī.	Kāṅgrā.	English.
Tus gaē	Tussā gae . .	215. You went.
Oh gaē	Seh gae	216. They went.
Jā	Jā	217. Go.
Jānā, jādā . . .	Jāi-kē	218. Going.
Giā, gayā . . .	Giā	219. Gone.
Tusāṛā kih nā ai ? . .	Tussāḍā kiā nā hai ? .	220. What is your name ?
Us ghōṛedī umar kih ai ? .	Eh ghōṛā kitniā barihādā hai ?	221. How old is this horse ?
Ithō Kasmīr kinnī dūr ai ?	Itthū-tē Kaśmīr kitnī dūr hai ?	222. How far is it from here to Kashmir ?
Tēre babbaide ghar kinnē puttar hain ?	Tussāḍe babbede ghar kitne jātak han ?	223. How many sons are there in your father's house ?
Aj maī baṛā phiriā . .	Maī ajj baṛī dūr jāī āiā .	224. I have walked a long way to-day.
Mērē chachedā puttar usdī dhīū kannē bihāyā-giā ai.	Mēre chāchedā puttar tiddiā baihnī kane biāhiā-hai.	225. The son of my uncle is married to his sister.
Chiṭṭe ghōṛedī kāṭhī ghar ai.	Ghare bich chiṭṭe ghōṛedī kāṭhī-hai.	226. In the house is the saddle of the white horse.
Kāṭhī usdī piṭṭhī-par rakkh.	Kāṭhī tiddiā piṭṭhī uppar pāī-dē.	227. Put the saddle upon his back.
Aj maī usde puttraigī matē kōṛṛē mārē.	Maī tidde puttrejō koṛṛiā-kane māriā.	228. I have beaten his son with many stripes.
Oh pahāṛdī chōṭī-par ḍaṅgar chārdā-ē.	Seh dhārādiā chuṇḍiā uppar ḍaṅgar chārā kardā-hai.	229. He is grazing cattle on the top of the hill.
Oh us rukkhai-hēṭh ghōṛe-par baiṭhā-dā-ai.	Seh us rukkhe hēṭh ghōṛe uppar chaṛhiā-hai.	230. He is sitting on a horse under that tree.
Usdā bhrā usdī bhainū kachhā lammā ai.	Tisdā bhāū tiddiā bahnī-tō lammā hai.	231. His brother is taller than his sister.
Usdā mul ḍhāī rupayē ai .	Tiddā mull ḍhāī rupayye hai	232. The price of that is two rupees and a half.
Mērā bab us nikke gharai-vich rauhndā-ai.	Mērā babb tis chhōṭe ghare bich raīhdā-hai.	233. My father lives in that small house.
Eh rupayā usī deh . .	Eh rupayyā tis-kī dai-dē .	234. Give this rupee to him.
Oh rupayē usdē kachhā lai-lai.	Seh rupayye tis-tē lai-lē .	235. Take those rupees from him.
Usī kbarā karīē mār, tē rassē kannē bann.	Tis-kī matā mārī-karī, rassiā kane bannhī-dē.	236. Beat him well and bind him with ropes.
Khūhe-vichchā pānī kāḍ .	Khūe-tō pāṇī dhīṛī lai-ā .	237. Draw water from the well.
Mēre aggē chal . .	Mēre agge haṇḍ . .	238. Walk before me.
Kuhdā lauhṛā tēre pichchhē āviā-dā-ai ?	Kuhdā jātak tussāde pichchhe āōdā-hai ?	239. Whose boy comes behind you ?
Oh tadh kuhdai kachhā kharīdiā-ai ?	Kus-tō tussā saih mulle liā ?	240. From whom did you buy that ?
Garāde ik haṭṭī-wālē kachhā	Garāēde haṭwāṇie-tē .	241. From a shopkeeper of the village.

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